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THE REV.D WILLIAM VIDLER.

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THE

MONTHLY REPOSITORY

OF

THEOLOGY

AND

GENERAL LITERATURE.

——— POPULUMQUE FALSIS
DEDOCET UTI
VOCIBUS. *Hor.*

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between shewy language and sound sense; to warn him not to pay himself with words; to shew him, that what may tickle the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

UNIVERSITY COLLEGE LONDON

JANUARY TO DECEMBER INCLUSIVE.

1817.

VOLUME XII.

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HACKNEY:

Printed for the Editor, by George Smallfield.

PUBLISHED BY SHERWOOD, NEELY AND JONES,
PATERNOSTER ROW.

1817.

PREFACE.

ALTHOUGH the *Monthly Repository* bears a general title, and is devoted to the great interests of Truth and Liberty which belong equally to all Christians and all mankind, it is well known that it is in reality *The Unitarian Magazine*. No other periodical publication would register the proceedings of the Unitarians, nor, whatever be the disposition of individuals in all sects, would any denomination of Christians, besides the Unitarians, encourage or endure that free discussion of theological questions which characterizes this work. And the experience of Twelve Years, during which the Monthly Repository has been carried on, has, it is presumed, shewn the importance of such a publication to the Unitarian body, and, indeed, its necessity to enable them to co-operate in their various Institutions and Associations for common good.

The Editor will therefore be pardoned, he trusts, for appealing to his brethren, and especially his brethren in the ministry, throughout the kingdom for their support. The sale of the Monthly Repository, though not inconsiderable in itself, is not adequate to the expense, much less to the labour, required to conduct it reputably; still less is it answerable to the number of the British Unitarians, especially when it is considered how large a proportion of them are brought up in literary habits, and are able without inconvenience to indulge their taste for books. The Editor humbly conceives, that the sale of the work might even be doubled, without any extraordinary exertion on the part of the Unitarians; it would be sufficiently increased to silence all apprehensions with regard to its permanent success if only one additional copy were

taken in every Unitarian congregation. He makes this statement with the more confidence, from knowing that of the present sale a great number of copies are taken by individuals in other denominations.

However gratifying the success of the Monthly Repository would be to the Editor personally, he is conscious of higher feelings in this appeal; for he can say, with perfect truth, that whatever loss would be sustained by the Unitarian body in the cessation of the work, he himself would be a gainer by such an event in most of those points that are of importance to one who has numerous drafts upon his time and labour and health.

If the Unitarians generally entertain a fellow-feeling with the Editor, he has said enough; if they do not, he has said too much. He, therefore, commends his readers and his work to the Divine blessing; willing, in humble dependence upon the Power which has the keys of futurity, to try the event of another year.

December 30*th*, 1817.

THE

Monthly Repository,

&c.

No. CXXXIII.] JANUARY, 1817. [Vol. XII.

HISTORY AND BIOGRAPHY.

Religious History and Character of the late Rev. William Vidler.

[In a Letter from the Rev. R. Wright to the Editor.]

SIR,

THOUGH the state of Mr. Vidler's health, for many months, led me to fear that his dissolution was nigh, I was much affected when the news of that event reached me. We had been long and intimately acquainted; our acquaintance and friendship commenced in peculiar circumstances, which united us the more firmly, and rendered our mutual attachment the stronger and more lasting. Many subjects in theology did we investigate together; our minds were opened to each other without reserve; we took sweet counsel together; our plans and projects for promoting the cause of truth and righteousness, were communicated to each other; and, as much as the distance of our places of residence would admit, for several years we acted in concert, and our labours and exertions were much connected. I shall ever esteem my intimacy with this good man, as one, and not the least, of the manifold blessings which the Almighty, in his bountiful providence, hath bestowed upon me. Now, alas! my beloved friend is no more, his labours are finished, he rests in the tomb, but his works will follow him, his reward is sure. We shall meet again in brighter scenes and happier circumstances, where friendship will be renewed and perfected, and usefulness and happiness no more be interrupted.

My acquaintance with Mr. Vidler commenced in the year 1798. I was then a very low Sabellian, or more properly an Unitarian; but still retaining a few modes of expression which were inconsistent, and in becoming clearly and avowedly an Unitarian, I had only to change a few phrases, not a single idea either respecting the Trinity or the person of Christ. He was at that time a Trinitarian, but so completely liberal, and so candid in conversation, that I soon discovered that any difference of sentiment that existed between us, would not prevent a pleasing and edifying intimacy. We were both of us Universalists. The doctrine of the final happiness of all men, the Divine character and perfections, providence and government, and dispensations of grace, as well as the whole work and ministrations of Jesus Christ, as connected with this great subject, which seemed to us to involve all the best interests of the universe, then occupied our chief thought and attention; and to its promotion, and the making known its important uses in vindicating the character and ways of God, establishing the truth of Divine revelation, and the moral good of the world, almost the whole of our labours and exertions were directed. This became a solid ground and strong bond of union between us.

In the year 1797, Mr. Vidler began to publish a periodical work, called the Universalists' Miscellany. In the latter part of this year, I sent him a communication, which was the first of the Ten Letters on Election, since published separately by my friends in Scotland. I was then totally unknown to him. I sent three or four letters, in succession, before he discovered who or what I was. At length learning that I was a minister, and resided in Wisbeach, he wrote to me, requesting I would visit him, and spend a few weeks with his congregation, while he went on a journey among his old friends in Sussex.—With this invitation I complied.

I arrived at his house on a Saturday morning, and Mr. Vidler set out for Sussex the following Monday morning. The two days we spent together, so far as the public services on the Sunday left us at leisure, were employed

in conversation on a variety of topics in religion. We conversed with evident caution, anxious to discover, as far as possible, each other's thoughts, sentiments, and feelings, and to form a correct estimate of each other; desirous of laying a solid foundation for close and lasting friendship, and co-operation in the same cause. We had both read, thought and preached ourselves out of our former religious connexions, and stood alone as ministers; nor did we then know of any other connexion of ministers, or churches, who would receive us, and with whom we could be comfortably connected. Finding each other thus situated, and that the circumstances we had passed through had been a good deal similar; feeling that it was unpleasant to be cut off from all religious connexions out of a particular society, we were anxious to realize, if possible, the prospect which had opened to us of union and co-operation.

I have been the more particular in stating how my acquaintance with Mr. Vidler commenced, because it was the beginning of a new era in my life, and led, not only to my improvement, but to the religious connexions I have since had the pleasure of forming, and the scenes of public labour in which I have been engaged: and I think it had some influence on his subsequent progress and course.

On the commencement of our acquaintance, I discovered that Mr. Vidler, liberal and candid as he was, regarded what is called Arianism and Socinianism, with some degree of alarm. Intimations of this kind sometimes escaped him when he wrote to me; but his mind was not formed to be kept in ignorance, nor to resist evidence on any subject. He could not help reading, thinking, and conversing freely on all subjects, and was sure to follow the convictions of his mind, and openly profess what he believed to be true.

I have heard him relate many circumstances which operated upon his mind, and led him to embrace the doctrine of the restoration, which prove that he was always disposed to think freely and admit the force of evidence: I cannot recollect them now, so as to state them with accuracy; but some of them were questions asked, or remarks made, by persons in his congregation at Battle, or whom he happened to meet with in that part of the country, which made impression on his mind, and led to new trains of thought. He told me, more than once, that when he set out on a long journey to collect money for the building of the new meeting house at Battle, he was a Calvinist, and that he returned home from that journey with very different sentiments. This change he ascribed to what he had heard in conversation, and the books which came in his way in the course of that journey, connected with some impressions he had received as already mentioned. He gave me a very interesting account of the meeting at Lewes, when he was expelled from the particular Baptist connexion for becoming an Universalist. He had been appointed to preach the Association Sermon that year; to prevent his doing this, the ministers met the preceding day, and expelled him from the connexion.—His old friend Middleton, of Lewes, who it seems highly esteemed him, was appointed to preach the Association Sermon in his stead; this was a sort of excommunication sermon. Mr. V. finding that he and his supposed heresy were the subject of the discourse, rose up and continued standing during its delivery. In the course of it, after insisting on the pernicious nature and tendency of heresy, Mr. M. seemed apprehensive some of the hearers might conclude that those who maintained such dangerous heresy, must be bad men, cautioned them against this, and said, "so far from it, heretics are sometimes the holiest and best of men; but they are the more dangerous on that account." On his saying this, Mr. V. bowed. He afterwards went with the ministers who had expelled him, and dined with them and their friends at the inn. After the dinner, a suspicion was whispered round the room, that Mr. Middleton, on account of some things he had said in his sermon, was tinctured with the same heresy as Mr. V. This coming to Mr. M.'s ear, he rose and appealed to Mr. V. whether he believed such a suspicion to be well founded; on which Mr. V. rose, and declared to the company, that to the best of his knowledge and belief, Mr. M. was perfectly clear of the heresy with which himself stood charged.

Another circumstance which Mr.

Vidler mentioned as making a deep impression on his mind, was, Mr. Winchester's saying, as they were walking together, "a number of things which are thought sacred truths will be found to be erroneous; and many things which are thought errors will be found Divine truths." Mr. V. requested him to state to what points he referred; this Mr. W. declined, and only added, "Go on, and you will find it all out in due time."

I visited Mr. V. again in the summer of 1799, and I think it was at this time we spent, at least, a fortnight together. He lived near Bethnal-green, and we had frequent opportunities of walking together where we were free from interruption. During this visit we investigated a number of subjects, examined the Scriptures together, and discussed freely a variety of points on which our views were different. I recollect, in particular, the existence of the devil was one of the subjects on which we entered. It was proposed to examine the passages of Scripture one by one, in which such a being is supposed to be mentioned, and to endeavour to ascertain, by attending to the context, and whatever might assist us to understand the design of the writer, the real meaning of each passage. Before we got through with this investigation, Mr. V. acknowledged, that by this mode of proceeding, the passages which are supposed to teach the popular notion, began to appear to him in a different light. I found during this visit he was making rapid progress in what is called heterodoxy; and the more I knew of him, the better I thought both of his understanding and his heart.

Mr. V. first visited Wisbeach and Lincolnshire, after he had given up Calvinism, in the year 1801, and had crowded congregations whenever he preached. No preacher was more popular in those parts of the country. His visit to Wisbeach was peculiarly seasonable. Some of my most respected friends in that town had been so alarmed by the sentiments I had openly avowed, that they had not dared to come to hear me for several weeks, though they still continued to respect me, and went to no other place of worship. Their friendship and Christian disposition, led them to invite Mr. V. as my friend, to their houses, and brought them again to the meeting house. The excellent discourses he delivered, which were both doctrinal and practical, and frequent conversation with him, removed their prejudices, and reconciled them to sentiments which before gave them so much alarm.

During Mr. V.'s stay in Wisbeach, we had large parties, including persons of different religious sentiments, for the free discussion of subjects, almost every evening; and these discussions were of great use. He had at this time given up Trinitarianism, but still maintained the pre-existence of Christ. On this subject he was hard pressed in argument, in particular as the subject has a bearing on the perfect suitableness of our Lord's example, the reality of his temptations, obedience, sufferings, and death. To some questions asked him, he was so ingenuous as to acknowledge he could not reply. I remember he said one evening, when going from a large party, where there had been much free conversation and debate, "If I stay here long you will make a Socinian of me." I can never forget the many pleasing hours we spent together, in various places, from which I derived much information and profit.

Mr. Vidler visited Wisbeach and the parts of Lincolnshire adjoining, several times, and had always large congregations: his company was much sought, his conversation much listened to, and he was highly respected by all the friends in the different places he visited.

It was when, on one of his visits to Wisbeach, in the year 1802, he came forward to Boston, to assist at the settlement of the then newly formed Unitarian church and its minister, on which occasion I accompanied him, he delivered an excellent introductory address, explanatory of the nature of a Christian church, and the principles of Christian liberty. He afterwards delivered an address to the minister, in which among other things he stated what a Christian minister is not:—that he is not a successor of the apostles; the apostles had no successors, their office and work was peculiar to themselves:—that he is not an ambassador of Jesus Christ; he has now no ambassadors in the world; ambassadors had the seal of miracles to accredit their mission:—that he is not a steward of

mysteries; there are no mysteries in religion for him to be steward of, these were opened by the apostles, and are now plainly revealed in the gospel: —that he has no claim to the least degree of dominion over the faith and consciences of others, nor the exercise of authority in matters of religion. Then turning to the young minister, he said, you will ask me what you are: and replied, you are a brother among your brethren, a servant among your fellow servants; but they think you endowed and qualified for the work of the ministry, and have therefore called you to take the lead among them, to be their minister. Then he gave the young man much suitable advice respecting the course it would be proper for him to pursue, and the manner in which he should conduct himself in the office to which he was called.

From Boston, Mr. V. went to the marshes of Lincolnshire, where a few persons had been excommunicated by the Methodists, for doubting eternal punishment, who had written to him requesting he would visit them. He preached in the Town Hall at Louth, and in several places in the marshes: in one of the latter, there was a contest about the meeting-house, of which one of the expelled persons was trustee. Mr. V. refused to enter the meeting-house except the Methodists gave their free consent to his doing it: the calm and truly Christian manner in which he conducted himself, and his endeavours to calm the perturbation of others, excited the admiration of all parties. He preached in a private house, and had many hearers, and was the first person who began to sow the seeds of Unitarianism in those marshes. Though his visit there was short, and never repeated, the few friends who knew him, have ever remembered him with affection. It was when preaching in country towns and villages, and acting as a missionary, that Mr. V. most excelled. In crowded assemblies he deeply fixed the attention, and the hearers were generally both pleased and instructed. Though some would be alarmed, and even irritated, even this produced good. An instance of this kind occurred at Lutton; a serious and pious man was so alarmed and irritated with the sentiments Mr. V. delivered, as to express himself immediately after in the most violent manner; yet the discourse which so displeased him, took such hold of his mind, that it issued in his becoming an Unitarian, which he ever after continued, and died a member of the Unitarian church at Lutton.

The above are the principal things which occur to me as proper to communicate respecting my late much valued friend, Mr. Vidler.

Your's respectfully,
R. WRIGHT.

Stourbridge, Dec. 31, 1816.

SIR,

ALTHOUGH a tribute of respect to the memory of the late Rev. Benjamin Carpenter has already been forwarded to you, and a funeral discourse by his colleague has appeared from the press; yet by desire of some friends of the deceased, the following biographical memoir is presented to you for insertion.

The Rev. B. Carpenter was born at Woodrow, near Bromsgrove, April, 1752. Mr. John Carpenter, grandfather of the deceased, resided at this place till his death, at the age of 45; he was brother to the Rev. Joseph Carpenter, of Warwick and Worcester.*

Philip, father of the subject of this memoir, pursued the occupation of a husbandman at the same place: he married a daughter of Mr. Lant, a respectable farmer, near Coventry, (her sister married Mr. Campion, of Newbold, near Leamington;) he died May, 1780, aged 66, his widow survived him fourteen years: a tribute of filial respect was paid to her memory by the deceased, which was published 1794: she attained the age of 73.

Of their twelve children, Benjamin was the seventh: another inheriting the paternal name was a youth of extraordinary promise; he was suddenly cut off at the age of 23, when apparently on the point of entering on an advantageous concern in the silk manufactory of Spitalfields. Catherine, who died at the age of 29, was

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* See succession of ministers in those congregations subjoined. The name of Joseph Carpenter occurs in the account book of the Dissenting congregation in Stourbridge 1706 to 1731: the accounts from 1713 to 1720, are in his hand writing.

held in high esteem by her relatives and friends, as a person of excellent disposition and considerable abilities. Joseph died some years since at Luffnan, in Rutlandshire: his son Benjamin is a student at Wymondly. William, an agriculturist at Bourne Heath, near Bromsgrove, died 1808, aged 47. Three brothers and a sister still survive, of whom George is father of Dr. Lant Carpenter, of Exeter.

The Rev. B. Carpenter received his elementary instruction at a school in Kidderminster, and was afterwards placed under the tuition of the Rev. Joseph Baker, of Cradley, who often spoke of the moral character of his pupil, and of his diligent application and rapid progress in learning, in terms of high approbation.

Hence, he proceeded in 1768, to the Academy at Daventry, over which Dr. Caleb Ashworth then presided as theological tutor, and where the Rev. Noah Hill delivered lectures in the mathematical and classical departments.

Whilst at this seminary, his tutors observed with satisfaction, and bore honourable testimonies to, his exemplary conduct, and to the indefatigable diligence and eminent success with which he prosecuted his various studies.

Having completed his academical course, towards the close of the year 1773, he officiated as minister to a congregation of Protestant Dissenters at Bloxham, in Oxfordshire, continuing however for a few months to deliver lectures on the classics to the students at Daventry.

He was soon afterwards ordained at the Dissenting chapel at Banbury.† His subsequent removals were to West Bromwich, 1775; Stourbridge, 1778; Clapham, where he was co-pastor with the Rev. Thomas Urwick, 1795. After three years, he retired to the neighbourhood of Stourbridge, and preached for some time to the congregations at Kenelworth and Bromsgrove alternately, and then at Bromsgrove only.

In 1807, he resumed his ministerial office at Stourbridge, and continued till the close of his life to officiate at that place, and at Cradley alternately in connexion with the Rev. James Scott.*

He departed this life, Saturday, Nov. 23, 1816, having on the Wednesday preceding had an apoplectic seizure.

It may justly be observed concerning our departed friend and brother, that though the nature of his disorder was such as to deprive his family and congregation of the benefit which they might otherwise have derived from his counsels and exhortations in the near prospect of dissolution; yet his countenance and demeanour fully indicated the resignation and serenity of his mind, and the peace which he enjoyed. And we may contemplate with advantage the diligent preparation which he had previously made for his great change, and his anxious desire and earnest endeavours to leave some useful impressions upon the minds of his intimate associates in the ministry, and the people of his charge, before he should be taken from them.†

"The candid and peaceable disposition of the deceased was well known, and generally acknowledged by Christians of every denomination,"‡ to which it may be added, that he was highly respected in the several vicinities in which he at different times resided. Mr. Carpenter soon after his first settlement at Stourbridge, married Eliza, daughter of the Rev. Mr. Wright, of Oundle: his second wife was Ann, daughter of the Rev. James Hancox, of Dudley: and during his residence at Clapham, he married Sophia, daughter of Mr. Wells, silk mercer, Ludgate Hill, London, and widow of John Lewis, Esq. in the East India service, who survives him. Mr. Carpenter published—

Two Volumes of Sermons on the Present and Future State of Man.

Four Sermons on Conformity to the World.

Two Volumes of Lectures on the Works of Creation and Doctrines of Revelation.

Various single Sermons, as, Difference of Sentiment no Objection to

† Funeral Sermon by Rev. James Scott.

* See succession of ministers subjoined.

† Funeral Sermon.

‡ Ib.

the Exercise of Mutual Love, preached at Dudley Lecture, 1780; Funeral Discourses for his Mother and Mrs. Swaine; on Early Rising; on the Harvest, 1812, the Fading Leaf.

A Liturgy, with Family Prayers, 2nd ed. 1816.

For the use of Schools.

A Short Abridgement of the Bible, 4th ed.

Selections from the book of Job, Proverbs, &c. &c.

Succession of ministers in several congregations with which the Rev. Joseph Carpenter and Rev. B. Carpenter were connected.

Worcester, Angel Street (date of chapel, 1708).

1. Rev. Thomas Badland or Baldwin.
2. Chewning Blackmoor, son of W. B. Palmer, died 1742.
3. Joseph Carpenter, from Warwick, about 1746, died Jan. 29, 1758, aged 67. Buried in Bromsgrove churchyard.
4. Francis Blackmoor, son of Chewning, died 1761.
5. Dr. Allen, from 1759 to 1764, died 1774, aged 73.
6. John Stokes.
7. Francis Spilsbury from Bromsgrove, 1734 to 1741, removed to Salters' Hall, London, died March 3, 1782, aged 76.
8. Thomas Urwick, removed to Norborough and Clapham, died Feb. 26, 1807, aged 80.
9. Thomas Belsham from Daventry Academy, removed to Daventry.
10. Joseph Gummer from Hereford, removed to Ilminster.
11. George Osborne from West Bromwich, 1784, died Nov. 12, 1812, aged 54.

West Bromwich, Staffordshire.

1. Rev. Mr. Pearce, afterwards Dr. P. settled 1718, removed to Chalwood.
2. Richard Wilton, 1720 or 1721, died 1765, aged 82.
3. Thomas Robins, 1762, removed to Daventry, 1776.
4. Benjamin Carpenter, 1775, removed to Stourbridge, 1778.
5. John Humphrys, 1779, removed to London.
6. George Osborne, ——— removed to Worcester, 1784.
7. ——— Barry, ——— removed to London.
8. Joel Maurice from Stretton, 1797, died Dec. 27, 1807, aged 67.
9. James Cooper from Wirksworth, 1808.

Stourbridge.

Introductory period of 36 years. Twelve of the ejected ministers previous to the settlement of a church.

First place of worship built 1698.

1. Rev. George Flower* from 1698 to 1733, when he died, aged 59.
2. John Edge† from October, 1734, to July, 1777, died, aged 69.

Chapel built 1788.

3. Benjamin Carpenter from June, 1778, to December, 1795.
4. Herbert Jenkins, June, 1796, to Oct. 1806.
— Benjamin Carpenter a second time, died Nov. 23, 1816, aged 64.
5. James Scott, co-pastor, from March, 1807, to 1816, minister also of Park Lane Chapel, Cradley.

Bm sgrove.‡ (date of chapel, 1693.)

1. Rev. John Spilsbury ejected from this place, died 1699, aged 71.
2. James Thompson, died 1729.
3. Francis Spilsbury, grandson of John, as above, from 1729 to 1734.
4. ——— Phillips.
5. William Wells, from 1775 to 1795, emigrated to America.
6. John Corrie.
7. ——— Huddie.
8. ——— Evans from Preston.
9. Benjamin Carpenter, removed to Stourbridge, 1807.
10. Roger Ward, 1807.

Cradley, Worcester.

First place of worship built 1707.

1. Rev. ——— Bassett from 1705 to 1735, when he died, aged 52.

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* Mr. Flower was educated under Mr. Woodhouse, at Sheriff Hales, Staff.; he was chaplain to Philip Foley, Esq. of Prestwood Hall: he was buried in Burton upon Trent, his native town.

† Mr. Edge, a native of Cauldwell, near Kidderminster, studied at Bridgnorth under Mr. Fleming: he was buried in the family tomb of the Spilsburys, in Kidderminster churchyard.

‡ At Webb Heath, near Bromsgrove, several ancestors of the family of Kettle once resided, who were members of this congregation. Mr. W. Kettle removed to Birmingham; one of his daughters married the Rev. Dr. Benson, another the Rev. Mr. Murray, of Chester. William, his son, married the daughter of the Rev. Joseph Carpenter, of Worcester.

The families of Spilsbury and Twamley were long resident in and near Bromsgrove.

2. Joseph Fownes from 1735 to 1748, removed to Shrewsbury, died 1789, aged 75.
3. Noah Jones, 1748 to 1762, removed to Walsall, died 1785, aged —, buried at Walsall.
4. Joseph Baker from Newtown, from 1762 to 1789, resigned, died 1805, buried at Cradley.
5. James Scott, 1789 to 1807, sole-pastor, co-pastor with
6. Benjamin Carpenter, from 1807 to 1816.

Park Lane Chapel built 1796.

Gregoire, Bishop of Blois.

THE *Courier*, as a palliative, has given to his readers a list of the persons who voted for the death of Louis XVI. copying it, most probably, from some list published by one of the many libellist partizans, always ready to add to the flame of kingly vengeance. He therein includes the name of the benevolent Gregoire, constitutional Bishop of Blois, thus repeating a calumny which in France his enemies have in vain sought to affix to his name.

Gregoire, at the time of the death of Louis XVI. was absent, as one of the four envoys sent to Savoy; and on its being known that, in the letter sent to him, he had expunged the word death, he was accused to the club of the jacobins, in 1793, for not having voted for the death of the king. In the speech he had pronounced as early as 1792, he had demanded that the penalty of death should be abolished, and that Louis, as the first to enjoy the benefit of the law, should be condemned "*a l'existence.*" Thus the papers of that time, and principally the *Journal des Amis*, &c. (No. 5, Feb. 2, 1793) took great care to inscribe his name among those deputies who had not voted for the infliction of capital punishment. Gregoire's enemies, nevertheless, inscribed his name among those who had voted for the king's death; and although he treated the calumny with contempt, when the bishops were assembled in Paris to celebrate their second national council, in 1801, as the calumny was extremely prevalent, they commissioned MOISE, Bishop of St. Claude, to ascertain the facts and make a report. This was perfectly satisfactory, and by order of the council, was inserted in *Les Annales de la Religion*, Vol. XIV. p. 35.

It is well known that Bonaparte was not fond of Bishop Gregoire, because, in the senate, he was always opposed to his ambitious projects; and an explosion of his fury in 1810 gave occasion to his flatterers to manifest their odium against Gregoire, and again repeat the falsehood which had been previously destroyed. His friends then reprinted the report laid before the council, with a small preface, and this served fully to establish the innocence of the accused.

How peculiar is the situation of this venerable man. The jacobins accused him for not having voted the king's death, and the anti-jacobins reproved him for having done it! The purchasers of negroes accused him, in the convention, of being a friend and partizan of the English, because he sought to destroy so illegal a trade; and now an English paper, without examining the facts, re-echoes the calumny of his enemies. In the convention he was publicly reproached for seeking to *Christianize* France, (Moniteur, an. 2, No. 57), and the incredulous and jacobins besieged him in his own house, and kept his life in jeopardy during 18 months, for having sustained his character and upheld religion in the session of 17 Brumaire, (an. 2), notwithstanding the cloud of enemies with whom he had to contend, (vide Annual Register, 1793, page 201, 202), whilst the Catholics have since persecuted him as a heretic. He was avowedly the principal support of religion in France, when it would have been extinguished by the flight of the greatest part of the clergy, and the apostacy of others; and when terror was still the order of the day, from the tribune he demanded the freedom of worship, and eventually was the cause of 80,000 churches being opened. It was he who obtained the freedom of the miserable priests crowded into the hulks at Rochefort (Moniteur, an. 3, No. 81, seance du 18 Frimaire), and priests are now his chief calumniators. When Bonaparte returned from the Island of Elba he exeluded him from the Chamber of Peers (though he was formerly a senator), undoubtedly, because he claimed and defended the rights of the people in his eloquent little tract, "*De la Constitution Française de l'an.* 1814,"

as well as in the vote with which he opposed the constitution sent by the senate to Louis XVIII. and as a reward, the latter has now also excluded him from the number of his peers! By these events, however, Bishop Gregoire had finished, as it were, his political career, and for the last year, has been entirely absorbed in his efforts in favour of religion, humanity and letters. Why then is he again to be disturbed? His virtues, in France, it is well known, are proof against all calumnies, and in England this same character, in union with his being the friend and defender of Protestants, Anabaptists, Jews, Negroes, Mulattos, in short, of the oppressed, ought to have shielded him from the taunts and designing statements of an editor of a daily paper.—*Morn. Chron.*

Some Account of the Rev. Dr. Lucas.

DR. RICHARD LUCAS was the son of Richard Lucas, of Presteigne, in Radnorshire, and born in that county about the year 1648. After a proper foundation at school, he was sent, in 1664, to Jesus College, Oxford, where, after taking both his degrees in Arts, at the regular times, he entered into holy orders about the year 1672, and was for some time master of the free school at Abergavenny; but being much esteemed for his talents in the pulpit, he was chosen vicar of St. Stephen's, Coleman-street, London, and lecturer of St. Olave, in Southwark, in 1683. In 1691, he took the degree of Doctor in Divinity, and was installed prebendary of Westminster in 1696. His sight began to fail him in his youth, but he lost it totally about this time, and lived many years after this misfortune. He died on the 29th of June, 1715, and was buried in Westminster Abbey, but there is no stone or monument there to point out the place of his interment.

It is somewhat remarkable that so few particulars should have been preserved of the life and character of a divine of such distinguished merit. We are only told in general that he was greatly esteemed for his piety and learning; and indeed that he was a most excellent man may be justly inferred from his writings, which are exceedingly valuable, and will preserve his fame to late posterity. His principal performance is, "An Inquiry after Happiness," in two volumes, octavo, which has passed through several editions, and is justly held in high estimation. He also published, 1st, "Practical Christianity, or an Account of the Holiness which the Gospel enjoins, and the Remedies it proposes against Temptations," 8vo. 2d, "The Morality of the Gospel." 3d, "Christian Thoughts for every Day in the Week." 4th, "A Guide to Heaven." 5th, "The Duty of Servants." 6th, Several Sermons, in five volumes, some of which were published by his son, who was of his own name, and survived him, and who was bred at Sidney College, Cambridge, where he took his Master of Arts degree. Dr. Lucas also translated into Latin the Whole Duty of Man, which was published in 1680, in 8vo.

British Biography, Vol. VI. page 122, *in a Note to the Life of Mr. Howe.*

Among other respectable writers, of whom we have but a very slender account, is Dr. Richard Lucas, author of several volumes of sermons, which possess considerable merit, and of an "Inquiry concerning Happiness," which has passed through, at least, eight editions. He was the son of Richard Lucas, of Presteign, in Radnorshire, and born in that county about the year 1648. In 1664, he was sent to Jesus College, Oxford; and after taking both the degrees in Arts, he entered into holy orders about the year 1672. For some time he was master of the free school at Abergavenny; but in 1683, he became vicar of St. Stephen's, Coleman-street, and was also chosen lecturer of St. Olave, in Southwark. He took the degree of Doctor in Divinity in 1691, and was installed prebendary of Westminster in 1696. About this time he lost his sight, but lived many years after that misfortune. He wrote his "Inquiry after Happiness" after he became blind, or nearly so. He was the author of several theological pieces besides those which have been already mentioned. He died in 1715, and was buried in Westminster Abbey, but no stone has been placed there to point out the place of his interment.—*Monthly Magazine.*

ORIGINAL LETTERS.

Two from the late Rev. R. Robinson, of Cambridge, to the late Rev. Dan Taylor, of London.

Chesterton, Dec. 2, 1786.

My Dear Sir,

YOUR favour came to hand last night at my return from Biggleswade, where, at the ordination of Mr. Bowers, I had the pleasure of seeing Mr. Birley. He told me of the printing, and I desired him to inform you, with assurances of my sincere esteem, that I gave you an absolute power over my scrap. I seldom quote chapter and verse in preaching, for I have supposed it a loss of time, and a temptation to divert my attention from the *thread* of the subject in hand. Were I to follow my ideas, I should always *preach* without quoting, and always *print* with it. If therefore you will please to mark Scripture in *italics*, and put figures in the margin, as you propose, I shall be obliged to you. At the same time, allow me to say, I think your scrupulous delicacy on the subject more than was necessary in regard to any thing of mine, which, I believe, would always be improved by passing through your refining hand. Either I am mistaken, or your understanding is superior and sound.

Your zeal for the publication gives me animation, as it convinces me of your approbation of the work. Whether your opinion be what I take it for or not, certain it is, it operates in due proportion on me according to the worth I set upon it, and that is high. I have had similar encouragement from other places, but, as I propose to myself no pecuniary gain, so I shall endeavour to throw the publication into a train, which may not encumber me, and yet be reputable to the cause. My plan is to print it handsomely, that the cause of the contemptible Anabaptists may have a chance of being read by such as at present have our liberties and properties in their hands; for to us, Baptists, the New Testament is the whole body of our divinity, and quite sufficient to confirm us in the practice. For this purpose I have thrown in anecdotes and entertainment, not necessary to the argument, though appending to it, of which I had the pleasure, when you was here, of knowing your approbation. Ever since, I have been in the Alpine Vallies of Dauphiny, Provence, Savoy and Piedmont. Thence I was violently driven to Biggleswade, to the loss of three days time and my temper, for in the middle of my story, I was obliged to leave off, and send home my books.

Now have I got all to fumble out again. I hope, however, within two or three weeks to finish this part, and then my plan is this: I intend to revise one sheet, and print it, as a sort of specimen, and to strike off eight or ten proofs, and no more. These will be put into the hand of a friend, and along with them an estimate of the expence of one volume. This friend will divide them into shares of ten books each, and when, if ever, he hath procured subscriptions enough to pay the press, the volume will be printed. If this take place, you will hear from him. In what manner he will arrange the affair I know not. All I ask is, that the work be printed, but not hackneyed by pressing subscriptions, as no money will be wanted till the paper and press are to be paid, and then only the value of the books subscribed for. It has been supposed, that if thirty churches would take ten each, the expence would be cleared: but this cannot be determined before an estimate is made.

I am of opinion, that the work ought not to be hurried, but proceed leisurely, for new facts and new light daily rise on the subject. Ignorance, malice, political manœuvres, clerical sophistry, and party zeal have thrown together a vast pile of materials, true, false, doubtful, important, impertinent, and so on. All these are to be examined, assorted, arranged, and even lies must be disposed of, or they like vipers benumbed a while will revive and poison true historical facts. The mighty mass often discourages me, and damps my spirits, especially when I recollect how ready prepared to censure and abuse the most upright intentions some men stand—idle souls, who do nothing but gape and

grin at those who are at work. You know, my friend, this is a very obscure, a very difficult history, and the writer of it deserves mercy toward his innocent mistakes; however, he will meet with none, and he neither expects nor asks for any. They say, there are no innocent mistakes. What answer can be made?

Last night, along with your's, I received from a clergyman of my acquaintance, a perfect master of German literature, a great bulk of German history relative to the German Baptists, and an engagement to visit me in January to assist me in learning German enough to enable me to make out the records written in that tongue. I have time before me, for I query whether Germany will come up before my third volume. Spanish and Italian are nothing, for being only dialects of Latin they are easily surmountable; but high and low Dutch are ruffian-looking rogues. I am half afraid of them; but my friend, who was here a week last summer, put me in a way so that I got through the translating of one paragraph of a German work, which he had with him. If he stays a month next visit, I shall try, but with what success I know not. I have got Greece, Rome, Africa, and Navarre written fair for the press, and almost all the preliminary essays. Next week my amanuensis begins either Spain or Italy, if I can get time to revise either of them. Forgive my prolixity. You asked to know the state of the work. Accept this desultory account.

We retain on our minds with singular pleasure a recollection of your excellent discourse to us at Cambridge, and we do ask one another what the General and Particular Baptists differ about; for, say we, either Mr. Taylor is a Particular, or we are Generals.

Accept the best wishes of this family, and present them to your house.

I am, dear Sir,

Most affectionately your's,

ROBT. ROBINSON.

Chesterton, Feb. 21, 1789.

MY DEAR MR. TAYLOR,

YOU may not have any concern with the subject of this letter for many years, yet I think it a duty I owe you to give you a hint of it. A friend of mine having informed me of his intention to leave a considerable sum for the benefit of our poor ministers and churches, and giving me at the same time his particular views, desired me to advise and arrange the distribution of it. The leading feature in the complexion of the donor is a love of perfect religious liberty. There is, then, a trust created, and a sum, yet accumulating, provided, to enable the trustees to pay annually five pounds or more, if needed, to twenty, for certain, and it may be, if the donor lives a few years longer, thirty or forty churches. There is also a legacy of £400 to the four funds in London (for I named your fund, which my friend had not heard of, and £100 accordingly was bequeathed you), on condition the fundees give security to the executor that they will always pay the interest to one or more Protestant Dissenting ministers that shall apply, and profess to believe Jesus is the Son of God, and who shall attest by their lives the sincerity of their profession. The first £100 is to be offered on this condition to the Particular Baptist fund, and if they refuse, then the £100 bequeathed to them is to be offered to you, along with your own £100, so that £200 is contingent to you; and if you refuse, then provision is made from one to another, till the donation vests where the receivers will not be crippled with human creeds. It is very likely the first fundees will not accept money under this restriction, for one of their printed rules and orders is, that such, and such only shall receive any benefit from this fund, as profess to believe the doctrines of three divine persons, eternal and personal election, &c. It should seem there are many worthy, though poor ministers, who do not believe either the one or the other; but this condition does not prevent their believing what they approve, it only prevents future fundees from putting human creeds in the place of the gospel, and depressing the servant of Christ into a slave of his brother, a servant like himself and no more.

My neighbour, Mr. Payn, of Walden, has favoured me with "the proceedings of the General Assembly held on Wednesday, May 14th, 1788, at Worship-Street, &c." I see no human test here, and it should seem you hold really as well as professionally the sufficiency of Scripture. I intend to send it among the friends of freedom in the

University, who have, somehow or other, got hold of the book of "rules and orders of the Particular Baptist fund," and are extremely shocked at the absurdity of their conduct, the more so as they thought the Baptists were inalienable friends of the freedom of conscience. Your fund account I hope will be a corrective, and shew that all Baptists are not tyrants over their brethren. I am asked by the University several questions too hard for me to answer, as

1. Had the London Particular Baptists of 1775 the consent of their country brethren to compile a human creed for them? Most certainly they had no authority from Christ.

2. What makes Baptists so fond of the name and the creed of Calvin, seeing the barbarian burnt Servetus, and denounced the vengeance of God and the civil magistrate against all Anabaptists?

3. How is the imposition of a human creed consistent with their profession of the sufficiency of Scripture, and the sole dominion of Christ over the consciences of his disciples?

4. With what face can such men ask for the repeal of the test-acts, seeing they impose human tests upon one another?

5. Have the General Baptists offended or injured the Particulars, that they have thus excluded them from all their favours?

6. Is the belief of election a virtue, or the denial of it a sin; and is the acknowledging of persons in God any test of grace in the heart?

7. Are a people likely to improve, whose inquiries are bounded by human creeds; and is it not a strong prejudice against Calvinism that it needs such props? &c. &c.

I wish their book of rules and orders had been at the bottom of the sea rather than at Cambridge. You cannot think what disgrace it has brought upon the London Baptists. Our church behold it with astonishment, and the University say the authors were strangers to the first principles of Christian liberty. The question is not of the truth of their creed, but of the imposition of it, for such only shall receive our charity as believe as John of Geneva did. Could I subscribe a human creed I would not do it for a poor Baptist dole, I would submit to my lords the bishops, for some good thing in their rich corporation. These ecclesiastical sheriffs, appointed by the crown, play Jupiter with a better grace than our little Anabaptist tyrants. Believe what they will, but why pretend to write a creed for me? Why sap the foundation of the good old Baptists? Scripture alone is a sufficient guide for every Christian man.

Pardon, dear Mr. Taylor, my prolixity. I hate dominion over conscience, because I am clearly convinced it dishonours God, degrades man, tacitly denies the perfection of the divine word, dethrones the King of saints, and introduces all manner of wicked passions among Christians, withdrawing them from the example of the mild and merciful Master, and imparting to them the contentious and cruel dispositions of bigots. They have turned the gospel into a miserable system of metaphysics; and to define natures, not to observe facts, is instead of talents natural and acquired, instead of good sense, exact reason, and often, instead of virtue itself. This depression lies upon all human systems, when they are made the tests of Christians.

My wife, who sits by, asks how people found the way to heaven before Calvin and Van Harmin were born? I answer, by the light of Scripture alone. Then, adds she, I shall content myself with my New Testament, and leave the great Latin folios to your friend Taylor and you. I reply, you may very safely, and we shall debate our points with as little gall as if the inquiry were which of us could most dexterously jump over a five-barred gate.

If you think proper to write to me, you may give your letter to my daughter, or ask her for a frank. She is the wife of a Mr. Brown, wine-merchant, No. 2, Love Lane, Little Eastcheap, where, I am sure, she will be glad to see you, and where probably Mrs. R. and I may have the pleasure of seeing you some time or other. My dutiful respects to Father Britain, and to your whole family.

I am, dear Sir,

Ever your's most affectionately,

ROBT. ROBINSON.

By the way, my friend may alter his will, you will recollect, and then all the former part of my letter is nothing. Is not Mr. Winchester in your connection? His book, on the restoration of all things, is in the University library, and thence I had it to read. His ac-

count of the American German Baptists, pp. 143, 144, is very just, except that his printer has misprinted one letter. Their American name is *Tunkers*, from the German verb, *tuncken*, to dip, not *Dunkers*, as the printer has put it. They are the true old original Baptists of the dark ages. The sufficiency of Scripture is their foundation truth, and having no human creeds they have no quarrels. Their mode of administering baptism resembles that of some Eastern churches. They use *trine* immersion, and the person baptized receives the ordinance kneeling in the water. They are right in immersing, right in bowing the candidate for baptism forward, and wrong (I think) in causing him to kneel, and in repeating the immersion thrice. I suspect they were originally Trinitarians, by this, yet this is not certain, for the Unitarian Baptists of Spain in early times used trine immersion.

Once more, peace be with you!

EXTRACTS.

Letters of Dr. Franklin's.

[From his "*Private Correspondence*," now first published from the Originals, by his Grandson, William Temple Franklin," in one Volume 4to. Printed for Colburn, 1817.]

To GEORGE WHITEFIELD.*

SIR, *Philadelphia, June* 6, 1753.

I RECEIVED your kind letter of the 2d instant, and am glad to hear that you increase in strength; I hope you will continue mending till you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has.

As to the kindness you mention, I wish it could have been of more service to you. But if it had, the only thanks I should desire is, that you would always be equally ready to serve any other person that may need your assistance, and so let good offices go round; for mankind are all of a family.

For my own part, when I am employed in serving others, I do not look upon myself as conferring favours, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have any opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefited by our services. Those kindnesses from men, I can therefore only return on their fellow men, and I can only shew my gratitude for these mercies from God, by a readiness to help his other children, and my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator. You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree, and eternal in duration: I can do nothing to deserve such rewards. He that for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit: how much more such happiness of heaven! For my part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it; but content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the afflictions I may at any time suffer shall tend to my benefit.

The faith you mention has certainly its use in the world: I do not desire to see it diminished, nor would I endeavour to lessen it in any man. But I wish it were more productive of good works, than I have generally seen it: I mean real good works; works of kindness, charity, mercy, and public spirit; not holiday-

* One of the founders of the Methodists; born at Gloucester, 1714, died in New England, 1770.

keeping, sermon-reading, or hearing; performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty; the hearing and reading of sermons may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

Your great master thought much less of these outward appearances and professions, than many of his modern disciples. He preferred the *doers* of the word to the mere *hearers*; the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness but neglected the work; the heretical but charitable Samaritan, to the uncharitable though orthodox priest, and sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard of his name, he declares shall in the last day be accepted; when those who cry Lord! Lord! who value themselves upon their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance; which implied his modest opinion that there were some in his time who thought themselves so good that they need not hear even him for improvement; but now-a-days we have scarce a little parson that does not think it the duty of every man within his reach to sit under his petty ministrations; and that whoever omits them, offends God. I wish to such more humility, and to you health and happiness; being

Your friend and servant,

B. FRANKLIN.

To Dr. Priestley.

London, September 19, 1772.

Dear Sir,

IN the affair of so much importance to you, wherein you ask my advice; I cannot for want of sufficient premises, counsel you *what* to determine; but if you please, I will tell you *how*. When those difficult cases occur, they are difficult chiefly because, while we have them under consideration, all the reasons *pro* and *con*, are not present to the mind at the same time; but sometimes one set present themselves; and at other times another, the first being out of sight. Hence the various purposes or inclinations that alternately prevail, and the uncertainty that perplexes us. To get over this, my way is, to divide half a sheet of paper by a line into two columns; writing over the one *pro*, and over the other *con*: then during three or four days consideration, I put down under the different heads, short hints of the different motives that at different times occur to me, *for* or *against* the measure. When I have thus got them all together in one view, I endeavour to estimate their respective weights, and where I find two, (one on each side) that seem equal, I strike them both out. If I find a reason *pro* equal to some *two* reasons *con*, I strike out the *three*. If I judge some *two* reasons *con*, equal to some *three* reasons *pro*, I strike out the *five*; and thus proceeding I find at length where the *balance* lies; and if after a day or two of farther consideration, nothing new that is of importance occurs on either side, I come to a determination accordingly. And though the weight of reasons cannot be taken with the precision of algebraic quantities; yet, when each is thus considered separately and comparatively, and the whole lies before me, I think I can judge better, and am less liable to make a rash step; and in fact I have found great advantage from this kind of equation, in what may be called *moral* or *prudential algebra*.

Wishing sincerely that you may determine for the best, I am ever, my dear friend,

Your's most affectionately,

B. FRANKLIN.

To Dr. Price, London.

Passy, February 6, 1780.

Dear Sir,

I RECEIVED but very lately your kind favour of October 14th. Dr. Ingenhousz, who brought it, having staid long in Holland. I sent the enclosed directly to Mr. L. It gave me great pleasure to understand that you continue well. Your writings, after all the abuse you and they

have met with, begin to make serious impressions on those who at first rejected the counsels you gave; and they will acquire new weight every day, and be in high esteem when the cavils against them are dead and forgotten. Please to present my affectionate respects to that honest, sensible, and intelligent society, * who did me so long the honour of admitting me to share in their instructive conversations. I never think of the hours I so happily spent in that company, without regretting that they are never to be repeated; for I see no prospect of an end to this unhappy war in my time. Dr. Priestley, you tell me, continues his experiments with success. We make daily great improvements in *natural*— There is one I wish to see in *moral* Philosophy; the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human reason be sufficiently improved to see the advantage of this? When will men be convinced that even successful wars at length become misfortunes to those who unjustly commenced them, and who triumphed blindly in their success, not seeing all its consequences. Your great comfort and mine in this war is, that we honestly and faithfully did every thing in our power to prevent it. Adieu, and believe me ever, my dear friend, your's, &c.

B. F.

To Dr. Priestley.

Passy, February 8, 1780.

Dear Sir,

YOUR kind letter of September 27th, came to hand but very lately, the bearer having staid long in Holland.

I always rejoice to hear of your being still employed in experimental researches into nature, and of the success you meet with. The rapid progress *true* science now makes, occasions my regretting sometimes that I was born so soon: it is impossible to imagine the height to which may be carried in a thousand years, the power of man over matter; we may perhaps learn to deprive large masses of their gravity, and give them absolute levity, for the sake of easy transport. Agriculture may diminish its labour and double its produce: all diseases may by sure means be prevented or cured, (not excepting even that of old age) and our lives lengthened at pleasure even beyond the antediluvian standard. O that moral science were in as fair a way of improvement, that men would cease to be wolves to one another, and that human beings would at length learn what they now improperly call humanity!

I am glad my little paper on the Aurora Borealis pleased. If it should occasion farther inquiry, and so produce a better hypothesis, it will not be wholly useless.

I am ever, with the greatest and most sincere esteem, dear Sir, &c.

B. F.

[*Inclosed in the foregoing Letter; being an answer to a separate paper received from Dr. Priestley.*]

I have considered the situation of that person very attentively; I think that with a little help from the *Moral Algebra*, he might form a better judgment than any other person can form for him. But since my opinion seems to be desired, I give it for continuing to the end of the term, under all the present disagreeable circumstances: the connection will then die a natural death. No reason will be expected to be given for the separation, and of course no offence taken at reasons given; the friendship may still subsist, and in some other way be useful. The time diminishes daily, and is usefully employed. All human situations have their inconveniences; we *feel* those that we find in the present, and we neither *feel* nor *see* those that exist in another. Hence we make frequent and troublesome changes without amendment, and often for the worse. In my youth I was passenger in a little sloop, descending the River Delaware. There being no wind, we were obliged when the ebb was spent, to cast anchor, and wait for the next. The heat of the sun on the vessel was excessive, the company strangers to me, and not very agreeable. Near the river side I saw what I took to be a pleasant green meadow, in the middle of which was a large shady tree, where it struck my fancy

* Supposed to allude to a club at the London Coffee-house.

I could sit and read, (having a book in my pocket) and pass the time agreeably till the tide turned; I therefore prevailed with the captain to put me ashore. Being landed, I found the greatest part of my meadow was really a marsh, in crossing which, to come at my tree, I was up to my knees in mire: and I had not placed myself under its shade five minutes before the muskitoes in swarms found me out, attacked my legs, hands, and face, and made my reading and my rest impossible; so that I returned to the beach, and called for the boat to come and take me on board again, where I was obliged to bear the heat I had strove to quit, and also the laugh of the company. Similar cases in the affairs of life have since frequently fallen under my observation.

I have had thoughts of a college for him in America; I know no one who might be more useful to the public in the institution of youth. But there are possible unpleasantnesses in that situation: it cannot be obtained but by a too hazardous voyage at this time for a family: and the time for experiments would be all otherwise engaged.

To Doctor Price.

Passy, October 9, 1780.

Dear Sir,

BESIDES the pleasure of their company, I had the great satisfaction of hearing by your two valuable friends, and learning from your letter, that you enjoy a good state of health. May God continue it as well for the good of mankind as for your comfort. I thank you much for the second edition of your excellent pamphlet: I forwarded that you sent to Mr. Dana, he being in Holland. I wish also to see the piece you have written, (as Mr. Jones tells me) on toleration: I do not expect that your new parliament will be either wiser or honester than the last. All projects to procure an honest one, by place bills, &c. appear to me vain and impracticable. The true cure I imagine is to be found only in rendering all places unprofitable, and the king too poor to give bribes and pensions. Till this is done, which can only be by a revolution, and I think you have not virtue enough left to procure one, your nation will always be plundered; and obliged to pay by taxes the plunderers for plundering and ruining. Liberty and virtue therefore join in the call COME OUT OF HER, MY PEOPLE! I am fully of your opinion respecting religious tests; but though the people of Massachusetts have not in their new constitution kept quite clear of them; yet if we consider what that people were one hundred years ago, we must allow they have gone greater lengths in liberality of sentiment, on religious subjects; and we may hope for greater degrees of perfection when their constitution some years hence shall be revised. If Christian preachers had continued to teach as Christ and his apostles did, without salaries, and as the Quakers now do, I imagine tests would never have existed: for I think they were invented not so much to secure religion itself, as the emoluments of it. When a religion is good, I conceive that it will support itself; and when it cannot support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil power, 'tis a sign I apprehend, of its being a bad one. But I shall be out of my depth if I wade any deeper in theology, and I will not trouble you with politics, nor with news, which are almost as uncertain: but conclude with a heartfelt wish to embrace you once more, and enjoy your sweet society in peace, among our honest, worthy, ingenious friends at the *London*.

Adieu, &c.

B. FRANKLIN.

From a Letter to President Stiles.

Philadelphia, March 9, 1790.

—— You desire to know something of my religion. It is the first time I have been questioned upon it. But I cannot take your curiosity amiss, and shall endeavour in a few words to gratify it. Here is my creed: I believe in One God, the Creator of the universe. That he governs it by his Providence. That he ought to be worshipped. That the most acceptable service we render to him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion, and I

regard them as you do in whatever sect I meet with them. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion as he left them to us, the best the world ever saw or is like to see; but I apprehend it has received various corrupting changes, and I have with most of the present Dissenters in England, some doubts as to his divinity; though it is a question I do not dogmatise upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble. I see no harm however in its being believed, if that belief has the good consequence, as probably it has, of making his doctrines more respected and more observed, especially as I do not perceive that the Supreme takes it amiss, by distinguishing the believers, in his government of the world, with any peculiar marks of his displeasure. I shall only add respecting myself, that having experienced the goodness of that Being in conducting me prosperously through a long life, I have no doubt of its continuance in the next, though without the smallest conceit of meriting such goodness. My sentiments on this head you will see in the copy of an old letter inclosed,* which I wrote in answer to one from an old religionist whom I had relieved in a paralitic case by electricity, and who being afraid I should grow proud upon it, sent me his serious, though rather impertinent caution. I send you also the copy of another letter,† which will shew something of my disposition relating to religion.

With great and sincere esteem and affection, I am, &c.

P. S. Had not your College some present of books from the King of France. Please to let me know if you had an expectation given you of more, and the nature of that expectation? I have a reason for the inquiry.

I confide that you will not expose me to criticisms and censures by publishing any part of this communication to you. I have ever let others enjoy their religious sentiments without reflecting on them for those that appeared to me unsupportable or even absurd. All sects here, and we have a great variety, have experienced my good will in assisting them with subscriptions for the building their new places of worship; and as I have never opposed any of their doctrines, I hope to go out of the world in peace with them all.

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* Supposed to be the Letter to George Whitefield, dated June 6, 1753.

† Uncertain: perhaps the following one.

To * * *.

Dear Sir, *(Without date).*

I HAVE read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundations of all religion. For without the belief of a Providence that takes cognizance of guards and guides, and may favour particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good would be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you having a clear perception of the advantages of virtue, and the disadvantages of vice, and possessing a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted to her originally, that is to your religious

education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary as among the Hottentots, that a youth to be raised into the company of men should prove his manhood by beating his mother. I would advise you therefore not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked *with religion*, what would they be if *without it?* I intend this letter itself as a *proof* of my friendship, and therefore add no professions to it; but subscribe simply your's,

B. FRANKLIN.

MISCELLANEOUS COMMUNICATIONS.

An Examination of Mr. Hume's Objection to Miracles.

MR. HUME, in his celebrated Essay, Note K, defines a miracle "A transgression of a law of nature, by a particular volition of the Deity, or by the interposition of an Invisible Agent." This Essay, to use his own words, is designed to show "That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous, than the fact which it endeavours to establish: and even, in that case, there is a mutual destruction of arguments, and the superior only gives us an assurance suitable to that degree of force which remains after deducting the inferior."

In the above quotation, Mr. Hume *assumes* the utter incapacity of *testimony* to prove a miracle. That the assumption is specious, will not be denied: and unhappily, considerable numbers have been imposed upon by it. In reality, however, a more gratuitous one hath never been made, as will be fully exemplified by an investigation of the grounds upon which he has attempted to defend it. The corner-stone of his building is another assumption of a still more extraordinary nature, but which, *if correct*, would undoubtedly silence all oppugners, namely, that a greater miracle must be wrought to prove the existence of a lesser one,* or in other words, that a miracle *is the only criterion* by which to prove or judge of the existence of miracles. The credit due to them, it is admitted, rests entirely upon testimony; but the specious objection to it, from the supposed *incompetency* of human testimony, is invalid, and at most a mere begging of the question. Nevertheless, it must be remembered, that the failure of an ingenious sophister to prove a negative by no means establishes the converse, an affirmative. On the present occasion, therefore, it will not be irrelevant, and, perhaps, the *only* satisfactory reply to an objection of this sort, not merely to silence the negation, but also to attempt upon adequate evidence to substantiate the affirmative. (The minor support attempted to be derived from the subsequent sophisms contained in the Essay, such as the notion of an hypothetical array of conflicting testimonies, the want of an *uniform* experience, &c. &c. will in due time be adverted to, but not much enlarged upon, volumes having already been ably written, amply refuting them.)

My first and principal endeavour, then, will be to ascertain and prove the *competency* of human testimony, to establish and record the existence of any fact, whether of an ordinary or extraordinary kind, even although it were "A transgression of a law of nature, by a particular volition of the Deity, or by the interposition of an Invisible Agent," which is Mr. Hume's definition of a miracle.

"The evidence, that the course of nature has been departed from, is the very same by which we judge when it is not departed from, and must be equally competent in both cases. For

* "If the falsehood of his testimony would be *more miraculous* than the event which he relates, then, and not till then, can he pretend to command my belief or opinion."—ESSAY.

certainly the eyes, ears and other senses of men are equally capable of judging concerning all things, which they are equally capable of perceiving."

All miracles are facts, of a nature cognizable by the ordinary faculties and suited to the common apprehension of mankind: indeed if they were not so, to no purpose would they have been performed. Those recorded in the Christian Scriptures have a peculiar efficacy in this view, since they do not depend upon *à priori* arguments and recondite speculations for proof; but uniformly referring to plain facts, and addressed to the common sense of mankind, the most illiterate as well as the most learned could equally judge of their truth. Like other *facts*, therefore, which are not miraculous, they may be established by testimony, the persons recording them affirming only the experience of their own senses, and that of others, in a plain and simple case, namely, that certain effects were repeatedly produced in the presence of considerable numbers, and of which, too, they themselves had a *personal* knowledge.

Mr. Hume, in Note K of his Essay, informs us, "That a miracle may be discoverable by man or not; this alters not its nature and essence." A more positive admission of the *existence* of miracles could not have been made, since whatever has a nature and essence must necessarily exist. And that a miracle is discoverable by man, Mr. Hume has furnished us undeniable evidence in his own example; for if not so, how could he have known, and affirmed of it, that its nature and essence would not have been altered by the circumstances alluded to in the quotation? That a miracle is in itself possible, and capable of being proved by the senses, is certain; and farther, that it may also be satisfactorily proved to others by *testimony*, Mr. Hume acknowledges when he remarks, that our observation of the *veracity* of human testimony constrains our assent to the belief of ordinary facts, even although they have never immediately fallen under the cognizance of our own senses. Just so is it with miracles, which, although undoubtedly facts of an extraordinary nature, are not on that account the less discoverable by us, when, as in the case of ordinary facts, they have been submitted to our immediate and personal observation, *or to that of others*, who have recorded them to us. To assert, then, that a fact cannot be proved, when already admitted to have been fully proved, is an absolute contradiction, the very absurdity charged upon the abettors of miracles. A miracle, then, we must admit, in the first instance, is capable of being proved by the senses; and the subsequent establishment of its proof by testimony is no contradiction: indeed, *why* its being registered and recorded as a testimony of its truth to others should alter its nature, and as it were by enchantment annihilate its previous capacity of proof, a wiser head than even Mr. Hume's is requisite to determine. It must be conceded, however, that the *veracity* of testimony is not uniform; and here it is that we meet the difficulty in its fullest force, and freely admit that miracles require a stronger testimony than common facts, *but deny that the nature and capacity of testimony is on that account any ways altered or impaired*, which by the objector is strenuously contended to be the case. Had he confined himself to this single point, his objection would have had considerable weight, though it would by no means have been insuperable; but by blending with it the utter incapacity of testimony to prove at all, he has effectually defeated his own purpose. *A testimony that proves nothing cannot lie.*

A more than reiterated experience in proof of miracles is not wanting. If all occurrences, and *all* must be comprehended under the idea of an *uniform* experience, were to be brought about by means of particular interpositions (which is the notion of a miracle), every practical benefit to result from them would be lost, and to *us* they would no longer be miracles: *an unceasing series* of miraculous interventions would in effect be the same as *an established law*. The efficacy of a reasonable experience in judging of them is not denied: but the futility and unreasonableness of an *uniform experience* is manifest. Moreover, our *competency* to judge of the existence of any fact, whether of an ordinary or of an extraordinary nature, does not depend upon its *constant recurrence*, nor is it altered by our ignorance of what produced it; since the *mode* in which the operation of the usual course of the laws of na-

ture is effected equally with the supposed deviation from or transgression of them (the case of miracles) is unknown to us.

The supposition supported by Mr. Hume of an array of antagonists or opposite proofs between miracles, and testimony as the criterion of them, is so weak and untrue, as to be really unworthy of him. Wherein is exemplified any mutual destruction of arguments? Does the liability to falsehood in testimony, annul or impede its *capacity* to record truth, even although that truth be of a miraculous nature? Certainly not; both the concessions in the Essay, and numerous other *more* powerful considerations herein adduced, prove it beyond doubt. Is testimony any other than the *record of experience?* "the criterion of facts which do not fall immediately under our own observation." What, then, can be more absurd than to oppose the *record of positive experience* to the *absence* of an uniform and personal one, or to the liability to error in testimony, designed or undesigned, especially in a case of this kind, where multitudes of living witnesses could have contradicted it? At the time the miracles are recorded to have been performed, they were never denied; *the Power only* by which they were accomplished was ever called in question. Human nature, too, having been fully admitted to be the same in all ages, the persons living in those days were *equally competent* with ourselves, not only to ascertain the facts, but also to record to others the *experience of their senses:* and surely nothing more either has been done, or is wanting to be done, to establish the proof of miracles, since this is the *test* by which we can alone know them: but such are the minor sophisms adduced in corroboration of this celebrated objection, and maintained to be indispensable by their author.

Much stress has been laid by Mr. Hume and others on the natural improbability of miracles, but with little reason. Were it a question of probability only (which, however, it certainly is not), the *balance* of records in which they are noticed affirming their truth, and the *preponderance* of veracity in human testimony having been conceded in the Essay, the evidence in their favour, even on this ground, is decisive. By the addition of a single ounce to a pair of well poised, though ordinary scales, you will turn them as completely, and more commodiously too, than by that of a pound; but the addition of hundreds or thousands of ounces, at *once*, to a pair of *sceptical* scales, would produce no other effect that I am acquainted with, than the *breaking* of them: and well would it be for the experimentalist, if he were not materially injured in the general wreck. *Improbability*, moreover, has no relation to testimony, but only to *opinion:* where testimony begins, improbability ends. To give testimony to any event, supposes that we have already ascertained the fact, either directly, by the observation of our own senses, or indirectly, through the medium of the senses of others. In either case, *improbability* is wholly out of the question.

The consideration that the *subsequent* effects in the Christian world can be accounted for on no other principle, than upon the supposition of the truth of the miracles, with the *important* end to be answered by them, are arguments that have justly made a forcible impression on numbers. Some have denied experience to be the sole foundation on which to ground our belief in testimony: others, in answer to the objection that miracles are not wrought in our days, have replied to it by saying that they are no longer necessary; information now abounds in the world; mankind are of *themselves* sufficiently inclined to examine the records of immortality; *a præternatural stimulus* is no longer wanting; and the Almighty cannot be expected to resort to extraordinary means while ordinary ones are fully adequate; *à priori* considerations have actuated the researches of a few, who have directed their principal efforts to ascertain the *abstract nature* of miracles, rather than the subsequent establishment of their proofs. The sum total, however, of these united observations, seem to me to tend more to the refutation of the *minor* difficulties of the case, than to the subversion of the principal one: and one, more specious than Mr. Hume's, will, I apprehend, be easily admitted to have never been made.

The capacity of testimony to record truth, even although that truth be of a miraculous nature, can no longer be

denied—the futility of its *supposed incompetency* having, it is presumed, been fully ascertained. I have directed my observations more immediately to this point of the objection, *the nature and capacity of testimony*, because it is the point which appears to me to be the principal one, and in most of the answers given, to have been the least attended to.

A BELIEVER IN MIRACLES.

Genealogy of Jesus and Joseph.

Gosport, Jan. 2, 1817.

KING JAMES's translators English this verse thus:

"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli."

The Improved Version, for "as was supposed," reads, "as was allowed by law."

It is not the present writer's design to enter into the dispute concerning the disagreements between the genealogy of Matthew and that of Luke; neither is it of very material importance to his argument whether we read "supposed" or "allowed by law to be the son of *Joseph*," he being well persuaded that those words in the parenthesis were *not intended* by the Evangelist to describe *Jesus*, but his father Joseph, and that the passage originally stood:

"And Jesus himself began to be about thirty years of age, being the son of Joseph, who was supposed to be (or allowed by law to be) the son of Heli."

From Dr. Priestley's Harmony of the Gospels (Sect. II. Notes), I find that "according to Eusebius, it was a tradition in the family of Joseph, that he was properly the *legal son* of Heli, who, dying without children, his brother Jacob married his wife, and having a child by her, it was transferred to Heli."

The only use which Dr. P. makes of the citation, is to account for the difference in the genealogies—Matthew stating that Jacob begat Joseph, and Luke that "Joseph" was "the son of Heli."

Whether at the time he published the Harmony, the Doctor believed the miraculous conception or not, is less apparent than might be wished in the notes to that work; and I have no other books at hand which will throw light upon the subject. From the latter cause, too, I cannot discover whether my conjecture be new, but I have certainly never heard of it before. My reasons for believing it well-founded, are, that we have no ground to imagine that any doubts existed in the time of our Lord with regard to his being the son of Joseph by natural generation, and therefore no cause for the Evangelist's writing the words "as was supposed," after the name of Jesus; whereas there is a manifest propriety in their being appended to that of Joseph, who was *not* the son of Heli by *natural generation*, but (if the tradition of Eusebius be correct, and I know not how, without admitting it, to reconcile the genealogies) by legal transfer only—Jacob having "raised up seed to his brother."

Could it be proved that by accident or design these words had been transposed by a copyist from their original situation (which, perhaps, may be done, or at least the *presumption strengthened*, by some of your ingenious and learned correspondents), the believers in the miraculous conception would have one argument the less in defence of their hypothesis.

I should be happy to see the discussion taken up.

J. READ.

Narrative of a celebrated Auto de Fé in the City of Logrono.

[Continued from Vol. XI. pp. 576 and 658.]

THE inquisitors state that the following ceremonies take place on the installation of a witch:—

The witch, who persuades any persons to become noviciates, first anoints them with a fœtid, greenish liquid, and then takes them rapidly through the air to the *Aquelarre*, where they are received by the devil on his throne. They there renounce God, the virgin, all the saints and sacraments, and on their knees they kiss various parts of the devil's body, and acknowledge him for their God and Lord; after which his infernal majesty makes a wound in their flesh with his nail, and with a liquid like gold marks the apple of their eye, by which mark the witches recognize one another. Though the pain from the former operation is excessive, the place wounded soon becomes senseless, and the inquisitors

say that having discovered the places scratched by the devil, they drove pins into them till their heads were buried, yet the witches felt or seemed to feel no pain. An imp is then selected for each noviciate, which is fostered and fed by the old witches, till it is thought proper to entrust it to the care of the newly installed. The whole assembly then dance amidst flames of fictitious fire to the sound of timbrels, tambarines and flutes (the musicians of the Zugarramurdi Aquelarre were among the witnesses under our commission, and were reconciled in consequence of their disclosures), and the devil assures them these are the flames of hell, and encourages them to every sort of evil, promising them that hell-fire shall no more scorch them than this unreal blaze. At cock-crowing they all disperse, each accompanied by his familiar (or imp), and fly through the air to their individual homes.

On Aquelarre nights the noviciates are employed in guarding a flock of imps (in the form of toads), which furnish the witches with poisons and ointments for their various diabolical purposes, and become the agents of their misdeeds. These imps are endowed with the gift of speech, and are clad in fine cloth and velvet. Some of the witches confessed, that they had nursed their imps with the greatest tenderness, had made them their constant companions, and these, in return, had watched over them both sleeping and waking, and been to them like guardian angels.

Juanes de Echalar (the minister of justice in our Aquelarre) declared, and his testimony was confirmed by many others, that if any witch absented herself from the assembly, or in any way infringed on the laws of witchcraft, he was accustomed to scourge the offender with thongs and thorns, till blood streamed from the wounds, when the devil himself applied ointment to the sores, and treated the sufferers with such extraordinary care and tenderness, that the marks were almost immediately removed.

The reconciled witches stated, that one of the amusements of the Aquelarre was to sally forth (in the shapes of different animals) to way-lay and frighten passengers, selecting those especially, who neglect to say grace before and after meat. This testimony was corroborated by a host of evidence from individuals, *who had been hurried almost to death by sundry apparitions, and whose accounts agreed with those of the witches.*

The name of Jesus, however, (the inquisitors say they ascertained) is sufficient to dissolve every charm of witchcraft; and they report many instances of the wonderful effects of the ejaculation "Jesus!"—Scores of witches dispersed in a moment—tempests calmed—invisible spirits made manifest, and many other miracles.

On the vespers of certain saints' days a solemn act of adoration to the devil is performed in the Aquelarre. The witches then make a confession of their virtues (instead of their sins), and are reprehended gravely on account of them. All the apparatus of mass is introduced in mockery (black, moreover, dirty and ugly), and the devil reads an address from his own missal, and afterwards gives a sermon on the advantages of atheism and immorality. All the company then prostrate themselves at his feet, each presenting some offering, which is received by evil spirits who are in attendance, and who always take part in the more important ceremonies. The administration of the sacrament is next turned into ridicule, by a burlesque, in which a piece of shoe-leather represents the consecrated wafer; and when these services are over, they proceed to every species of infamous crime.

Miguel de Goyburu (oldest wizard and king of the Aquelarre) testified (and he was borne out by other evidence), that the senior witches greatly enjoy visiting church-yards, disinterring the dead, and stealing their brains, cartilages, and other parts of the body. To light them while thus employed, they use a torch made of the arm of an unbaptized child, the fingers being kindled, and this torch (they continue) has the singular property of illuminating the witches, while it remains invisible to all other human beings. The collected spoils are presented to the devil, who devours them greedily, encouraging the witches to do the same.

In the autumnal season, the most privileged of the witches receive the visits of the devil and his imps, who accompany them to fields and dark caves, where they instruct them how to prepare poisonous ointments, from various venemous animals, which they amalgamate with human brains and bones. With these poisons they be-

witch and destroy their enemies, carry pestilence into their flocks, and blight their fruits. "More than twenty murders, damages, and acts of vengeance," were proved against one poor wretch who suffered under our commission. Evidence was also given of the deaths of many children who had been the victims of witchcraft: the blood of some had been sucked; others had been hanged; others had been scourged with brambles to death; and many had been destroyed by the poisonous pills. After many details of this character, the inquisitors break off and say, "The number of these murders is so great, that it is impossible to go into the particulars of all."

In the course of their inquiries, the inquisitors obtained information of an Aquelarre of more than five hundred witches; but it seems they were unsuccessful in their attempt to convict them.

What precedes is a very imperfect and abbreviated account of the discoveries and proceedings of the Logrono inquisitors. Many disgusting details are omitted, but enough are given to show the gross barbarism and credulity of a tribunal which professed to justify the character of God, and to purify religion from all its errors.

The establishment of the inquisition in Spain seems to have been the prelude to the gradual decline of that "renowned, romantic land." The most enlightened writers, (and especially Hernando de Pulgar) opposed the introduction of this merciless tribunal with energy and eloquence. More than twenty thousand persons were marked out for its prey, immediately after its establishment; of whom two thousand were burnt, and about the same number, condemned to death, fled to the mountains, and escaped, as they were able, from their country.

In 1492, the barbarous decree was issued, which drove nearly half a million of Jews from the Peninsula, who took with them immense treasures, and whose removal almost crushed the rising spirit of literature in Spain, for among them were some of the ablest philosophers and most intelligent critics.*

In 1559, the inquisitor general published the first list of prohibited books. Among these the New Testament is mentioned; the prohibition of which was repeated in 1583. Such is the growth of superstition, when ministered to by ignorance and sheltered by power, that soon after this period a noted Jesuit (Martin del Rio) wrote to prove (aye, and quotes authorities too) that Luther was the carnal son of the devil, who in the form of a goat seduced his mother—and that all heretics are magicians, calmly recommending that they may be brought to the torture, which he supposes would make them confess the fact.

It would be an useful, it might even be an interesting object, to trace the influence of ecclesiastical tyranny on the literature, the civil rights, the happiness of a nation, which has gradually sunk from the summit of political influence, and power and pride, into a state of moral, mental, and political degradation.

B.

SIR, *Bath, Dec. 6, 1816.*

I BEG leave to transmit to you an extract from a sermon preached at Lurgan, in Ireland, before a body of Dissenting ministers, by Andrew Alexander, of Urney. The subject was the universal progress of the gospel—the text Isaiah xi. 9.

After the author had illustrated the doctrine, he then proceeds to consider the causes which prevent its immediate accomplishment; and, first he considers the prejudices of education. He says, it is very natural to think, that whatever opinions get first hold of the mind, will take the deepest root; they grow up with its growth, and strengthen with its strength. They are generally received from parents or masters, whom young persons are inclinable to treat with great deference and respect; and it may be they are patronized by great names, for some particular accomplishments highly reputable. These circumstances are all apt to conspire in rendering the bulk of mankind extremely tenacious of such sentiments, and very unwilling to admit

* And their talents descended to their children. Spinoza, Monteira (whose shrewd objections against Christianity were answered by our Anthony Collins), Castro, Pinedo, and other famous Hebraists, were descendants of the Portugueze and Spanish expatriated Jews.

any thing that opposes or condemns them. By this means they are converted into prejudices, those pernicious weeds of the mind, that choak every fair plant of reason and truth; and as religious prejudices are of all others the most inveterate and incurable, men are disposed to regard religious matters as in themselves so sacred, that, whenever attempts are made to remove any mistake that bears this hallowed stamp, they instantly take the alarm, as if their dearest and most valuable interests were in danger of being torn from them. They cannot patiently hear any of their religious tenets treated as erroneous, much less calmly attend to or consider maturely and impartially what may be advanced against them. This was remarkably the case when Christianity was at first published, though attended with the most striking proofs of a Divine Power interposing in its favour. By the strength of prepossession, it became to the Jews a stumbling block and to the Greeks foolishness. Nay, where the gospel has been long received and professed, there have been and still may be prejudices early imbibed, very unfavourable to that improvement in the knowledge of God and religion, which we have reason to hope for, from the improvement of the capacities of human nature, from the advancing state of society, and from the spirit of wisdom speaking in the mouths of all the prophets. It is generally allowed that the power of prejudice is very conspicuous in the professed members of the Roman church, and that it has been in all ages the grand obstruction to a more thorough and perfect reformation. But, if we examine how matters stand among the reformed, it will be found that each of the parties into which they are unhappily divided, hath (in) its own prepossessions, more or less unfriendly to that growth in grace, and in the knowledge of their common Lord, to promote which is the great design of the gospel. As no sect of Protestants will have the confidence to pretend, that all its partisans are either infallible or impeccable, Israelites indeed in whom there is no guile, it is surely incumbent on all carefully to examine the system of their religious belief, that they may discover whatever it contains that may disqualify them for higher improvements; to guard against every bias, that may give them advice for or pleasure in one side of the question more than another, and to keep the mind like a just balance, ever ready to be weighed down by the appearance of truth, and to allow the clearest and strongest evidence from time to time to preponderate, as any addition may be made to either side. In proportion as this temper prevails, we shall be ready to hear and to receive instruction, to examine, alter, or lay aside our opinions, and allow due force to every thing that can be proposed; and thus shall we, as the happy consequence of enjoying the gospel, be filled with wisdom and spiritual understanding, become fruitful in every work, and daily increase in the knowledge of God, and of our Lord Jesus Christ.

The author goes on, 2dly, to shew, the obstruction to the increase of religious knowledge, arising from impurity of heart and life, the prevalence of those sinful lusts that war against the soul; 3dly, to the growth of religious knowledge, from the injudicious and unfair representations that have been frequently made of religion and especially of Christianity; and, lastly, the exercise of that power claimed by Christians of almost every class, of prescribing in the most sacred matters to all within the reach of their influence, and of reducing them to an uniformity of sentiments with their respective leaders, whether civil or ecclesiastical. I have not room to introduce either of these articles, though they are well worthy of our notice.

W. H.

Thoughts on Missionary Societies.

Nov. 25, 1816.

"JESUS CHRIST is the propitiation for our sins, and not for ours only, but also, for those, ολε τε κοσμε, of the whole world." 1 John ii. 2. That is, the benefits arising from the life and death of Christ, to those who are duly disposed and qualified to receive them (however we may differ as to their mode of operation in the gospel scheme), are not confined to those places where he is preached, but extend to all the generations of Adam, past, present, and to come. Richard Baxter, in his treatise on "Universal Redemption,"

hath employed fifty seven propositions, and sixty explanatory theses, in illustration of this glorious and important truth, which St. John hath clearly and emphatically expressed in three sentences! It hath been said of this eminent divine, that he was "unhappily subtle and metaphysical in every thing." The term subtle, in a bad sense, is ill applied to Mr. Baxter, but he is certainly liable sometimes to the charge of metaphysical obscurity, which, as must ever be the case, renders his works far less useful than otherwise they would be.

But, not to digress, it is to be observed, that although the text above cited, with many others, fully establish this important principle, and thereby decisively prove the acceptableness of natural religion, where no other is to be obtained; yet, it by no means follows that our best endeavours should not be exerted, to promote the knowledge and influence of Christianity, where it is at present unknown. On the contrary, possessing as we do, in the enjoyment of this Divine gift, immense privileges and advantages, we should be solicitous, as far as we are able, to communicate these blessings to the comparatively benighted corners of the habitable globe, and to labour as well as pray, in the use of reasonable, probable, and allowed means, (as to the nature and application of which we must be supposed to differ), "That the light of the glorious gospel of Christ, who is the image of God, may shine into them."

With this view, much expense and labour have recently been employed in this country, by different denominations, in the institution of Missionary Societies, for the propagation of the gospel in foreign parts, into the degrees of the success or failure of which we do not now inquire. We may conceive, however, of various methods which ministers of different religious sentiments might naturally be led to adopt in the prosecution of this important object.

Let us suppose a zealous Calvinist, engaged in this arduous undertaking. He will probably begin his work with the history of the fall; the supposed consequent inherent depravity of human nature; the utter incapacity of man, in his natural state, to do a good action, or even to think a good thought. He would then proceed to the doctrines of irresistible grace; a triune Deity; the necessity of infinite merit to atone for infinite guilt, which he imputes to a frail, finite and fallible creature, because committed against an infinite Being; and the assertion, that if they die without the Christian faith, even when it has been but briefly proposed to them, and they have had little time to examine its evidences, they will be infallibly condemned to all eternity. If they should express astonishment at some of these positions, as "things hard to be understood!" and are dreadfully alarmed at the idea of infinite and everlasting vengeance, he will presently soothe their fears, by informing them, that though their case is at present desperate, it is so far from being hopeless, or without remedy, that it may be changed for the better in an instant; that they have only to accept of Christ, by a strong and lively faith, and the work is done: That he hath wrought out a free and full salvation for all his elect, of which number, each individual to whom he is preached, may hope to be one, seeing we cannot search the book of God's decrees; and who can never finally fall from his grace, for whom he loves, "he loves to the end:" That it is true, this faith should operate to the mending their manners, and reforming their wicked lives, and that this it will infallibly accomplish; but that at the same time, they must always be exceedingly careful not to pay any undue regard to the good works which they may perform, which, being imperfect, can neither be the cause, matter, nor condition of our justification, and which, in any wise confided in, will ultimately deprive them of all the privileges and blessings of gospel grace. He will guard them against Satanic influence, the author of which, he will describe as a kind of demi-god, possessed of a species of omnipresence, having access to the minds of men in all times, places and circumstances, and tempting them to kinds and degrees of sin, far beyond the extent and discovery of their own natural powers and corruptions. The writer believes, that he does not misrepresent a species of preaching, to be met with in no

inconsiderable degree, in some religious communities: if he doth, he will be very ready, upon conviction, to acknowledge his error. Nor would he by any means insinuate that pious and sensible ministers of this class preach nothing else but these principles: he only means to intimate that they frequently constitute a leading part of their public discourses.

Now, let us suppose, on the other hand, a Bishop Taylor or a Wilkins, a Clarke or a Tillotson, a Whichcote or a Foster, a Price or a Paley, engaged in the same design. He would probably, like the great founder of Christianity, begin with deducing his instructions from the things around him, and lead his hearers from nature, up to nature's God: he would display the wonders of creation, and the different effects which they produce, upon the mind of the attentive, and of the superficial observer:* he would expatiate on the nature and perfections of the Deity, as far as discoverable by us; his unity, and supremacy, his infinite power, presence, wisdom, and goodness; and when they had arrived at some tolerable acquaintance with, and conviction of those important and fundamental principles, he would proceed to demonstrate the justice and holiness of God, the essential and unalterable distinction between moral good and evil, the obligation of gratitude to the Supreme Being for all his benefits, the necessity and advantage of constant and humble prayer in all created natures, and more especially in so frail, fallible, and dependent a being as man, not only as an essential means of religion, but as an integral and constituent part of it, and of conformity to the image of the great and glorious Being whom we worship, in all his imitable excellencies and perfections: he would proceed to demonstrate the evident traces of a moral government, begun, but not consummated in the system around us, and the consequent inferences which wise men in all ages have hence deduced in favour of the belief in a future state of rewards and punishments; the natural equality of mankind, as creatures of the same God, endowed with powers and faculties alike in kind, though different in degree, and apparently designed for the same glorious end, and at the same time the necessary subordination of ranks in society, arising from the very constitution of human nature, our different talents, capacities and inclinations, and the prodigious variety of labours and occupations requisite in the circumstances in which we are placed; the sacredness of property, the necessity and advantage of civil order, and just government; our social and relative duties, as parents and children, masters and servants, subjects and rulers, neighbours, relatives, and friends; the evils and mischiefs arising from polygamy, adultery, and promiscuous concubinage; the harmony of families where two only are joined in wedlock; the benefits thence arising to the children and servants; and the probability of an original law in this behalf, from the great Creator, who manifests simplicity and harmony in all his designs and operations: he would dwell on the beauty and necessity of public as well as of personal and family worship; how admirably adapted it is to serve the cause of religion and morality; how it "wipes off the rust of the week," and attaches man to man in more close and intimate bonds: then he would lay before them a moral chart of the world we inhabit, and, perhaps, sometimes in private, a natural one; he would describe the different situations, climates, advantages and disadvantages of the globe; he would acquaint them with the outlines of astronomy, thereby to afford them just views of the grandeur and immensity of the universe; he would lead them from world to world, and from system to system, from this small speck of earth, to worlds and suns above,

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* "Pontoppidan, Bishop of Bergen, introduced into his sermons complete tracts of natural history, considering them as excellent articles of theology."

St. Pierre.

Dr. Young speaks of those, who—

"Ne'er ask'd the moon one question, never held
Least correspondence with a single star:
Nor rear'd an altar to the queen of heaven,
Walking in brightness! or her train adored!"

innumerable, unknown, and unconceived! and when they were lost in the immense survey, and sinking from this towering height, he would sustain and renovate their fainting spirits with this glorious and animating truth, that—

> ——"One soul outweighs them all!
> And calls th' astonishing magnificence
> Of unintelligent creation, poor."
> YOUNG.

He would now proceed to consider the different religions in the world, and to shew that all nations have some religion: he would demonstrate that the Deity has various methods of communicating his mind and will to his rational offspring, always and every where by the objects of nature, the course of Providence, and the powers of reason and conscience, sometimes by the instrumentality of superior beings, called angels, who have appeared occasionally in a glorious, and at other times in a human form; but that, as our present faculties are weak and imperfect, and we can scarcely bear the effulgence of angelic, and still less of Divine glory, he hath been graciously pleased for the most part to speak to us by the medium of sages, patriarchs, and prophets, men in all respects like ourselves, except in those extraordinary and supernatural powers with which they were occasionally endowed, and by means of which they were enabled to point out with authority the path of duty to an ignorant and benighted race, who, by neglecting the natural notices of God, and his Providence, and of their duty and expectations, had departed from their allegiance, and rendered themselves obnoxious to his displeasure: he will shew the evils of paganism, as a corruption of the true primitive religion, the absurdity of bowing down to stocks and stones, as to visible gods, which our hands have formed; for, how can those things help us, which, though we cannot create, we can alter or destroy? and even the folly of worshipping the host of heaven, which, though essentially serviceable to man by their benign influences, appear to be as much under a law, as the elements of fire and water which are more immediately under our cognizance: he will then gradually unfold the history of the patriachal, Jewish, and Christian dispensations, with their characteristic distinctions and peculiarities; the superiority of the latter above the former, in a vast variety of respects, particularly in its universality, and the extent of its promises and prospects; the sublime morality of all, in perfect unison with the principles of natural light, and in what respects these principles are by the gospel improved and enlarged: he will represent the Divine Author of our religion, as a person appearing in our proper nature, long designated in the councils of the Most High, foretold by the ancient prophets, himself a prophet, and greater than them all, described in the Jewish Scriptures as "the desire of all nations," and manifested "in the fulness of time;" that, by virtue of his high office and character, he is invested with a name greater than the kings of the earth, and to which none of the preceding prophets could lay any claim; that he is emphatically styled "Emmanuel, or God with us," "the Son of God," the Saviour and Judge of the world, the Ambassador of the Most High, the grand Organ and Dispenser of the Divine grace and mercy to mankind, whose words are to be regarded as the words of God, whose threatenings are not promulgated in vain, and whose promises shall be abundantly fulfilled.

He will represent the former and the latter prophets, and especially the great prophet of Nazareth and his apostles, as proving their Divine commission, by the performance of incontestible miracles—a species of evidence of which they will readily perceive the force and importance, when they are convinced that all things are equally subject to the Divine jurisdiction; that the same power which created, can easily change or destroy; and that none can work a true miracle but God, or those commissioned by him: that therefore a miracle is an occasional departure from the common course of nature, by a Divine interposition, in attestation of the authority of a particular person, or for the accomplishment of some important moral purpose, immediate or remote: that, if they were to see four thousand persons fed in a

wilderness, without any apparent adequate means, a withered arm instantly "made whole as the other," or a dead body raised to life again, they must needs be assured of a Divine interposition: that if this were to happen now, it would be equally true 1800 years hence, and to all eternity, and that therefore, if it happened 1800 years ago, it is equally true now, and that we have all the evidence of the reality of these events, from testimony and a legitimate and infallible tradition, which, at this distance of time, the nature of the thing will admit of: that to doubt of the truth of miracles in former ages, because we see none at present, is the most foolish thing in the world, and a principle which would lead us to deny every thing but what we ourselves behold: that an ignorant native of a burning climate might find it difficult, if not impossible to conceive, how water should ever be converted into a solid mass; yet that this is an absolute fact, which such persons ought to believe, upon the testimony of sufficient and credible reporters: that a person brought up in a mine might deny there was such a body as the sun, a man born blind, that there was such a thing as light, or one ignorant of letters, that language and sentiments could be transported to incalculable distances, without the aid of voice or sound: that the wonders of creation, of which we are daily witnesses, prove a sovereign and uncontrolable Power, who, for wise and obvious reasons does not think proper to depart from those fixed laws which he hath appointed, except in particular cases: that the creation of the world was a miracle in the eye of intelligent beings, then existing, and that a miracle may now take place before they are aware: that the solid ground may instantly give way under their feet, and they may sink into an unfathomable abyss: that the healthful air may become baleful and pestiferous, the sun descend to the earth, and burn it up with fire unquenchable, and afterwards himself be quenched in a mighty ocean, as a twinkling taper in the slender stream! and that all this would certainly happen, and the material universe become an absolute blank, should the Creator once withdraw his energy, or should not his wisdom and goodness continue to regulate and control the exercise of his power.

He will point out to them the imitable as well as the peculiar and distinguishing character of Christ, his profound humility and submission to the Divine will, his perfect purity, his heavenly mindedness, his unlimited benevolence, and universal charity, extending even to his enemies, persecutors and murderers, the exalted state to which he is now advanced, and the important consequences that will ensue at his second glorious appearance, the superadditions which are made by the gospel to former systems, natural or revealed, not only in the charity of its precepts, and the immensity of its promises and prospects, but also, as to some of its essential forms and characteristics, namely, that although we may sometimes pray to God, considered only as Creator and Rector of the universe, in which practice the Lord's prayer itself will justify us, which appears to be founded in the principles of simple theism; yet, we are obliged more frequently in private, and invariably in the public religious assemblies, to pray as Christians—that is, in the name of Christ, and with a due regard to his person, character and sufferings, his mediation and intercession, principles often alluded to and inculcated in the New Testament, though we may not always fully comprehend their import, seeing they are such as "the angels desire to contemplate," and must ever be careful not to interpret the passages relating to them, and which are sometimes evidently figurative and metaphorical, in any sense inconsistent with, or dishonourable to the character of the Supreme Deity, who, as he is in himself the great source of all being and perfection, so, he is the original author of all the benefits we derive from the Christian dispensation, which are the effects and not the causes of his infinite and essential benevolence: and that without this open profession of Christian principles, "in the great congregation," we shall not only be guilty of high ingratitude to God, and to the Redeemer, but that also, by this unwarrantable omission, the churches of Christ may in the succession of time be converted into assemblies of Deists, or degene-

rate into a similarity with the schools of the heathen philosophers.

He will often impress upon their minds that the doctrines and duties of the gospel are few and simple, but the methods of enforcing and illustrating them, multiform and indefinite; and hence the necessity and utility of an order of men set apart *(primi inter pares)* as ministers of Divine things, subject at all times to the authority of the great and only head of the church, and to the genuine dictates of the sacred writers; together with the beautiful simplicity and fitness of the two positive ordinances of the gospel, as admirably calculated, in connection with public worship and instruction, to preserve and maintain it in the world.

If any of these children of nature, whose spiritual wants we are now contemplating, more sagacious and inquisitive than the rest, should ask how so much evil can arise, under the dominion of an all-wise, gracious, and infinitely powerful Being? the faithful minister will reply, that natural evil is, in one view, a mark of the degeneracy of the mundane system, on account of the transgression of its first inhabitants, serving as a perpetual and awful manifestation of the Divine displeasure on that account; of which there appears striking and ample proof in the disorders of the elements, the infirmities of human nature, the general prevalence of death, the discord of the lower orders of beings around us, the peculiar sufferings of women, the necessity of extreme and painful labour in some of the various concerns and avocations of life, which often destroys the individual prematurely, and of animal food to the sustenance of man; none of which circumstances we can reasonably suppose to have taken place in his first state, or to have constituted a part of the original plan of Providence, and of which they will know more, when they shall have become acquainted with the history of the old world, and better understand the methods of the Divine administration: that even here the Deity brings good out of evil: that by the increasing knowledge of the laws of nature, and the progressive improvements in society, painful and excessive labour becomes much diminished: that storms, tempests and volcanoes purify the air and the sea: that frost and snow in the northern regions fructify the earth, and make it approach in the succeeding seasons, to the paradisaical appearance of more genial and salubrious climes:* that earthquakes, though dreadful in themselves, are rare and partial, may render contiguous portions of ground more stable and secure, sometimes expose new land, more than they have taken away, and produce many valuable ends in the moral world, by alarming the careless and inconsiderate, who are not affected by the common course of nature and Providence: that those who die by these calamities will be impartially dealt with in a future state, and that their uncommon and painful lot may possibly serve to diminish the punishment of their iniquity hereafter: nor are we ever to judge of the character or future destination of individuals, by the nature or degree of their sufferings in the present world, where, in many respects, "all things come alike to all."

That sometimes natural evil arises from natural good, and that we cannot enjoy the one, without danger of the other: that if the system of the universe is maintained by the same law which causes a stone unsupported to fall from the top of a hill, this law may be the occasion of serious accidents or death in particular cases: that if the fire is to warm us at a distance, and to dress our food, it must be something of prodigious force and efficacy, and which will necessarily hurt or destroy those substances or beings which approach too near it, or unheedingly rush into its bosom: that if the water is to assuage our thirst, to quench the raging flames, to serve the important purposes of navigation and commerce, and to answer many other valuable ends, it will sometimes, from the effect of winds and tides, overflow its banks, and must needs suffocate those animals which are immersed in it, and whose organs are not fitted to live in this element:† that in a state of primitive

* "Though winter had been none, had
man been true,
And earth be punished for its tenants' sake
Yet, not in vengeance!" COWPER.

† The reader may perhaps think these cases are so plain, that there was no need of expatiating upon them. How it is

innocence, man must have been liable to accidents, from his very frame and constitution, though we have reason to believe he was then in the possession of sufficient means to prevent their fatal effects, of which at present we are entirely ignorant: that nevertheless in our fallen state, the Deity hath graciously provided many remedies, both in the contexture of our animal bodies, and in the science of medicine, that a broken bone placed in a due position, will unite of itself; that a deep wound, will, in common cases, if properly closed, heal without any further trouble; and a deeper still, attended with loss of substance, by suitable management, be gradually restored: that there are medicines adapted to every organ of the human frame, to assuage the raging fever, to brace the debilitated fibres, to remove or tranquillize slight pains, and imperiously to command a truce in the most grievous sufferings that "flesh is heir to:" that sickness often ends in confirmed health, and that "to the righteous, death is the gate of life."

That moral evil arises from the neglect or abuse of our rational faculties and voluntary powers, which every man knows and finds by his own bitter experience, and which, as far as he has been a means of producing, he has no one to blame for but himself: that the sufferings which we endure from natural evil, or from the moral evil of others, often tend to our own good, and will serve, if patiently borne, to increase our future reward; and that the Deity hath provided for the reduction of the latter, by means of religion: that we have reason to think it is gradually decreasing, at least as to some of its prominent and flagrant enormities—such as war, tyranny, persecution, and slavery: that, in this view, even the present world may be approximating to a paradisaical state; and that the Almighty hath doubtless prepared means for this purpose, in the depths of eternal ages, of which, at present, we can form no conception.

That the evil of imperfection is incident to all created beings, and indeed inseparable from their very nature: that it is probable the sublimest intelligencies have passed through a state of trial before they arrived at their supreme felicity, because holiness by influx, or without the co-operation of our own powers, would make a rational being a mere machine, which, though it might indeed render him happy, could never constitute him a moral agent, or worthy of praise; and that though none but God is impeccable, yet, by long established habits of virtue, a perfect freedom from temptation, and the benefits of correspondent society, rational beings may attain to a state of holiness and happiness, from which it is morally impossible that they should ever deviate: and that this is the state we call heaven, "which is first a temper, and then a place."*

That the happiness of heaven, as it will be proportioned to our attainments and the improvement of our talents, hath the nature of a reward; but as it is the possession of immortal life, is a "free gift," and the restoration, through Jesus Christ, of a forfeited inheritance.

He will teach them that in contemplating human nature we should equally guard against a pharisaical pride and a false humility; that the gospel clearly ascertains what reason suggests, that man is placed here as a candidate for futurity; that he is a compound being; that by his capacity for religion and his virtuous affections he is allied to the angels, by his animal propensities to the brutes, by the vices of the spirit—pride, ambition, envy, malice and revenge, to something which men have generally agreed to term diabolical: that from this wonderful composition result great dangers and prodigious hopes; that though bad habits have often a fatal, and good ones a transforming efficacy, yet neither of them have a necessitating influence: That the Deity hath "gifts even for the rebellious," and much more for those who love and serve him, to whom "he will shew the secrets of his covenant:" that though true re-

with him, is uncertain; but the writer has often heard (otherwise) sensible persons inquire, why Providence should suffer an ancient tenement to fall in upon its inhabitants, or good men to be shipwrecked, burnt, or drowned! The argument has also been lately alluded to in this work by the eloquent Mr. Howe.

* Whichcote.

pentance is never too late, yet late repentance is seldom true: that the early dedication of ourselves to God is peculiarly acceptable to him: and that it behoves every one to improve the present moment, and, according to the divine philosophy of our religion, "to work out his own salvation with fear and trembling, because it is God who worketh in him both to will and to do."

That though in some particular circumstances "the heart" may be considered as "foolish above all things, and desperately wicked," yet, on the other hand, good men in the present life have often attained to a steadiness and consistency of character, and to that state of "perfect love which casteth out" a bitter and tormenting "fear," and even "to a full assurance of hope," though they are never to judge of their spiritual state by animal sensations and transports, but by its effects upon their life and conversation.

That it is impossible to plead merit with God, seeing we are all "concluded under sin," have nothing "which we have not received," and when we have done our best, are still, as to him, "but unprofitable servants:" nevertheless, that every good man, according to Solomon, is, in a certain sense, "satisfied from himself," and with St. Paul, may and ought to "rejoice in the testimony of his own conscience." And that to depreciate holiness or moral rectitude, directly or indirectly, is to depreciate an essential and constituent part of true religion, and while we profess to be guiding men to heaven, to be in reality factors for hell.*

That it is as impossible the Deity should be wanting to his creatures, as that he should cease to exist, and that every suggestion of a contrary kind should be rejected with abhorrence: that "all souls are his, who hateth nothing which he hath made, and with whom is no respect of persons:" that though natural religion is sufficient where no other is to be had, because "in every nation he that feareth God and worketh righteousness is accepted of him;" yet, when a clearer manifestation of the Divine will is proposed to them, they will become highly criminal if they do not inquire into it, receive and obey it.

That notwithstanding the sublime expectations to which we are raised by Christianity, we must guard against "a sinful weariness of life, an avarice for the hire without the work,"† but patiently wait "the times of refreshing from the presence of the Lord," when, if we shall have performed our duty according to the light and means afforded us, we shall be received, by the grace of the gospel, into a state of elevated employment, and of a happiness far beyond our present conceptions, and which will be strictly everlasting. Rev. xxii. 3, 4. But if we have abused our talents and neglected our opportunities, so as to incur the charge of final impenitence, we shall be adjudged to a state of positive suffering, pointed out to us by significant and awful symbols, which, being awarded by the infinite justice of Him who cannot err, and all whose attributes are in strict unison and harmony, will be acknowledged as just, even by the objects of it, both with respect to its degree and duration, because exactly proportioned to the demerits of the offender. Luke xii. 47, 48.

All this, and more than this, will a faithful Dispenser of Divine things set before his transmarine hearers and catechumens, in the course of his public and private ministrations, "as they are able to bear it." And, lastly, when they shall have acquired the art of reading, and a fit opportunity occurs, he will commit to their keeping "the oracles of eternal truth," in their own language, guarded with a few plain rules for their interpretation, whereby, in conjunction with the other means of grace, "they may become wise unto salvation!"

Of these several modes of preaching the gospel to the uninformed *abroad*, or the uninformed *at home*, a question naturally arises, *which* appears to be most conformable to truth, and is likely to be attended with the most solid and lasting effects?

AN OCCASIONAL READER.

* The Prophet Jeremiah calls the righteousness of the people he was addressing, "filthy rags;" by which he meant to intimate that, as a body, they had none, or none worth mentioning: but the sacred writers never call real righteousness by any opprobrious terms, but directly the reverse.

† Moses Brown.

SIR, *Dec.* 24, 1816.

THE pens of the learned have so often been employed upon the Athanasian Creed, that it might seem useless to excite any farther inquiry upon so threadbare a subject. But I know not whether amongst the numerous discussions it has occasioned, it has been viewed in the light in which, after much consideration, it appears to me to have been composed. All seem to have agreed in one opinion, that it was not written by Athanasius; and it is not settled at what time nor where it first appeared in what is called, though very improperly, the Christian church. It has gone, however, for many ages under the name of the creed of St. Athanasius, and I am inclined to believe that it was first published under that name, as being really the creed of this celebrated worldly disputant, though the author had a very different end in view in its publication, and one which rendered it necessary that his name should be concealed. In short, the more I consider the subject, the more it strikes me, that this famous creed was meant as a burlesque upon the faith, then generally prevailing in the world: and, if my opinion is right, it must be allowed that the author has fully succeeded in his intentions. That the hoax should have taken so completely, is probably more than he expected; and whilst we admire the ingenuity of the composition, we cannot but be surprised that its aim should not have been seen through, and that what was intended as ridicule should in so short a time be adopted, and for so many centuries be maintained as truth. Neither my employments or my inclinations permit me to turn over again the massy folios in which this question lies immersed: but it might amuse as well as instruct some younger inquirer, to examine the subject in the point of view in which I have placed it. I can hardly believe that the writer was a Christian, and I fear that the search after him will be as difficult as the one at present after the author of the Letters of Junius. It is not, however, of so much consequence to discover the name of the writer, as to establish the fact, that the Athanasian Creed was promulgated to burlesque the opinions of Athanasius, and to turn this celebrated champion of the apostate church into ridicule. Absurd, however, as were many of the notions of this metaphysical saint, I must defend his memory from the unjust imputation cast upon it by this creed; whose ingenuity might indeed have excited a smile in his countenance, but he never would have allowed it to be a fair transcript of his sentiments.

I am, ever,

INVESTIGATOR.

Higham Hill,
January 15*th*, 1817.

SIR,

WHEN a man has been handsomely invited to speak, it might appear disrespectful to be silent. This is my apology for saying a few words more on the subject of miracles, while I am not conscious that I have any thing to advance which is worthy the notice of your readers. I am happy that your ingenious Correspondent, A. B. C. agrees with me in the main point, that Mr. Hume's reasoning is inconclusive. The only remaining question, then, is, whether the testimony in favour of the miracles recorded in the New Testament is sufficient to establish facts confessedly so extraordinary: and of this question every man must judge for himself. There is no scale of improbability on the one hand, or of the strength of testimony on the other, to which such an appeal can be made as to force conviction on every mind. I agree with your Correspondent, that no event which has taken place according to the laws of nature, could in reality have been antecedently improbable. But I at the same time conceive that we can form no judgment of the improbability of a miracle, by a miracle being understood an evidence of a Divine interposition for a certain object. Your Correspondent observes that I should require stronger testimony to prove that a man had risen from the dead, than that a man had died. Undoubtedly. And if this supposed resurrection of a dead man were not referred to a Divine Power, and were not intended to answer some useful purpose, though I might perhaps be *compelled* to admit it (as no violation of the laws of nature can be more wanton and inexplicable than the falsehood of the strongest testimony), I should scarcely know how

to defend the belief of it on the ground of reason. But the credibility of this fact is altogether changed when I see that it is calculated to answer an important end, and moreover see this end effected by it. The event now supposed is not properly speaking a violation of the laws of nature, which I take for granted will continue to operate as before. It is necessary for the benefit of man that the laws of nature should be steady in their operation; but it may however also be necessary that God should for a certain purpose interpose and act without them. Your Correspondent observes, that we are not much disposed to admit the miracles of the second and third centuries, and asks, if we make thus free with testimony removed from us by the lapse of time, where are we to stop? I reply, when we arrive at miracles which were calculated to answer an important object, and which are supported by testimony which appears unexceptionable and satisfactory. And I cannot help remarking here, that the progress and present existence of Christianity, affords such a proof of the credit which was given to the miracles of the New Testament history in the earliest ages, as compensated for the distance to which the testimony is thrown by the intervention of time, and which, though it does not actually diminish the force of the testimony in itself considered, causes it to press with less force upon our minds, and leaves us at liberty to neglect it if we please.

I am, Sir,
Your's, &c.
E. COGAN.

Dec. 20, 1816.

Sir,

THE following passage, very creditable to the literary character of the *Assembly*, and no ill refutation of the calumny against them, in Lord Clarendon's History, I copy from *Whitelock's Memorials*, where it stands as "a lily among the thorns," amidst stratagems of war and diplomacy, and "hair-breadth 'scapes i' the imminent deadly breach."

"The Assembly of Divines desired, by some of their brethren sent to the house, that Mr. Patrick Young might be encouraged in the printing of the Greek Testament, much expected and desired by the learned, especially beyond seas, and an ordinance was read for printing and publishing the Old Testament of the *Septuagint* translation; wherein Mr. Young had formerly taken pains, and had in his hand, as library-keeper of St. James's, an original *Tecta* Bible of that translation." 1646. March 13. W. Mem. 1682. p. 202.

It appears, that, in consequence of this application to the House, on the 16th of October following "a committee was named to consider of printing the Septuagint Bible." Id. p. 229.

Mr. Patrick Young, who was library-keeper by the king's appointment, before the war, was replaced in 1649, by Whitelock, who had the learned Mr. Duery for his deputy.

The Presbyterian churchmen, though they would thus excite the Parliament to patronise the Greek learning, yet were as little disposed to encourage an *Improved Version*, if not a production of their own, as any Episcopalian Churchmen or Orthodox Nonconformists of our times. Thus, Aug. 20, 1645, the House, no doubt, at the suggestion of the divines, "*order* that no foreign impressions of *English* Bibles be vended here, without perusal of the Assembly." Id. p. 161.

Can any of your readers say what was a *Tecta* Bible.

IGNOTUS.

Dec. 22, 1816.

Sir,

I SHALL be thankful for information as to the authority on which an octavo volume published in 1761, anonymously, under the title of *Universal Restitution a Scripture Doctrine*, was attributed to *Stonehouse*. By that name it is quoted in the late Mr. Matthews's *Recorder*.

The person designed is, I apprehend, the same who is mentioned in Hervey's Meditations. He died in 1795, and is thus described in the N. Ann. Reg. of that year, (p. 14). "The Rev. Sir James Stonehouse, Bart. M. D. Rector of Great and Little Cheverell, Wilts.". Was there a second edition of the book?

BREVIS.

SIR, *Chichester, Jan.* 3, 1817.

YOUR Correspondent R. L. (XI. 700) has made it necessary for me to occupy (with your permission) a small space in the Repository with a defence of my interpretation of the passages adduced in the lecture at Worship Street, on Nov. 28th, to prove that the *final happiness of all men is a fact predicted in Scripture.* If I interpret the signature aright, this is not the first time that I have had to thank my friendly opponent for his favourable opinion and useful suggestions. His remarks and my sermon have however much the same fate, for I am not more convinced by the one than he was by the other. Our debate lies within a very narrow compass. We agree in expecting ultimate universal felicity, and only differ as to the mode in which it is announced in Scripture. He believes it as an "inferential doctrine," while to me it seems to be promised explicitly. His remarks furnish one presumptive argument in my favour. If the doctrine in question be "a most rational conclusion from the known character of the Deity, from the observed tendencies of Providence, and from *many very plain declarations of Scripture*," it is highly probable that somewhere or other we shall find it expressly taught. I know of no tenet which possesses such claims to the rank of a Christian doctrine, and yet remains unrecognized and unsanctioned by the direct assertion of Scripture. It would be strange indeed that on so important a subject reason should speak plainly and revelation be profoundly silent.

R. L. has dismissed Matt. xxv. 46, rather too hastily. On the term rendered everlasting, we have no dispute: but he should have shewn that the punishment here spoken of is indefinite, and may be either corrective or vindictive. Simpson's Essays (Vol. I. p. 56) may perhaps convince him that κολασις means not punishment in general, but *corrective punishment* or *chastisement.* And if so, in what does asserting that the wicked shall go into correction, inflicted by him whose plans never fail, differ from asserting that they shall be corrected? The prediction of a reforming process must be equivalent to a prediction of its happy result, unless Omnipotence can be baffled.

On Rom. viii. 19—23, it does not "*suffice* to say that the world itself may be delivered from the bondage of corruption, being universally blessed with the liberty of God's children, during a long period of paradisaical happiness, in which the wicked who are dead shall not be partakers." The "world," in ver. 20 and 23, obviously means all mankind in all ages; in ver. 19 it cannot possibly mean exclusively those who shall be living during the millennium, or be raised for its enjoyment: why then should it receive in ver. 21 this limited and strange interpretation? The term occurs four times in as many verses: twice it must mean mankind universally. The writer seems to be speaking of the same thing throughout; and nothing but the absolute absurdity or evident falsehood of the position should prevent our being satisfied with this plain declaration, that all "made subject to vanity" shall at length possess "the glorious freedom of the children of God." R. L. agrees with me in understanding this last phrase to mean a state of purity and happiness.

It is not "quite a gratuitous assumption that the end in 1 Cor. xv. 24, signifies something *beyond* the resurrection and the judgment." Paul introduces it as a subsequent period—"Afterwards (ειτα, *deinde, postea, deinceps,* SCHLEUSNER) will be the end." And he assigns a reason for its not immediately following the judgment, viz. that Christ must reign till he have put all enemies under his feet, including the second death which awaits the wicked. The moral enemies of Christ are death, sin, and misery: how, "without torture," can then being "put down," mean any thing else but the universality of life, holiness, and joy? While impurity and misery prevail in any part of his creation, how can the pure and blessed God be all in all?

Phil. ii. 10, 11, is certainly a "declaration of the glory conferred upon Jesus Christ, in reward of his humility and obedience unto death;" but there are passages from which we may learn that his reward was something more than being made the Judge of mankind. He was lifted up from the earth that he might draw all men unto him: he tasted death for every man: he died for all, for the whole world. The condemnation, the sufferings, or even the unwilling homage of the wicked, can be no recompense to his benevolent

mind, for having made exertions and endured death to promote their salvation. Nor can I imagine how his sentencing them to their unwelcome misery, should induce them to bow either at or *in* his name, or to confess him Lord to the glory of God the Father. There is nothing in the text to mark the unwillingness of the homage, or to distinguish it from that spiritual submission which (see Rom. x. 9) entitles to salvation.

1 Tim. ii. 4 and 1 Tim. iv. 10, were not, I believe, either of them adduced by me, but they might have been, without injury to the cause I was advocating. As to the first, I prefer the reading of the Improved Version, God desireth all men to be saved, to that of Macknight, recommended by R. L. for two reasons: 1. *Desireth* expresses more accurately than *commandeth* the force of the original verb, and may be substituted in the very passages adduced by Macknight in support of his rendering. 2. It agrees better with the connexion. Paul exhorts to offer prayer for all men, especially for kings and those in authority, because God desires all men to be saved, and Christ gave himself a ransom for all. Those only to whom the gospel was preached were *commanded* of God to repent, and they were a very small proportion of the rulers and all men whose salvation is prayed for by Christians, and desired (therefore determined) by the Almighty. The other passage must pass for a similar or stronger assertion of the doctrine in question, unless it can be shewn (which I very much doubt) that believers are, or were in the apostolic age, more specially preserved from adversity, danger, and death, than unbelievers.

Three other passages were introduced in the sermon, which, as my friend has not noticed them, I will just mention.

Matt. xxviii. 18. The power, authority, or dominion of Christ, is purely spiritual. It is the reign of holy and benignant principles in the heart. Its universality (here asserted) consists, and will be realized, in the unbounded prevalence of goodness and felicity.

Rom. v. 12—21. Resurrection and everlasting life are here predicted as universal *blessings*. "Grace," "the gift of grace," "the free gift," are odd expressions for a resurrection to endless misery, or to sufferings terminated by annihilation. There is only one way in which a revival from the grave can be advantageous to those who are unfitted for pure enjoyment. The writer must therefore have had the notion of their subsequent reformation in his mind, and have intended by his language to produce it in the minds of his readers.

Rev. iv. 13. John knew that Christ was to possess unlimited spiritual dominion, and he was favoured with a vision of its realization. The homage paid both to God and Christ is obviously voluntary and grateful; and if it be not strictly universal, language is unmeaning and useless.

I hope, Sir, enough has been said to vindicate my quotations from the objections of R. L. As my only object was to reply to *his* observations, I have taken many things for granted, which, to an oppugner of the doctrine of restoration, would have required proof.

W. J. FOX.

January 14th, 1817.

SIR,

IT appears to me that Dugald Stewart, in his Estimate of Barrow (XI. 695), has mistaken the meaning of that eminent divine, and accused him of inconsistency where he has really committed none. In the one passage, Barrow considers "inordinate self-love as the main ingredient, and common source of our evil dispositions;" in the other, he observes that "reason prescribes to us a sober regard to our welfare, a self-love, which common sense cannot but allow and approve." Is not this saying, in other words, that mankind, even when their end is to benefit themselves, do not always listen to the dictates of reason and pursue the right means. But where is the inconsistency of this *assertion?* The inconsistency of the *conduct* every man will allow, even while he practises it. Many of your readers must be conversant with Barrow's Works, and some one of them would, perhaps, oblige me, through the medium of your Repository, by pointing out the inaccuracy complained of, if it really exists. In the propositions brought forward by the Professor, I can perceive nothing contradictory.

D.

SIR, *Jan.* 2, 1817.

THOUGH it is perhaps seldom worth while to employ many words in asserting or disclaiming a name, there is one appellative which has been coupled with the name of Christians, that I should be sorry to see grow into frequent use:—I allude to the term Philosophical Christians. If by it nothing more is meant than to describe that part of the Christian world which has received the Christian revelation, not from deference to authority, or in compliance with custom, but as a conviction of the judgment, the result of inquiry carried on with philosophical circumspection, the name can do neither good nor harm. Let the unbeliever shew if he can that he is a better philosopher in rejecting Christianity, than the believer is in receiving it. But if by the term be intended to describe a body of Christians, contradistinguished from all their brethren, by entertaining views of Christian doctrine more consonant with philosophy than those of other Christians, it is a name of bad omen, and one which those who hold the gospel in its simplest form, should least of all men choose for themselves. Christianity has not fared so well in the hands of philosophers, that any of its professors should affect the appellation of philosophical Christians. The interested craft of priests has scarcely done greater disservice to the Christian cause, than the temerity and subtlety of philosophical expounders of the faith. The first great corruption of the religion of Christ was effected by men who were disciples of Plato, and ventured to form an unhallowed combination of the dreams of their master of philosophy, with the doctrine of the great teacher of religion sent from God. For many centuries the philosophy of Aristotle was received in the schools with implicit faith, and it was necessary to interpret the Christian Scriptures, when they were interpreted at all, in consistency with the precepts of that philosophy. From the æra of the reformation to the present day it has been but too plain, that the two great divisions of the Protestant Church have each its philosophical hypothesis, with which their system of theology must be made to accord. The followers of Calvin and Arminius have shaped their religious creed respectively in conformity with their notions of the nature of the human will, and the laws which they have assigned to the human mind. Both have their philosophy of the mind, and their religious views differ as their philosophy differs.

It is honourable to the creed of the Unitarian, and presumptive of its truth, that it is distinguished from the more popular forms of faith, by indifference to every hypothesis of the powers and laws of the human mind. It asks no aid, it professes no alliance with any metaphysical speculation. The facts upon which it is built remain the same, the great events to which it points are equally the objects of hope or fear, whether the soul of man be material or immaterial, whether the will determine itself or be determined by causes out of itself, whether the moral nature of man result from his intellectual nature alone, or depend upon a distinct faculty, a moral sense. All that he believes as a Christian is well-attested historical fact; all that he as a Christian expects beyond the grave he expects solely on the ground of well attested facts. His faith has no necessary connection with any hypothesis of the human mind, which men have laboured either to establish or to explode; it can exist either with them or without them: it requires only that man possess a moral nature, and be a fit subject of a moral government; and that he is such a creature is matter of daily experience, a fact which demands no confirmation, and which fears no diminution of proof from any philosophical hypothesis whatsoever. It has, however, happened that many believe, and more affect to believe, that there is an intimate, and almost necessary connection between the Unitarian faith and certain metaphysical doctrines, those particularly of materialism and philosophical necessity. This will not appear surprising when it is recollected, that these words have always carried dread and odium with them; and that Dr. Priestley, who pursued fearlessly, wherever he thought the traces of truth were visible, was led by his inquiries to embrace the unpopular side in metaphysics, as well as in theology. It is also true, that many of his theological followers, more probably than of any other class of Christians, have

embraced the Doctor's philosophical tenets, some, it may be, swayed by the authority of such a name, and many, charmed by the comprehension of his views, or convinced by the power of his arguments. It ought however to be known and acknowledged, that the simple form of Christianity which is maintained by Unitarians, requires no concomitant metaphysical creed, and that whether the name philosophical Christian be given them by enemies, or acknowledged by friends, its application is not appropriate. Among them as among other Christians there may be men, who are philosophers as well as Christians, but they know nothing of philosophical Christianity. It is unnecessary to burthen their religious belief with the difficulties that may appear to be yoked with any system of moral, or mental philosophy. Let the will of man be free; to vindicate the hypothesis from absurdity is not more incumbent upon them than upon other men, for any thing that they receive or reject as Unitarians. Let every act of the will be necessary; that it is so is not more implied in their belief, than in that of every other body of Christians; and if this hypothesis appear to be at variance with the moral nature and responsibility of man, they are not obliged to reconcile them by any thing in their creed, which distinguishes it from the orthodox faith. It may be true, that philosophical necessity is demonstrable by reason; it may also be true, that our moral feelings are all such as they should be on the supposition that we are strictly speaking the authors of our own actions, or that they have their origin within us, independently of determination from without; and that they are such as they should not be on the supposition that we act only as we are acted upon, and that though agents in name we are in fact but instruments. It may be true, that though we reason thus it is not thus we feel in the consciousness of good or evil. We feel self-approbation, and disapprobation; we feel complacency and remorse; we feel as it is right we should feel, if we are independent agents. Either therefore our moral feelings, or our logical conclusions are wrong; but whether the error be in our feelings or our reasoning, in the consciousness or in the philosophy, let the philosopher determine. The Christian, and more than all others, the Unitarian Christian, may, if he will, be a spectator of the field without mingling in the strife.

L.

SIR, *Dover, Jan.* 10, 1817.

ON reading the letter signed A. F. relative to the York application, in your last Number, (Vol. XI. p. 715,) I was led to the conclusion that your Correspondent was either not brought up in the true Unitarian school or that he was not much acquainted with the old General Baptist body.

It has not unfrequently been acknowledged that the Unitarian society in its infancy was nursed in the cradle of the General Baptist connection, that its missionaries are and have been with scarcely an exception, General Baptist ministers, that the General Baptists have not only preached and otherwise promoted Unitarian principles, but have and do many of them contribute to its funds, and that even those societies which hold with what is called strict communion, are in the habit of inviting and receiving Unitarian ministers, (and those too who reject adult Baptism) into their families, societies and pulpits. If this which has so often been admitted by respectable Pædobaptist Unitarians be true, and if with the knowledge of these circumstances, A. F. shall adhere to his former resolution, will not his conduct savour of something unknown to the enlightened, liberal and highly respectable body to which he professes to belong?

M. B.

P. S. A. F. is referred to an article which appeared in the Repository for June, 1815, Vol. X. p. 320.

SIR, *Plymouth, Nov.* 1816.

IT is natural for men who enjoy but few privileges to be watchful over those few. Actuated by this principle, I went a short time since to proffer my vote for a county member in the character of a Dissenting minister who receives the rent of a freehold estate. My vote was rejected as I expected it would be; but I gained what I went for, a perfect knowledge

of the ground on which it was rejected, which I beg to state to your readers, that we may, if possible, recover a right, which certainly has been unjustly taken from us. The assessor, upon the vote being presented to him as doubtful, referred to the cases of committees of the House of Commons in which the votes of Dissenting ministers had been refused on the presumed ground, I conceive, that their freeholds are not freeholds for life. It seems to have been taken for granted, that our congregations can turn us out of them at pleasure. Several persons, both ministers and others, were examined who gave it as their opinion that no where did a power exist that could dispossess us; but the assessor, although he was evidently of the opinion that my vote ought to have been taken, and expressed to me in a handsome manner his regret that he must reject it, decided upon the precedents which he found already established. It is well known that precedents do not give law, and that no measures can be more inconsistent than those of committees of the House of Commons. And I was afterwards instructed, that in order to set these precedents aside, which for the present are imperious, nothing is wanting but a mandamus from the Court of King's Bench to restore a minister who has been put out of his pulpit by the congregation or the trustees acting for the congregation. If any such case has ever occurred, I should be personally obliged to some one of your readers who will furnish the particulars of it to your Repository, and my brother ministers who would find a pleasure in exercising their elective franchise would I conceive be also obliged. If any instance has ever been known of a decision of a court of justice expelling a man from the right of such a freehold who held it *vi et armis* against the consent of a congregation or of trustees it ought also in justice to be known; but in either of these cases the particular bearings of the case should be stated. If the present contention between the minister of Wolverhampton and his congregation should be carried into a court of justice, I apprehend it will set us right at once; if I am rightly informed of the case I think the minister will hold, and our life estate will be apparent; a general election will soon come on, and there are indications that ministers have a design to catch us sleeping and steal a march, so that there is no time to lose, and I must solicit early communications on the subject. I am aware that our votes have sometimes been taken—as in Lord Milton's election at York, and also at Cambridge; but this is nothing to the purpose, have they ever been established as valid where they were contested?

I am, your's,
J. W.

Lewes, January 7th, 1817.

SIR,

THE writers of the histories which bear the names of Matthew, Mark, Luke, and John, record the story that Pilate used to release, or it was a custom for them the Jews to have released, at the festival of the passover, one prisoner, without stating what gave rise to such a custom or when it first took place. If any of your readers can give the writer through the medium of the Monthly Repository, any information respecting the circumstances which gave rise to it, and the time when it came into use, he shall feel himself obliged.

R. A.

SIR,

I WAS lately discoursing with some gentlemen upon the office of Sheriff of the proud city of London and populous county of Middlesex, and expressed a degree of surprise, in reference to the analogous provision for other less populous districts, that there should be one Sheriff only. They caught at the expression, and observed that there were two. Not so, I said, the law recognised but one Sheriff, though the office was executed by two persons. No matter, they replied in a breath, don't we know that there are two, substantively and numerically two? No assumed infallibility can away with facts; and the law must talk nonsense, if it hold your language. I bowed, and proceeded; the law, whatever you may presume to insinuate, is supreme, and requires implicit faith in its dictates. It propounds that Mr. Bridges is Sheriff, that Mr. Kerby is Sheriff,

and yet that there are not two Sheriffs, but one Sheriff. This is the technical faith, however incomprehensible, of which all are deemed cognisant, and, whoever would impugn it, without doubt he shall fail everlastingly. Fortunately for my *argument*, the gentlemen happened to be sound orthodox men,—and, after looking at each other, turned the conversation.

J. D. B. C.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXC.

Galileo.

Galileo, whom Milton calls "the Tuscan Artist," in allusion to his telescope, was imprisoned in the Inquisition for six years and put to the torture for saying that *the earth moved*. The moment he was set at liberty, he looked up to the sky and down to the ground, and, stamping with his foot on the earth, in a contemplative mood, said, *still it moves*.

No. CCXCI.

Invention and Discovery.

The object of invention is to produce something which had no existence before; that of discovery, to bring to light something which did exist, but which was concealed from common observation. Otto Guerricke invented the air-pump, Sanctorius invented the thermometer, and Newton and Gregory invented the reflecting telescope: Galileo discovered the solar spots, and Servetus and Harvey discovered the circulation of the blood. Improvements in the arts are inventions; facts brought to light by means of observation are discoveries.

No. CCXCII.

Measure of Credibility.

The number of those who believe in a system already established (says *Fontenelle*) does not in the least add to its credibility; but *the number of those who doubt of it has a tendency to diminish it.*

No. CCXCIII.

Gravina.

Gravina was an Italian divine and author. He missed a cardinal's hat through his satyrical and severe turn of mind. When he was at Rome he used to bow to coach-horses; because, said he, *were it not for the poor beasts, these great people would have men and even philosophers to draw their coaches.*

No. CCXCIV.

A Recipe of Mr. Boyle's.

The following cure for a dysentery is copied verbatim from the works of Mr. Boyle:

"Take the *thigh-bone of a hanged man*, (perhaps another may serve, but this was still made use of) calcine it to whiteness, and having purged the patient with an antimonial medicine, *give him one dram of this white powder for one dose, in some good cordial, whether conserve or liquor.*"

No. CCXCV.

Preparation for Subscription.

A. 1534, April 13. The commissioners sat at Lambeth, to administer the oath of succession to the crown, upon the heirs of queen Ann, to the clergy, and chiefly those of London, that had not yet sworn; who all took it, not one excepted. And a certain Doctor, Vicar of Croyden, that it seems made some boggle before, went up with the rest; of whom Sir Thomas More, who then stood by, made an observation, how, as he past, he went to my lord's buttery-hatch, and called for drink, and drank *valde familiariter*; whether, saith he sarcastically, it were for gladness or dryness, or *quod ille notus erat pontifici.*

Memorials of Bishop Cranmer.

No. CCXCVI.

Curious Public House Licence.

"In Bishop Waynfleet's Register at Winchester, is a licence to John Calcot, host of the Checker-inn, Lambeth, (dated 1455,) to have an oratory in his house, and a chaplain for the use of his family and guests, as long as it shall continue decent and reputable, and well adapted for the celebration of divine service, *(decens, honestum et divino cultui aptum et dispositum).*" The Environs of London, p. 317. Most probably this indulgence was very seldom solicited by a publican in former days, and fruitless would be the search for a precedent of such licence granted on an application from the master of a modern hotel.

REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Book of Psalms; Translated from the Hebrew: with Notes Explanatory and Critical.* By Samuel Horsley, LL.D. F.R.S. F.A.S. late Lord Bishop of St. Asaph. 2 vols. 8vo. London, Sold by Rivingtons, and by Longman and Co. 1815. Vol. I. pp. 309. Vol. II. pp. 301.

THE varied pursuits, and versatile talents, of this writer, have long been known to the public. During his life he appeared before it as a mathematician, a polemical divine, a classical scholar, and a Biblical and Scriptural critic. Some minor works, among which a few political and controversial tracts must be ranked, were the productions of his pen. But the reputation of Bishop Horsley, superior as were his powers and attainments, is ill consulted by the zeal with which the volumes now to be reviewed, and other compositions that he did not live to prepare for the press, are brought under the notice of the world. Of the posthumous publications intended to do honour to his memory his *speeches* are perhaps the most unexceptionable and interesting: if in these he occasionally appears like a retained advocate, rather than as a lord of parliament; in the character of a lawyer much more than in that of a senator and a prelate; still he exhibits a wide compass of knowledge, admirable quickness of perception and strength of diction, and more than common skill in attack and in defence; nor should it be forgotten that all his energies of reasoning and language are directed against colonial slavery, and other practices not less disgraceful to the British and the Christian name. Two descriptions of persons are unjust to his memory—his blindly partial friends, and some of those of whose religious tenets he was the opponent. We perceive a want of discrimination in both. Among the former no individual has more essentially injured Dr. Horsley's fame than one who, of all men, ought to have been it's guardian. We refer to the Rev. Heneage Horsley, who conceives " these volumes to be the most profound and the most important of all the learned works of their great author!" It must be confessed, too, that certain of our Nonconformist and Unitarian brethren, who disliked the departed Bishop as a dogmatical concontroversialist and a bigotted Churchman, have not duly estimated the vigour of his faculties, the extent of his learning, the excellencies of his style and the independence of his mind. In his conflict with Dr. Priestley, he was the vanquished party (such is our deliberate opinion), not the victor: yet the triumph of Dr. Priestley was obtained over no ordinary foe!

Having thus adverted to Bishop Horsley's literary character and merits, we freely acknowledge that his translation of the Book of Psalms not only disappoints our expectations, but is eminently calculated to bring those charming devotional poems, and even sacred criticism itself, into contempt.

" It is much to be lamented," says the Rev. Heneage Horsley, " that the author left behind him no introductory chapter or prefatory essay to the translation, explanatory of his scheme of exposition, and furnishing a general commentary upon the whole book."—Pref. viii.

Nothing indeed can be plainer than that " the author" did not finish these papers for the public eye. Of many of the Psalms he has given no translation: upon some he has left no annotations; and yet for this incomplete version, divided between two slender octavo volumes, we are called upon to pay no common price. The experience of the Rev. Heneage Horsley has rendered him a proficient in the trade of editorship. His preface, for example, is extended through at least nine pages, additional to what it would have occupied, by " an extract from a sermon of the Bishop's on the first verse of the second Psalm." A few passages of this extract it will be necessary to transcribe:

" Of all the books of the Old Testament, the book of Psalms is the most universally [generally] read, but, I fear, as little as any understood. This cannot be ascribed to any extraordinary obscurity of these sacred songs, for of all the prophetic parts of the Scriptures they are certainly the most perspicuous. But it is owing partly,

I fear, to some dullness of the faculties of the natural man upon spiritual subjects, and partly to the misapplied labours of modern expositors, who have employed much ingenuity and learning to find the immediate subject of every Psalm, either in the history of the Jewish nation, or in the occurrences of the life of David."

"—— of those [Psalms] which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian church, are not adumbrated; and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews, then of the Heathen persecutors, and the apostate faction in later ages. David's afflictions are the Messiah's sufferings. David's penitential supplications are the supplications of Messiah in agony, under the burden of the imputed guilt of man. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving for his victory over sin, and death, and hell. In a word, there is not a page of this book of Psalms in which the pious reader will not find his Saviour, if he reads with a view of finding him."

"—— the spirit of Jehovah, described by David's utterance what was known to that spirit only, and that spirit only could describe. So that, if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the holy spirit of God; and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scriptures, among those who profess the belief of the Christian religion."

Again:

"Some [of the Psalms] are ænigmatic, delivering the doctrines of religion in ænigmata, contrived to strike the imagination forcibly, and yet easy to be understood. In all these, the author delivers the whole matter in his own person. But a very great, I believe the far greater part are a sort of dramatic ode, consisting of dialogues between persons sustaining certain characters. In these dialogue-Psalms the persons are frequently the Psalmist himself, or the chorus of Priests and Levites, or the leader of the Levitical band, opening the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what other persons say. The other persons are Jehovah, sometimes as one, sometimes as another of the three persons; Christ in his incarnate state, sometimes before, sometimes after, his resurrection; the human soul of Christ as distinguished from the Divine essence. Christ, in his incarnate state, is personated sometimes as a priest, sometimes as a king, sometimes a conqueror; &c."

Specimens of the Bishop's annotations, must now be placed before the reader:

Ps. xxv. 14, [in the Eng. vers. 13,] "his soul shall rest in bliss," *pernoctabit*. "The words seem to allude to the happy state of the good man's departed soul, while his posterity prosper in the present world; unless, indeed *the earth* or *the land* be put mystically for the true land of promise,—the Canaan of the future life; in which case, the sense will be, that both the good man himself shall rest in bliss, and his seed also, his mystical seed, those whom he shall instruct in the way of the Lord, and bring to be his children in goodness, shall inherit the promised land of everlasting happiness."

"Upon mature consideration, however, I am persuaded that this verse is spoken of Messiah. I take the whole plan of the psalm to be thus:"

"In the first twelve verses, the man Christ Jesus, (or, in the Hutchinsonian phrase, the humanity of Christ), prays to the Trinity. In the first three, to the word to which the humanity was united for support. In the 4th and 5th to the Holy Spirit to instruct and guide him. In the 6th, 7th and 8th, to God the Father, to spare him. The imputed guilt of man, in verse 7th, he speaks of as his own, because it was imputed to him. But what, it may be asked, were the trespasses and disobediences of Messiah's youth, which he requests may not be remembered? I agree with Mr. Hutchinson, that *the sins of my youth* [consult the original word], may be the sins, *Juniorum*, of his younger brethren, i. e. of Christians. In the 9th, 10th and 11th verses Messiah celebrates the mercy of Jehovah to the faithful. In the 12th, he prays for the deliverance of the true Israel from its afflicted state."

"In the 13th verse, a voice of one of the angelic choir, who has observed the extraordinary piety and devotion of the man, Christ Jesus, asks with admiration, what man is this who so perfectly feareth God? and prophesies in the last line of this and in the following verse, of the bliss that awaits him; and that his seed shall inherit the earth, which will be literally fulfilled in the millenary period. In the 15th verse, the same voice declares, that the true knowledge of God is with them that fear him, who are taught by Divine revelation. In the 16th verse,

the humanity of Christ takes up his prayer again to the Divine word, or perhaps to the Godhead generally, for support and deliverance, and this prayer is continued to the end of the Psalm."

These paragraphs illustrate the principle and the style of the criticism pervading the volumes before us. So, on the 29th Psalm the Bishop observes that, "taken literally," it "seems to describe the effect of a great storm, from which, however, the people of Israel were providentially protected. But," adds he, "I have no doubt that the storm is mystical, describing the violent conflict between the gospel and it's opponents in the latter ages." In the remainder of this article we shall animadvert on the quotations that we have made: we shall present our readers with an example of Bishop Horsley's best manner of translating, and with one of his worst; and we shall conclude by offering some observations on a few passages in the Book of Psalms.

When our Lord was on the point of taking his leave of his apostles, "he said unto them, 'These are the words which I spake unto you, while I was yet with you; that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me."* 'According to the hypothesis of the late Bishop of St. Asaph, the reading should be, "which were written in *all*, or *nearly all* the Psalms." No supposition can be more arbitrary than what is here formed by this writer: it has neither external testimony nor intrinsic probability for it's basis, but contradicts both. The prelate's language betrays the weakness of his hypothesis. Is it conceivable that Dr. Horsley and the admirers of his mystical expositions partake not of the "dullness of the faculties of the natural man upon spiritual subjects?" Or is it only when "the pious reader" examines the Psalms, "with the view of finding his Saviour," that he will discover "in every page of this book" the object of his search?

This author professes to be better acquainted than preceding translators and expositors with the meaning of the Psalms. Whence, it is reasonable to ask, did he obtain this superior knowledge and discernment? His assertions are peremptory and unqualified. By what evidence does he establish them? We perceive none: and we are not yet prepared for subscribing implicitly to the *dogmata* of Bishop Horsley. It is not our practice to search for recondite senses when the signification is direct and obvious. No presumption can well be stronger than that the Psalms of David, Asaph, &c. relate, for the most part, either to the individual history of those authors or to the state of the civil and religious community of which they were members. This consideration therefore affords a *general* rule for interpreting them: and with this principle the exceptions to it must not be confounded. The expositions offered by Dr. H. are almost completely mystical and allegorical: and when Fancy thus usurps the province of a sound and sober Judgment, the Scriptures have no longer a precise and definite meaning, but are made to speak a various and even discordant language, according to the imagination of the reader.

With no propriety does this translator lay stress on the terms in which "King David, at the close of his life, describes himself and his sacred songs:"—— 'David, the son of Jesse, said, and the man who was raised upon high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, the spirit of Jehovah spake by me, and his word was in my tongue.'* "It was the word, therefore, of Jehovah's spirit which was uttered by David's tongue. But it should seem the spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes* just as they happened."

Here Bishop Horsley arbitrarily takes for granted that in this passage David asserts the *general* inspiration of his sacred poems; though the claim is manifestly restricted to the prophetic effusion of which these verses are the preamble.

That the Psalms are misapplied to "the literal David," has not yet been shewn: and it is our firm belief that a mystical exposition of them has been signally injurious to the cause of Revelation.

* Luke xxiv. 44.

* 2 Sam. xxiii. 1, 2.

The Bishop's note on Ps. xxv. 14, is an example of the manner in which any language may be interpreted agreeably to an assumed hypothesis: Even to his translation we must object, as exhibiting a disregard to the Hebrew idiom. Those of our readers who are in any degree conversant with the Oriental dialects, will instantly perceive the correctness of Mudge's version, "*his own self* shall rest quiet in plenty." We add the first sentence of the note of C. Rosenmüller, "*ipse, ut alias crebro, loquendi usu, etiam Arabibus recepto.*"

We copy Dr. H.'s translation of the hundredth Psalm:

"*Full Chorus.*

1. Raise the loud peal to Jehovah, all the earth.
2. Serve the Jehovah with gladness,
   And come into his presence with signs of joy.

Single Voice.

3. Know ye that Jehovah he is God,
   He made us, and his are we;
   His people and the flock of his pasture.
4. Enter his gates with confession,
   His courts with praise.
   Confess him; bless his name.

Full Chorus.

6. For good is Jehovah,
   To eternity is his tender kindness,
   And from generation to generation is his stedfast love."

Every reader who unites in himself the characters of the scholar and the man of taste, will perceive that even this translation is not unexceptionable; though it be less faulty than the Bishop's version of most of the other Psalms. He considers the hundredth Psalm as the last of a series of six [xcv.—c.] which "form," says he, "if I mistake not, one entire prophetic poem."

In contrast with this specimen, we produce his translation of the three concluding verses of the ninetieth:

"15. Give us joy, in proportion to the days that thou hast afflicted us,
   The years which we have seen evil.
16. Let thy operation be displayed unto thy servants,
   And thy glory upon their children.
17. Let the sweet savour of Jehovah our God be upon us,
   And the work we take in hand direct for us,
   The work we take in hand do thou direct."

The omission of the word *during* in the second clause of the fifteenth verse, the substitution of the technical yet vague, unmeaning noun *operation* in that which follows, and the use of the terms *sweet savour* in ver. 17 (not to speak of the paraphrastical and ambiguous expression, *the work we take in hand)*, betray a greater love of novelty than of accuracy. On consulting the original, we would render the former clause of the sixteenth verse thus:

"Let thy *glorious work* be shewn to thy servants."

The Hebrew substantive is characteristically employed to describe *signal and miraculous effects of Divine power:* and he who doubts whether King James's translators or Bishop Horsley have given the just rendering of the first words of the seventeenth verse, should be referred to the Supplem. ad Lexic. Heb. of Michaelis, pp. 1649, 1650.

This translation of the Book of Psalms, is little calculated to assist the learner of Hebrew or to gratify scholars of a higher standing, but, probably, will be acceptable to a numerous class of persons whose knowledge of sacred literature is very imperfect, and whose theology consists in mysticism.

Hoping to derive some assistance, in our own studies, from readers of a different class, we embrace this opportunity of suggesting a few hints and inquiries on texts occurring in the Psalms:

xviii. 23. "I was also *upright* before him:"
30. "As for God, his way is *perfect.*"

In both verses the original word is the same; and has been well translated by Mudge, *uniform.* It "properly signifies" says that acute and learned critic, "*whole, perfect, sincere, uniform,* and *of a piece*; wholly devoted to God without any mixture of idolatry and disobedience." In the former text Mendelssohn has it: "*Mein herz ist ungetheilt mit ihm,*" literally, *my heart is* UNDIVIDED *with him.* We meet with the very same expression in Gen. xxv. 27, "Esau was a cunning [a skilful] hunter, a man of the field: and Jacob was a *plain* man, dwelling in tents." But in what sense was Jacob a *plain* man, as opposed to Esau? Not in disposition; for he was treacherous and intriguing——not in respect of his

wants and manners; at least, there is no evidence to this effect. Translate the clause then, "Jacob was a man UNIFORM *in his way of life.*" While the pursuits of Esau, as *a man of the field*, were greatly varied, those of Jacob, *dwelling in tents*, were few and similar to each other: he was a shepherd and perhaps a herdsman, but nothing more. Thus the force of the original term is preserved, and a consistent, intelligible sense, given to the passage.

xix. "There is no speech, &c." Better, *no speech and no language, their voice is not heard. Yet their sound,* &c. and so Rosenmüller, Horsley and Mendelssohn. The contrast, too, is admirably preserved in the paraphrase of this Psalm by Addison.

xxxiv. 16. "The face of the Lord, &c." Some years since, we had marked this verse as intended to be read in a parenthesis: and more recently we have been gratified by perceiving that Mudge considers it in the same light.

lxv. 12. "the little hills rejoice, &c." Should it not be, *gird themselves with joy?* So Rosenmüller, *sese accingunt*, and Mendelssohn, *gurten sich.*

xc. 9. *a tale.* Compare with this passage Job xxxvii. 2, "the sound that goeth, &c." The Hebrew word is the same in both these texts: Mudge renders it, *a sigh*, Geddes, *a breathing.* The general sentiment is illustrated by Homer, Odyss. vii. 36,

—— ὡσει πτερον ηε νοημα.

A thought, indeed, as it exists in the mind, is not necessarily fugitive: yet the *sound*, whether loud or soft, which conveys it, vanishes in a moment.

civ. 14. "herb, for the service of man." We are of opinion that the parallelism requires "herbs for the animals which serve man." See Rosenmüller's note (in loc.) and *Lettres De Juifs*, &c. Vol. II. 413, 414. This beautiful Psalm celebrates *creation*, in it's SUCCESSIVE appearances.

cxlvii. 9. "the young ravens, &c." The common rendering is tame and vague, and the subject and construction of the verse demand another translation;

'He giveth to the beast, *his food*,
To the young ravens, *what they cry for.*'

"*Aux petits du corbeau l'aliment qu'ils demandent par leurs cris.*" The French Genev. Vers. Consult, too, Rosenmüller (in loc.), and Michaelis' Epimet. ad Lowth. Prælect. xix.

We conclude by requesting some of our learned correspondents to favour us with a translation of Psalm ci. particularly of the second verse. This and many other difficult parts of the book, are entirely passed in silence by Bishop Horsley.

ART. II.—*Sermons, on Various Subjects.* By the late Richard Price, D. D. F. R. S. London: printed for Longman and Co. 1816. 8vo. pp. 404.

OUR desire of possessing another volume of Dr. Price's Sermons, is at length gratified. A more welcome communication could not be made to the admirers of enlightened piety and of Christian eloquence. The talents of this illustrious man, as a preacher, were of the first order: and his discourses are models for addresses from the pulpit. His subjects —the most solemn and interesting truths of religion—come home to every man's business and bosom. He wastes no time in elaborate or misplaced critical disquisitions, but proceeds without delay to state his purpose and unfold his plan. His style is easy and simple, yet dignified, energetic, affectionate and fervent; level to the understandings of his hearers, and penetrating their hearts. In a greater degree than we commonly observe, he employs the language and the manner which are *appropriate* to compositions of this kind. *Sermons* demand the use of the pronouns *I* and *you*: a decent familiarity becomes them, and the speaker must on no account overlook his relation to his audience. It is unjust and irrational to suppose that *egotism* consists in the frequent recurrence of the monosyllables which we have just mentioned; this weakness being rather chargeable on the speaker who restlessly and circuitously avoids these words; as the effect of his thoughts being turned perpetually to *himself.* Who imagines that Dr. Price was an *egotist?*

We shall now proceed to an analysis of the contents of this volume, which is edited by Mr. Morgan, and introduced with a suitable and modest preface.

In No. I. (from Matt. xi. 25,—"I thank thee, O Father, &c.") Dr. P. discourses "on the character of the apostles and first disciples of Christ, and the wisdom of preferring them to the more learned and wealthy men of the world in propagating his religion." The preacher's intention is to shew who are meant by the wise and prudent as opposed to babes; and then to inquire upon what particular reasons our Lord's thanksgiving on this occasion is founded. By *babes* we are evidently to understand such men as the "apostles and first disciples:" these were likely to be free from all the prejudices of the wise and learned, and therefore would necessarily be more open to instruction, and less in danger of mixing any thing foreign and corrupt with the Christian doctrine. It was essential, too, that the persons whom our Saviour chose for the purpose of diffusing his gospel should attend him constantly during the time of his ministry. Besides, there is scarcely an argument for Christianity which does not receive additional strength from the consideration of the meanness of the instruments by which it was established in the world.

"But there is reason to think," says the preacher, "that what I have hitherto insisted upon, is not all that our Lord had in view in the words I am considering. By the wise and the prudent, he meant not merely such as possessed the wisdom and learning of the times, but also the men who were proud and conceited on that account, and under the influence of those vices which are sometimes united to wit and learning. By babes, on the contrary, it is evident, that he meant not merely persons destitute of the wisdom of this world, but also the meek, the modest and humble. * * * * He did not mean to prefer ignorance to true knowledge, or a weak to a sound judgment. It would be in the highest degree unreasonable to suppose this. But his intention was to express a preference of honesty and simplicity without learning, to learning without honesty and simplicity."

In illustration of his comment, Dr. Price appeals to Matt. xviii. 1, 2, 3, "Except ye be converted, and become as little children, &c." The whole of this able and useful discourse is admirably calculated to evince the truth of the gospel, and to recommend it's characteristic temper. In the following sentences we discern the spirit of the preacher:

"The best disposition of heart may be joined to the richest furniture in the head. We may be children in respect of modesty, and lowliness, and teachableness, and yet men in understanding. We may be knowing and learned in the highest degree, and, at the same time, humble, meek, candid, and void of guile and prejudice."

Such was Dr. Price himself! We could wish this discourse to be repeatedly and attentively perused by every minister of religion, every student and every private Christian.

The next in order (from 1 Corinth. xiii. 11. "When I was a child, &c.") is on the "analogy between our present state and a state of childhood." For example,

"Our present existence, compared with our future, is a childhood in respect of it's duration, of improvement, and of power and dignity: it answers also to the idea of a childhood, as it is an introduction to, and a state of education for, another and a higher state. Man's existence is progressive. This life educates us for another by means of the instruction and the habits which are the necessary consequence to all of passing through the present world. As children are trained up by restraint and correction, the tendency of which they do not see, and which therefore they are apt to think hard and severe, so it is with us as probationers and candidates for eternity. This account of human life, leads us to reflect on the wisdom of God, in ordering the scenes of our existence. It should teach us patience under the trials of life, and reconcile us to all present difficulties. And hence we should be rendered earnest in our endeavours to make this life what it is designed,—a preparation for a better life. Lastly, we should bless God for giving us our present existence—the first step (so we may make it, through God's help) of an endless progress in dignity and happiness.

"This is indeed," says the preacher, "a transporting prospect. But remember, brethren, that the more transporting it is, the more alarming is the reflection, that, like the prospect granted to Moses, on mount Pisgah, of the land of Canaan, it is a prospect of happiness that there is danger of losing. God's goodness in giving us our existence is, I have said, unspeakable. But it is a gift that may possibly be withdrawn. Vice throws a cloud over this extatic prospect. The loss of those thoughts that wander through

eternity may be the appointed punishment of a course of wickedness. Some indeed assert the contrary, and tell us, that through the great Redeemer there will be (after a series of future punishments) a final restitution of all to happiness. Nothing can be more agreeable to my wishes and feelings than such a doctrine. But I must not suffer my wishes to command my conviction. I want more evidence in this case. Though eternal torments cannot take place under the government of a benevolent Deity,—final destruction may. I tremble, indeed, when I make these reflections. I am frightened when I think of the possibility of their being just!"

Everlasting punishment however and "eternal torments" are distinct considerations. There is, to say the least, a *possibility* that privation, that inferiority of rank, improvement and excellence, may be an *everlasting* consequence of habits of sin. Now this, assuredly, is *punishment*. Men may be punished even when it would be inaccurate to affirm that they are tormented, either physically or mentally. This remark, if we mistake not, will go far towards settling a voluminous controversy, and vindicating and illustrating the language of the sacred writers.

The third and fourth sermons (from Matt. vii. 21. "Not every one that saith to me, Lord, Lord, &c.") are "on the greater importance of right practice than of a sound faith in religion." From the text Dr. Price discourses on "the nature, the evidence, the importance, and the consequences of the following truth, *that there is nothing fundamental in religion besides sincerely desiring to know, and faithfully doing the will of God.*" Had more than this been fundamental, our Lord would certainly not have expressed himself as he does in the above passage. A sincere desire to know and to do God's will, is a sure preservative from all dangerous error: a disposition to receive whatever information he is pleased to give us, may be considered as equivalent in every instance to a right belief. The very purpose of all religious principles is to produce this temper of mind. And if faith were more essential than practice, dreadful would be the condition of human beings. Our acceptance, in this case, would be connected with things entirely out of our power, and on which our wills could have no influence. Numberless diversities of opinion prevail among mankind. Yet experience teaches us that true worth and piety are not confined to any one religious sect. Still, there is an important difference between doctrines. And though our acceptance does not depend on our taking always the right side, it does however depend on our taking always that side which appears to us to be right, and not leaving ourselves to be carried away carelessly to a conformity in religion that our hearts disapprove.

Obvious and important are the uses of the doctrine inculcated in these two discourses. It is fitted to administer great comfort to us, amidst the darkness of this world, and the diversities of opinion among our fellow Christians. In the next place, it has a tendency to promote our charity. Could it be instilled into every heart, it would root out of the world all intolerance and persecution, and, consequently, do the greatest service to society. But, while we avoid narrowness, we should take care to retain piety: while our religion is liberal, it should, at the same time, be ardent.

"Whatever is fundamental," adds Dr. Price, "is so evident that it must be universally received." Accordingly, of the propositions "that Christ was sent of God to be the Saviour of the world—that he worked miracles—rose from the dead, and ascended to heaven—that he will hereafter appear to judge the world, and that through him mankind will then be raised from death—the wicked punished, and the virtuous established in a glorious immortality"—this preacher affirms, "these are fundamental doctrines of Christianity;—that is, they are so plainly revealed that they are not capable of being denied by any who receive the gospel history."

The subject of the fifth sermon (from Philipp. iv. 11. "I have learned, in whatever state I am, &c."), is *contentment*. This virtue Dr. Price recommends from the consideration of our duty to God, and our condition as the subjects of his perfect government; from the contrast of our afflictions with our comforts; from the tendency of discontent to level the creation, and to sow uneasiness among all the inferior ranks of beings; from our unworthiness and guilt; from the design

and nature of the present state; from the reflection that the wisest and the best of men have frequently been obliged to struggle with dreadful evils, and that they may not have exceeded us more in the excellence of their characters than in their difficulties and trials; from the short duration of this life, compared with that for which we are ultimately intended; and from the happiness which contentment produces, and the misery occasioned by it's absence.

In the sixth discourse (from Jer. xxiii, 24. "Can any hide himself in secret places, &c.") *the omnipresence of God* is considered: proofs are given of this attribute, and observations offered respecting the manner of it; and the influence which it ought to have on our tempers and conduct is then stated.

God's omnipresence is implied in his being the cause and author of all things. Not only must his presence be coextensive with his works, but they owe their preservation to this presence. The necessity by which the Deity exists, can have no relation to one place more than another; while the idea of an unoriginated Being justly supposes that there can be nothing to limit him.

As to the manner of God's omnipresence—he is present with us, in all we think, as well as in all we do—he is present with us not only by his notice and his influence, but by his sense—and in a mode in which no other being can be present with us. God is present alike in all places; as much on earth as he is in heaven. The Scriptural phraseology which describes the Deity as being in heaven, is intended chiefly to express his supreme dominion and sovereign authority. Thus, the expression that Christ is gone into heaven, and is at the right hand of God, certainly signifies no more than that he is exalted to dominion under God; or, as it is elsewhere expressed, that all power is given him in heaven and earth.

Since God is equally present every where, we ought not to imagine that our worship of him can be more acceptable in one place than another. Hence also it follows that there can be no other Being who is the proper object of our prayers. The consideration of the constant and intimate presence of the Deity with us, ought to encourage us in our addresses to him. A reverential fear of God should continually possess us; inasmuch as he is always with us. The thought of his presence should deter us from sin. It should support us in the performance of our duty, and quicken us in a virtuous course: and, finally, it should encourage and comfort us under every pain and trouble.

This is a very eloquent, ingenious and useful sermon, but fairly exposed, at the same time, to some objections. Part of it, as Dr. Price himself seems to have been sensible, is metaphysical, speculative and abstruse. The clearest, the most practical and advantageous view which can be exhibited of the omnipresence of the Deity, we take to be the following: that *there is no spot where his perfections—his power, wisdom and goodness—are not manifested.* When we are told that God is present with us "in all abstract truths and possibles," and that "his sense penetrates our's," we in vain endeavour to affix to this language any distinct and satisfactory ideas; and, for the moment, we believe that we are listening to a Platonic philosopher rather than a Christian preacher. The method, too, of this discourse, might perhaps have been improved: "the proofs of God's omnipresence," might have *succeeded* more naturally and conveniently to a statement of the proposition which they were designed to establish. And we are mistaken if the preacher has not in some degree confounded two subjects which, on the principles of sound reasoning, should be separately considered—the immensity of creation and the universal presence of the Deity.

Self-examination is the important topic of the seventh sermon (from Ps. cxxxix. 23, 24. "Search me, O God, &c."). The indifference of multitudes to this practice, and the vast moment of it, Dr. Price represents with great fidelity and impressiveness. He then mentions two points which demand our particular notice in the work of self-investigation: these are the purity of our motives and the universality of our obedience. And he concludes by laying down three rules for the performance of the duty. We should examine ourselves frequently, impartially and devoutly. No day should be suffered to pass without some self-inquiry. When

thus engaged, we should divest ourselves, as far as possible, of all biasses which may lead us astray: and we should regard ourselves as in the presence of that Being who knows our hearts; and should pray to him for his assistance in this employment.

May we be permitted to subjoin a division more strictly textual of the passage on which Dr. Price has treated in this discourse?

From the words, "Search me, &c." we learn,

"i. That the state of men's religious characters, entirely depends on the nature of the principles and motives by which they are actuated; and it is therefore of the utmost consequence to know what these principles and motives are;

ii. That, while we are ardently engaged in the business or the pleasures of life, it is often a task of much difficulty to trace the motives of our actions;

iii. That, when we attempt to examine them, we are subject, from various causes, to much error in the scrutiny: and it is possible that, while we imagine ourselves to be influenced by good motives, we really are actuated by some which are improper and criminal. There may be in us some *wicked way*; but

iv. That by the frequent submission of ourselves to the Divine investigation in our hours of retirement, we shall be well prepared to ascertain the purity of our views, to lay the foundation of righteousness of character, and to be led into *the way everlasting*."

The eighth discourse (from Gal. vi. 4. "But let every man prove his own work, &c.") is "on having our rejoicing in ourselves." In considering what it is in ourselves which is the proper foundation of our happiness, it may be observed in general that it must be grounded on the good order of the mind, and of it's powers and affections: this happiness is "the result of a commanding reason and obedient passions, of an applauding conscience and an honest heart, of a mind satisfied with itself, and possessing health, order and independence; of a temper formed by the generous affections, of contentment, resignation, trust in God, a sense of his love, the belief that all is well under his government, and the hope of surviving death, and of being raised up hereafter through the power of Christ to a life of unchangeable and ever-increasing happiness;" and the advantages of this happiness are that it is firm and stable, pure and elevated.

In the concluding paragraphs of this sermon a fine contrast is drawn between the state of the good and that of the wicked man: we lament that our limits do not permit us to place it before our readers.

One of the most admirable discourses in the volume, is the ninth, "on the ignorance of man, and the proper improvement of it." From the very pertinent text, Job viii. 9, "For we are but of yesterday and know nothing," Dr. Price lays before his hearers and readers a general representation of the imperfection of our knowledge. We know, for instance, little of ourselves, of our bodies and our minds, of the reason why our wills instantaneously produce motion in our members, of the connection between certain impressions on our organs of sense, and the sensations which follow them, of the original springs of animal life within us, the laws of union between the soul and the body, the nature of death, and the particular state into which it puts us. Further; we know little of this earth and it's constitution and furniture. Almost all that we see of things is their outsides. We cannot discern a millionth part of the art and workmanship in the lowest plant. Still less do we know of the solar system, and next to nothing of the universe. There are numberless systems besides this in which our lot is cast, many of them probably more grand and beautiful. Even could we take in the complete prospect of God's works, there would yet remain unknown, adds the preacher, "an infinity of abstract truths and possibles." Again; though the course of events is under the best direction, we are very ignorant of the plan and conduct of Divine Providence in the government of the universe. Of our ideas of the Deity himself it is nothing to say that they are imperfect and inadequate: they are doubtless in many particulars highly erroneous. To *us* his nature and essence are absolutely unfathomable. Taken all together, our knowledge bears just the same proportion to our ignorance that an instant does to eternity, or a point, to immensity. And this imperfection of our knowledge is plainly

owing to the narrowness of our faculties, the lateness of our existence, and our confined situation. However, a sense of our ignorance ought to teach us the profoundest humility: it should answer many of our objections against Providence, and reconcile us to the orders and appointments of nature: it instructs us to give up our affairs to the direction of higher wisdom: it should lead us to be contented with any real evidence which we can procure on every subject; and it should direct our hopes and wishes to that future world, where full day will break in upon our souls.

The tenth sermon (from Heb. xi. 16. "But now they desire a better country, that is an heavenly,") is an exhortation on the subject of *heavenly-mindedness*. In the first place, the nature and the magnitude of that bliss which is reserved for good men in the celestial regions are contrasted with our situation in the present world; and an earthly-minded temper, with the contrary disposition. Next, the advantages of a heavenly temper, with respect to our present interest, are pointed out; and, then, the particular obligations that we are under to cultivate it, as Christ's disciples.

"Is it visionary," asks this eloquent preacher, "to expect a better world? * * * This is what some tell us. Such infidelity is the greatest misfortune; and those who make a boast of it, and labour to make converts to it, deserve our scorn, as men who are traitors to our species."

[*To be concluded in the next No.*]

ART. III.—*Religious Liberty Stated and Enforced, on the Principles of Scripture and Common Sense.* In Six Essays. With Notes, &c. By Thomas Williams. 8vo. pp. 228. Williams and Co.

THE author informs us, in a prefatory advertisement, that the substance of these "Essays was originally delivered in the form of Lectures before the Christian Philological Society." This in some measure accounts for the disappointment we felt in perusing them as Essays on Religious Liberty. They are evidently a collection of papers composed at different times and on various subjects, some of them having only a remote connection with that of Religious Liberty, and altogether wanting that unity of design which the title of the book seems to require. Perhaps our readers will be better apprised of the nature of this work by its table of contents, than by its title-page, which we therefore extract.

"Essay I.—On the Principles on which the Christian Church is founded.

II.—The Original Terms of Church Communion.

III.—The Duty of Inquiry and the Right of Private Judgment and Free Discussion.

IV.—The Spiritual Nature of Christ's Kingdom.

V.—The Nature and Effects of Intolerance in Religion.

VI.—Historic Sketch of the Rise and Progress of Intolerance and Persecution.

Conclusion.—Present State and Final Overthrow of Popery."

By "Religious Liberty," we understand the perfect freedom of every person to adopt such religious opinions and practise such religious worship as appear to his own judgment most acceptable to God, without sustaining from his fellow men any inconvenience or restraints on that account, provided his practice is no wise injurious to his neighbours. The justice of such a social arrangement respecting religion, is, we think, most convincingly and sufficiently proved, in an inestimable little book (not one quarter the size of Mr. W.'s), entitled, "A Letter on Toleration, by John Locke, Esq." And we rejoice that at least in one part of the world, the United States of America, the civil government have put the theory to the test of experiment, and it has been found productive of none of those mischiefs, which the advocates of hoary establishments, with restraints and disabilities for their protection, have so long denounced as inseparable from universal liberty of conscience.

Our author, however, has mixed up with this subject, the question of free communion among different sects of Christians, and also a long detail of various instances of persecution, from the first establishment of Christianity, down to the recent outrages suffered by the Protestants in the South of France; and by the aid of a great many long quotations from Dr. Owen, Mr. Robert Hall, Messrs. Fuller, Robinson, Haldane, Cobbin, and the Reports of the Committee of the Three Denominations of Dissenting Ministers, he has contrived to *make* a very re-

spectable and *saleable* volume. We are happy on the whole to observe many things scattered amidst this multifarious collection, that may be useful, if duly considered, to the party (the Calvinists) with whom the writer is connected. The following extracts are of this description:

"It is a great mistake for persons to suppose that they are believers in Christianity, because they have had no doubts; ignorance alone presumes on the truth of principles without inquiry."—P. 41.

"I cannot but censure the language too often used in the pulpit, when preachers recommend certain doctrines, with the assurance of their being true, without condescending to lay before their hearers the evidences on which they are founded. But for ministers to venture so far as to pledge, not only their word, but their *soul*, for the truth of their assertions, is not only ridiculous, but profane."—P. 43.

We think so, and believe such profanity is only to be found among those fanatical teachers, to whose efforts the present popularity of what is falsely called Evangelical preaching is chiefly owing. It is a promising symptom of improvement, when even their friends begin to see and rebuke their absurdities. Mr. W. is an advocate for free communion among different denominations of Christians, but he repeatedly alludes to a class of persons that he thinks ought to be excluded. We select one of these passages for the sake of correcting a very prevalent mistake among the Orthodox, and to point out an improper and injurious, though very usual, way of quoting the Scriptures among them.

"Where (God) has sent the Scriptures, and on points on which those Scriptures are express and full, and especially on such as concern the great essentials of the gospel, and affect the vitals of practical religion, error grows to heresy—and even to damnable heresy—in those that 'deny the Lord that bought them, and put him to an open shame.' Indeed the worst consequences of heresy are its practical effects, degrading the Saviour, blaspheming the Holy Spirit, perverting the way of salvation, or debasing the moral purity of truth; in all which cases it becomes painfully necessary to make an excision of the member, &c."—p. 64, 65.

Now it is well understood who are meant when the Orthodox use these terms; but as Mr. W. seems to be not destitute of candour (which we shall shew in another quotation presently), we shall venture to make an observation or two, which may be useful to him and his readers. All the Orthodox consider the Trinity, the Deity of Christ, and a vicarious atonement for sin, as "great essentials of the gospel," and they think the Scriptures "express and full" on these subjects. A great number, however, of very diligent inquirers, cannot see any thing at all in the Scriptures which will prove the truth of any one of these doctrines; and so far from their being "great essentials," they conceive them to be mere human traditions, and quite incompatible with some of the plainest truths both in natural and revealed religion. On this account they are charged with "denying the Lord that bought them;" whereas in fact they do not deny Jesus to be the Christ, the Son of God, but glory in that faith, as the symbol of their high calling, owning no other Lord and Master in religious truths but him. However, they deny that he is the great God, the Creator of heaven and earth; and they have not the smallest thought of degrading him, when they speak of him in his own language, as "the sent of the Father," and in the language of the Apostle Peter, as "a man approved of God, by signs, wonders and miracles, which God did by him." They know that he has "a name given him which is above every name," excepting the name of him whom he himself has called, "my Father and your Father, my God and your God."

Whether their fellow Christians will commune with them or not, is a matter of small importance to Unitarians; they only ask not to be misrepresented. Furthermore, we wish to admonish Mr. W. that there is no such a text in Scripture as that he has marked for a quotation, "deny the Lord that bought them, and put him to an open shame." We refer Mr. W. to his own rule, in his Appendix, p. 216:

"Scripture may be easily perverted and debased, by detaching the members of a sentence from each other, and thereby dislocating the sense."

He has afforded this illustration of his own rule in more than one place of his book. The former part of his quotation is found in 2 Pet. ii. 1; but the *Lord* mentioned there does not mean Jesus Christ, but is the same as

in a corresponding passage is called "the only Lord God," Jude 4, who is there expressly distinguished from "our Lord Jesus Christ." Indeed δεσποτην is not used in the New Testament in application to our Saviour, but always to the Father. The latter words above quoted, "put him to an open shame," are dislocated from another text, Heb. vi. 6.

In a similar strain Mr. W. afterwards, reprobating the error of some persons respecting, what he conceives, the true doctrine of Divine influence, says of them—

> "The Scriptures represent such as 'aliens from the commonwealth of Israel, and strangers to the covenant of promise'."—P. 66.

But where do the Scriptures represent any who believe in the Divine mission of Jesus, in this language? No where. Mr. W. knows that they do not: and that the Apostle has pointedly restricted this language, Eph. ii. 11, 12, to idolaters, before they heard the word of the truth of the gospel. Let the Scriptures be appealed to fairly, and suffered to speak their own language, and not the language of bigotry.

We proceed now to a quotation on which we ground our opinion of Mr. W.'s candour; and indeed we are so little accustomed to receive any thing like credit for sincerity and honesty in our profession as Unitarians, from our Calvinistic neighbours, that we hail the most transient gleam of liberality from that quarter as a symptom of improvement. Speaking of blasphemy, and the punishments denounced against it by the Jewish law, he says:

> "However criminal the idolatry of Papists may be, in the sight of God, yet as they profess to direct all their worship *ultimately* to the Supreme Being (and we cannot search the heart), and to reverence the true God, I do not think the Mosaic law could be applied to them, were it even now in force. So as to the Socinians, however our feelings may be hurt by the irreverent manner in which they too often speak of our Saviour, I can by no means charge them with violating the Jewish law as blasphemy: *I believe they act from conviction, and do not intentionally degrade Jesus Christ below what they consider to be his true character*, though I cannot but strongly censure the manner in which they sometimes write and speak."—Pp. 85, 86.

Mr. W. judges righteous judgment, when he admits that "we do not intentionally degrade Jesus Christ;" and we earnestly wish he had adduced some instances of what he thinks "the irreverent manner in which *we* speak of the Saviour." The Unitarians wish to exculpate themselves from this charge. We suspect that many of those who allege it, are not personally acquainted with their usual mode of speaking and writing on this subject. And if a few individuals should, under the name of Unitarians, have said or written foolish and irreverent things, let not this be charged upon the body, unless the Calvinists also are willing to be responsible for all the absurdities and impieties, which they cannot deny are weekly poured forth among the lower classes of that sect.

But to return to the quotation just made: Mr. W. could not have hit upon a more unlucky topic upon which to shew his candour towards the Unitarians (or Socinians as he chuses to call them); for let the Mosaic law concerning blasphemy be enforced with all its rigour, and they of all Christians have least to fear, while that law should be administered by upright judges. The first commandment of all—"Hear O Israel! the Lord our God is *one Lord*," and "Thou shalt have none other God before me," constitutes the very basis of their whole system, and makes them tremble at the thought of giving his glory to another. But what would a strict interpreter of the Jewish law say to one who should be arraigned before him on the charge of ascribing Divine attributes and rendering Divine worship to a person, who himself repeatedly and distinctly disclaimed them both, and had besides personified and even deified the energy of the Creator and Preserver of mankind, for the sake of making it appear, that it might be as properly said, "The Lord our God is *three Gods*," as it is to say that he is "one Lord." And be it remembered, that although when Jesus had said what the mistaken Jews interpreted to mean equality with God, they were about to stone him as a blasphemer; in all the persecutions of his followers, recorded in the New Testament, it is never mentioned as one of their offences, that they worshipped Jesus as equal with the Father.

One more subject we have to notice

before we dismiss the present article. Mr. W. observes in his Appendix, p. 220,

"Much has been said by some of the duty of charity to the opinions of others; but I have no charity for *opinions*, nor do I know of such a duty in the Christian code. To the *persons* of all men, however they may differ from us, we owe Christian charity; but what is meant by charity to opinions? Am I to believe that to be true which I am convinced is false? &c. &c."

To all this we have no objection: it expresses, on the whole, our own views. The use we are going to make of it is to shew that on the very same leaf where these remarks occur, Mr. W. has given proof that he either does not understand, or will not steadily adhere to his own rules. In a note to p. 219, he says:

"The following is a specimen of language most intemperate and extravagant: the succeeding note will form its counterpart. The doctrine of the Trinity 'is the parent stock of all that system of error which has branched out into all the various forms of reputed orthodoxy, darkening with its deadly shade the brightness of the Divine character, and shedding its poisonous influences upon the best charities of human nature.'—*Madge's Sermon before the Unitarian Fund*, 1815, p. 13."

What Mr. W. considers as the counterpart of this quotation, he adduces in a note to the next page (220):

"Much and often have I been shocked at the horrid cut of flames and devils prefixed to Macgowan's 'Arian's and Socinian's Monitor,' which, it must be confessed, however, is very appropriate to the tract itself. Take the following specimen. 'No sooner (says the damned heretic) was I within these frightful mansions, but *Arius* and *Socinus* were apprised of my coming, by fresh bolts of divine indignation being thundered against their apostate heads.' This language, also, is so far appropriate, that it must be confessed it is fit only for the *infernal* regions! And yet we are told at the beginning of the tract, this mode of writing was chosen with a view to make it the more *entertaining*! Most horrible! a picture of hell, and the damnation of a Christian teacher, for the *entertainment* of pious Christians. It is impossible to calculate the injury such books render to religion."

We are perfectly of Mr. W.'s opinion in this, and heartily rejoice that the Calvinists themselves begin to be horror-stricken with their own system, when it is stripped of every disguise, and set before them in all its naked deformity. But now let us ask, in the name of candour and good sense, what is there in the quotation from Mr. Madge's sermon that deserves to be placed in parallel with Macgowan's vulgar and malignant abuse? Mr. Madge has no charity for the Trinitarian *opinions:* and Mr. W. himself avows that he knows of no Christian precept that requires *charity for opinions.* But when has Mr. Madge, or indeed any Unitarian, ever sentenced any one Trinitarian or Calvinist to the regions of the damned, on account of their creed? No, such usurpations of the Divine prerogative are only to be found among our opponents.

After all, we think this Book may be useful to many of the author's Orthodox friends, and on that account we consider it a seasonable and salutary publication. We are persuaded that few of the books they are most accustomed to read, contain so many liberal and useful observations.

ART. IV.—*The Regards due to the Memory of Faithful Ministers.* A Sermon preached at Stourbridge and Cradley, Dec. 8, 1816, on the Death of the Rev. Benjamin Carpenter; to which is added an Address delivered at the interment. By James Scott. Stourbridge: Printed and sold by J. Heming: Sold also by Sherwood and Co. London, &c. 8vo. pp. 36.

IN the concluding sentence of our review of Mr. Carpenter's Discourses on *Christian Peace and Unity*, we expressed our persuasion that his "life and character" would promote the important objects for which he pleads.* That valuable life, alas! was soon to be terminated; that exemplary character, such is the will of Providence, now lives only in our recollection. Amidst the pursuits of theological literature, and the collisions of controversy, we are feelingly reminded of the limits of human views, the precariousness of mortal life and the supreme moment of practical religion. It was impossible to regard Mr. Carpenter personally with any other emotions than those of affection and respect. Such were the virtues of the man that, in the

* Vol. XI. p. 486.

eyes of those who knew him, they might aid his reasoning as a polemical divine: and hence it became necessary to point out strongly the incorrectness of many of his statements and the invalidity of many of his deductions. His temper, assuredly, was highly candid. But if a man so benevolent and so catholic could, on some occasions, speak both harshly and unjustly of any of his fellow Christians, it was still more obligatory on them to expose those errors of the judgment with which his language in reference to *Unitarians* appeared to be associated.

Mr. Scott has presented the public with an appropriate, a sensible and a serious discourse on the death of his friend and colleague. The pamphlet before us, may be read with much advantage, both by ministers and their several congregations. A short account is given of the origin and successive pastors of the Presbyterian society at Stourbridge: and we shall be thankful if the worthy author will frame his sketch of Mr. Carpenter's life and character into a memoir adapted to the biographical department of our Repository.*

The text selected by Mr. Scott, is Heb. xiii. 7. "Remember those who have the rule over you, &c." *Strong evidence,* he thinks, "might be adduced to warrant the conclusion" that the Apostle Paul was the author of this epistle. The question, after all, is undetermined. Perhaps the weight of evidence may be on the other side: perhaps Mr. S. may be of this opinion, when he has reconsidered the arguments of Michaelis.†

This preacher paraphrases one verse of his context as follows:

Jesus Christ, the same yesterday, to day, and for ever, "having an unchangeable Priesthood;" and the Christian doctrine being "immutable in it's nature, and of perpetual value and efficacy."

We regret that we cannot speak in favourable terms of the typographical execution of these pages.

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* This was written by the Reviewer without knowledge of the Biographical Article inserted in the beginning of the present Number. Ed.

† Introd. &c. Vol. IV. pp. 245—258.

ART. V.—*A History of Religious Persecutions, from the Apostolic Age to the Present Time; and of the Inquisition of Spain, Portugal and Goa.* By F. B. Wright. Liverpool. 1816. 8vo. pp. 434. Longman and Co.

THE character and design of this publication is fully expressed in the following extract from the *advertisement* prefixed to it:

"The following work is published chiefly with a view to that class of readers, who may not have either leisure or opportunity to peruse larger publications on similar subjects."

—— "To aid the cause of freedom of opinion—to promote liberality of sentiment and conduct, and to create an abhorrence for every species of persecution is the design of the writer."

In prosecuting this laudable design, Mr. W. has compiled from various sources, a mass of information which is well adapted to produce a powerful effect on the description of readers for whom he has laboured. This information is indeed now widely circulated, not only in the works of those authors by whom it was originally detailed, but by various periodical publications which in our country convey to almost the lowest classes of society, knowledge that was formerly the exclusive possession of the rich and learned. We have no objection to the multiplication of books of this description, for in so vast a population, and amidst so many popular prejudices, it is probable that every author and Editor, will have access to some individuals, whose eyes would be otherwise closed to the atrocious scenes of wickedness and inhumanity, which intolerance and religious bigotry have exhibited. For ourselves, we have so sickened at the recitals of the infamous brutality of holy-men and holy-offices, that we can hardly reconcile ourselves to the re-perusal of the descriptions of the doleful prisons and infernal cruelties of the inquisition. Yet it is desirable that these horrors should be well known to the inhabitants of this country, at a period when one of the most striking features of *Europe's deliverance,* after an immense expenditure of blood and treasure for twenty years, is the re-establishment of that detestable tribunal, which that arch-heretic

Bonaparte had suppressed, not having the fear of priests and cardinals before his eyes.

It is of great importance also in the present precarious situation of our national affairs, that the people should be universally instructed in the nature of religious liberty, or the right of every man to worship God in the way he chooses, without being subject to any temporal injury whatever on that account. The cause of freedom has gained ground, but many of its professed friends are timid, vaccillating, and very partial in their views of its due extension; and desperate will be the struggles of the advocates for religious despotism and priestcraft, before their long usurped power can be finally abolished. We agree with Mr. W. in the last passage of his book—which we extract:

"If earthly legislators have a right to make penal laws respecting religion, any religion, and *all religions* might be proscribed; every person professing to be religious in any way, might be doomed to the dungeon, gibbet, or the stake. If the principle be granted it must be universal, and to any extent. In the present precarious state of things, the friends to unrestricted religious liberty, will do well to be upon their guard against all encroachments that may be made on their rights and liberties. They can never be secure until all penal statutes relating to opinions, and to religious worship are abolished—until there be an unlimited extension of freedom to all parties and all denominations—until toleration be superseded by religious liberty founded on the principles of justice, and recognized as a natural and imprescriptable right."

ART. VI.—*Unitarianism a Scriptural Creed; occasioned by the Pamphlets of Mr. Law and Mr. Baxter, in Defence of the Doctrine of the Trinity.* By T. C. Holland, Minister of the Unitarian congregation in Preston. Preston, Printed and Sold by J. Wilcockson: Sold also in London by Hunter and by Eaton. 1816. 8vo. pp. 49.

WE have been much pleased with this little pamphlet, and think it entitled to no mean rank among the lighter controversial publications on the side of Unitarianism. Within a moderate compass the reader is here presented with the substance of many volumes. The writer's arrangement of his materials, the perspicuity of his style, the correctness and strength of his reasoning, and the becoming temper which he exercises towards his opponents, do him great credit. This performance of Mr. Holland's exhibits the advantages flowing from the union of a sound theological education with vigorous talents: and our author seems likely to maintain the well-earned reputation of his name and family; a name and a family long endeared to the friends of sacred literature and of religious freedom.

It appears that the discussion in which Mr. H. has so honourably engaged arose from some local circumstances detailed in his preface. He speaks of "various writers" as taking a part in it,* but "particularly" of "Mr. Baxter and Mr. Law, each of whom," he adds, "has published a pamphlet on this subject." Of these champions of Trinitarianism, the latter, if we may judge from the following extracts, is far the more respectable:

"To the *rude personal attacks* which abound in Mr. Baxter's pamphlet, it is quite beneath me," declares his antagonist, "to reply. When he insinuated that Unitarian ministers are, like the heathen soothsayers sanctimonious hypocrites, he surely forgot that the profession of Unitarian Christianity is by no means either a gainful or a popular one."—27.

"If Mr. Baxter write again, unless his style be very much altered, and he think fit to adhere much more to the argument, I shall certainly not reply to him. To Mr. Law I confess myself under obligations, for the truly Christian spirit which he has displayed in his pamphlet, and by which I hope to profit."—Pref. iv.

In his chapter *on the worship of Jesus* Mr. H. makes a manly acknowledgement of an inadvertence of which he had been guilty:

"I had too hastily imagined, not having the means of consulting a concordance of the Greek translation of the Old Testament, that λειτουργεω and λατρευω were never used in Scripture with respect to men. For the correction of this mistake I am obliged to Mr. Law, but he must himself perceive, that, since he has proved, that both these terms are applied to men, their being applied to

* We conclude, from the preface, that it was carried on, at first, in "the Preston *Chronicle*."

Christ would not shew, that he was any thing more than a man."—42.

These sentences are eminently honourable both to the feelings and the judgment of the writer. He is very successful, too, in proving that most of the passages of Scripture which it is usual to adduce in support of the Trinity contradict that doctrine: and we admire his remark on John xx. 28:—

"Perhaps the speech of Thomas may be considered as elliptical, meaning, this is in truth my Lord, and my God hath indeed raised him from the dead. The reason why I conceive this to be the correct interpretation is, that the doubt of Thomas was, whether Jesus had actually been raised, and therefore it seems natural to interpret his exclamation, when he saw Jesus, simply as an exclamation of triumph in the certainty that his Lord had actually been raised by his God."—35.

Why does Mr. H., in p. 18, cite "the book of Revelations?" The title, in the original, is in the singular number, αποκαλυψις. And is it not too much to say, in p. 27, that the *Improved Version*, &c. is, upon the whole, not approved by Unitarians?

POETRY.

Sacred to the Memory
of the
Rev. JOHN DISNEY, D. D. F. S. A.

If knowledge, learning, energy of mind,
Combin'd with manly sense, and judgment sound,
Sincerity and singleness of heart,
Integrity unmov'd, and truth unaw'd,
And virtue stern—if rectitude,
Benevolence, and candour clear as day,
If these the meed of honest fame demand,
That meed, O DISNEY! dear departed friend,
Is thine—thine is the wreath that decks the brow
Of such pre-eminence and worth.
Since, dear to honour, and to virtue dear,
Thy name's distinguished in renown, shall not
The good and wise thy virtues emulate?
And when this world's delusions charm no more,
When all its vain distinctions, overthrown,
Are in oblivion lost—when nought remains
But moral worth and mental excellence,
Then talents and endowments, such as thine
Their generous aid and influence shall extend
To ages yet unborn—remembrance sweet
Shall, round the ashes of the just, diffuse
Its fragrance far and wide—and live, cherished
By friendship's hallow'd flame, bedew'd
With virtue's consecrated tear.

T. J.

The Hyde,
Tuesday, 14th Jan. 1817.

Eulogy on Newton.

(From the Portugueze.)

Newton! thou holy sage! whose soul was fill'd
With wisdom, and whose heart in virtue shrin'd—
(And virtue is the nobler of the twain,
Aye, nobler than thine own transcendant mind
Which found, or fancied laws for unseen worlds!)
Meek, unobtrusive, all-embracing sage!
Yet humble with an intellect that probed
Th' abyss of nature's mysteries—that read
In the bright noon of thine intelligence
The secrets of the stars! Thou art not spared
(Say what is spared?) by the ferocious fiend,*
That, rushing forth from his infernal den,
Scathes truth and knowledge; but thy spirit smiles,
Rapt in the joy of its beatitude,
Like the firm, sky-top'd cliff upon the surge
That foams and dashes at its foot. Thy fame
Stands like a pyramid!—and wheresoe'er
A temple shall be built to wisdom,—thine
Shall its foundations, shall its pillars be.
O privileg'd Albion! cradle of the wise!
Throne of the good! assylum of the opprest!

* The Inquisition.

Lo! regal Tagus shouts thy eulogies:—
And proudly to th' Atlantic waters wide
Bears on its golden tide thy praise,—and hails
The light that blazes from thy Newton's name,
Scatt'ring its splendors o'er these distant shores.
E'en I (a lowly one) have brought a wreath
Of song to hang on Newton's sepulchre!
There shall it flourish, there entwine its flow'rs
With Thomson's worthier off'ring blooming there.

A.

Address to the Deity.

(From the Portugneze of Bocage.)

O thou whose bosom holds eternity!
Whose splendor light to morn—to evening lends,
Great, changeless Deity! on whom depends
All earth's, all heaven's sublime machinery!
Thou hast an ear for weak humanity,
That to the suppliant on thy mercy bends:
And I (while anguish this sad bosom rends)
Utter my woes, and seek relief from thee!
Nature, oppress'd and fainting 'neath her load,
Feebly and fearfully thy smile implores—
Pity her weakness,—chace her fears O God!
Thou knowest all—faith every hope assures:
Thou knowest that I kiss thy chast'ning rod,
And that my soul, though agoniz'd, adores.

A.

OBITUARY.

Died, on Thursday, December 26th, 1816, at the *Hyde*, near *Ingatestone*, *Essex*, the Rev. JOHN DISNEY, D. D. F. S. A. aged 70 years.

Descended from an ancient and respectable family, in Lincolnshire: he was born September 28th, 1746, and successively placed at the grammar schools of Wakefield and Lincoln. Being admitted a pensioner of Peterhouse, in the University of Cambridge, June 15, 1765, he proceeded in 1770, to the degree of Bachelor of Laws. On taking orders in the church, he was appointed an Honorary Chaplain to Dr. Edmund Law, Bishop of Carlisle, the Venerable Master of his College. Being presented to the Rectory of Panton, and Vicarage of Swinderby, in his native county, he entered on the discharge of his parochial duties, in the immediate circle of his family connections, and of several of his most esteemed friends. A decided enemy to all imposition on the consciences of men in matters of religion, he took an active share in the controversy concerning *subscription to articles of faith*; and in 1772, joined in a petition to the House of Commons for relief. At the same time, he determined to accept no further preferment where such subscription was by law required; convinced that many doctrines maintained in the *Liturgy* and *Articles* of the Church of England, were in direct contradiction to what appeared to him, from a careful examination of the Scriptures, to be the *word of God*. From the first, he declined to read the creed usually ascribed to Athanasius, and afterwards made some further omissions in the morning service, without giving any offence to his congregation. In 1774, he married Miss Blackburne, the eldest daughter of the Archdeacon of Cleveland, a man whom he highly revered as the champion of genuine protestantism, and the undaunted advocate of a further reformation in the established church. He also acted in the commission of the peace for Lincolnshire; and, occasionally residing at Flintham-hall, near Newark, a seat belonging to his eldest brother; he became, in 1780, a Member of the Committee of Association for the county of Nottingham, for promoting a reduction of the public expenditure, and a reform in the representation of the people. In the meanwhile, the degree of Doctor in Divinity was conferred on him by the University of Edinburgh, on the recommendation of his friend, Bishop Law; a degree which requiring no subscription, he readily accepted. But as, in the course of his inquiries, he became more firmly convinced that "*God is one, and he only to be worshipped*," he disdained all further subterfuge; and, notwithstanding the claims of an infant family, the regard of his parishioners, and many personal and local attachments, he resigned his preferment in November 1782. Removing to London, he officiated successively, as assistant and sole minister, in the congregation, founded a few years before, by Mr. Lindsey, in Essex-street, for the express worship of

"*the only true God, the Father of Jesus Christ.*" He concurred most heartily in the petitions presented to the House of Commons, from 1787 to 1790, for the repeal of the *Test-act*, and in 1792, in one for the repeal of the penal laws against Unitarians, which were so ably but unsuccessfully advocated by Mr. Fox. At length, in 1804, the liberal bequest of his friend Mr. Brand Hollis rewarded him for the sacrifices of his early life; and, resigning his ministry, he retired in the following spring to pass the remainder of his days in literary and agricultural amusements, at his truly classic mansion, the Hyde. He still, however, continued to take a lively interest in the advancement of his liberal views, and strenuously co-operated with Mr. Wyvill, in repeated petitions to Parliament, from 1808 to 1813, for the repeal of every law affecting liberty of conscience, on the broad basis of justice and of right. In the interim, his domestic happiness was interrupted by the death of Mrs. Disney, after a long illness, in October 1809, who left him two sons and a daughter. His own health was then on the decline, and after experiencing many severe and painful attacks which he bore with exemplary resignation, he at length sunk under them with a composure which became his virtues, and his reliance on the promise of a future life, revealed in the gospel.

He was a man of high honour and integrity, superior to every sort of equivocation and meanness, the steady friend of civil and religious liberty, and in his immediate sphere of action, the generous patron of many useful and benevolent designs. As a minister, he was averse to every description of intolerance, hypocrisy, and cant; the promoter of pure religion, and general philanthropy, and a faithful expounder of the unsophisticated Gospel of Christ. He was uncorrupted by the prosperity of his latter years; expended a handsome income with a discriminating liberality, and in the improvement of his grounds and residence, found constant occupation for the neighbouring poor. As a writer, he is chiefly known by his *Memoirs of Sykes, Jebb, and Jortin*, and by a collection of valuable *Sermons*, of which two additional volumes have recently appeared; but he was also the author of several *Tracts* relating to *free inquiry* and the *rights of conscience*; of some minor pieces of Biography; and of *Memoirs of Thomas Brand Hollis*, a handsome tribute to the memory of his benefactor, which was confined to private circulation. His loss will be deeply felt by his family and friends, his memory fondly cherished by every generous and enlightened mind, for in an ardent zeal for the rights, in a lively attachment to the happiness of his country, and his species; in moderation, candour, and true Christian charity, he has scarcely left his equal behind him.

G. W. M.

January 1st, 1817.

Died of the measles, Dec. 30th, 1816, in his 7th year, after an illness of twelve days, HARVEY JOHNSTON, the only child of Mr. D. W. HARVEY, of *St. Helen's Place, London*, and grandson of Ebenezer Johnston, Esq. of Lewes. The fondness of parents frequently urges them, and very excusably, to form a loftier estimate of the capacities of their offspring, than can be allowed by steady and unprejudiced observers. Those, however, who were the admiring witnesses of the peculiar and endearing attainments of the child whose early death this article announces, will not readily urge the intrusion of this amiable defect. The contemplation of his spotless life will be a source of unceasing satisfaction to his parents and friends, as his untimely removal ought to be of serious instruction to them and to all. His constitution and frame of body was peculiarly delicate, and his intellectual powers were spun from the finest sensibilities of our nature. He was formed in an exquisite degree for happiness; but of an order too refined and generous to be long allied with the baseless pretensions of a vain inconstant world. From the earliest dawn of his reason, sentiments of piety and virtue displayed themselves, in his reverence for the name of God, and the liveliest attachment to his fellow creatures: and when an irritable feeling escaped him, it was only in connection with his marked aversion to cruelty and wanton pastime. In him the meanest animal, the humblest insect, found a sympathetic friend. His undeviating attachment to truth was so uniform and conspicuous, that his testimony was appealed to and decisive, alike by his instructors and his little companions, upon all occasions of mistrust—whilst his parents never knew him once attempt to deceive them. Nor was his love of truth more conspicuous than the powers and accuracy of his memory; for it was impossible to read or narrate incorrectly any circumstance he had once heard, without being instantly checked by him, and the error or omission promptly supplied. Can a doubt be entertained that a mind so capable of improvement, and adapted to the purest enjoyment, has been made in vain? that it was kindled for a moment, to be extinguished, and for ever? Reason concurs with Revelation to stifle the distracting thought, and kindly whispers that a plant so lovely, so full of promise,

is only transplanted to a fairer clime, where cheering suns, and milder skies, will swell the expanding blossom to a sweet, unfading flower. How loudly does this impressive event call upon those who have hitherto neglected the practice of virtue, to enlist instantly under her protecting banners;—whilst it ought to stimulate those, who have hitherto been tardy, to quicken their pace in the honourable course. What a powerful appeal does it make to those who are parents, to train their children to the love and culture of piety:—the present hour alone is theirs—the next may for ever darken their fondest, brightest visions. To the youngest and most joyous, this sad event speaks with instructive force. A few short weeks since, this child was the sprightliest of the gay; health and delight beamed in his countenance; his heart beat high with present and anticipated happiness; and now where is he? "Thou shalt seek him in the morning, but he shall not be;" the eyes that surveyed him with rapture, seek for him in vain: "as a dream the image has fled away, and cannot be found; he has been chased away as a vision of the night."

The afflicted parents, who rear this frail monument to the early charms and virtues of their only child, would fain impress with earnestness upon the minds of those, who, like them, may be suddenly called to sustain the severest stroke a mysterious Providence can inflict, that no consolation is adequate to sustain the drooping spirits, but a steady, unshaken conviction, that all the events of our lives are under the direction of unerring wisdom and infinite goodness.—To this pleasing persuasion, they anxiously unite the hope of an inseparable re-union in another and far better state of being:

> "This the blest theme that cheers our voice,
> The grave is not our darling's prison;
> The stone that cover'd all our joys,
> Is roll'd away, and 'he is risen'."

Lately, at *Berwick upon Tweed*, after a lingering illness, Mr. James Graham, coroner of that town, aged 69 years. Though born in Orthodoxy, his active mind soon perceived the value of free inquiry; and that, to use his own words, "mere pretension too often accompanied a state religion." In the changes which unlimited inquiry seldom fails to produce, he had to encounter (and who with so fervent a love of truth has not had to encounter) those "pains and penalties," by which a dissent from the creed of our fathers generally is accompanied, but which, for the sake of survivors, are sometimes better overlooked than related. The same love of inquiry that induced him to adopt, even in early life, Unitarian principles, confirmed him also a votary of improvements in the town where he lived, and in the country to which as a subject he belonged.

In filling up the following slight sketch of his labours, the reader may form some idea of his active mind. It is principally owing to his exertions that a very extensive pier was erected, by which the harbour was rendered beyond comparison more commodious than it ever had been, even when benefitted by the "old pier," though built by Queen Elizabeth.* It was by his means that the old guard-house was removed which stood in the north end of the High-street, and considerably obstructed the passage, presenting a dreary specimen of the taste of our forefathers in some of their buildings, particularly those destined for the *accommodation* of the military. The paving and lighting of Berwick, and decreasing the rise of Hyde Hill, at the south entrance of that town, were owing also to his public spirit. It was by his labour that an abundance of water was brought into the town from the nine wells, about one mile south of Berwick, and that the Scotch gate, at the northern entrance, was widened, and otherwise so altered as to admit the passage of loaded waggons, without the great inconvenience of unloading them, that they might pass,

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* There was one clause in the bill which enabled the commissioners to purchase stone in every direction not exceeding four miles from the intended pier, and the value of the stones, breaking the ground, &c. was to be ascertained by a jury chosen for that purpose. Although Lord Walsingham made no objection to this clause in the first bill, he offered it in the second, when, to avoid every dispute as much as possible, it was given up, and the commissioners left to procure stones on the best terms they could. The consequence had nearly proved fatal to the pier, for whoever was possessed of a quarry where proper stones were likely to be found, either refused them altogether, or fixed such a price as the commissioners could not give. This difficulty was completely got over by Mr. Graham applying to the governors of Greenwich Hospital, who are proprietors of some rocky banks about one mile from the harbour, where the quantity of stone is inexhaustible. They immediately granted liberty to quarry what stones might be wanted, and on terms so liberal, that not only the commissioners, but all interested in that public concern, will long remember with gratitude.

a detriment to business which the old gates of some other towns yet unfortunately possess.

His political principles, though for a long time they only seemed to single him out in that town as a mark for unenlightened censure, yet within the last sixteen or twenty years of his life they endeared him to his townsmen, and gave him that consideration amongst them, by which he afterwards effected the improvements we have just enumerated. For these exertions he received two signal proofs of the universal regard of his townsmen. At one time he was chaired at the town-hall, the place of meeting, and brought amidst the acclamations of thousands to his own house; and so great was the crowd, that the shops on each side of the High-street where he lived, were shut up, a circumstance unprecedented there, even at elections. At another, he was presented with a valuable silver cup, "*as a token of respect and esteem for his patriotic exertions in defence of the just rights of the people, and his laudable zeal for the improvement of this town and harbour.*"* By "the just rights of the people," the donors alluded to his former exertions in favour of religious liberty, and a parliamentary reform, in both of which he was unwearied, at the time when this took place, as well as when he was chaired. The names of "Waithman and Graham" were to be seen on every door and shutter of the town, whilst the latter was called "the Berwick Waithman."—

In the more endearing offices of private life,

> "His presence made a little holiday,
> And every face was drest in smiles to meet him."

His heart was ever open to the tear of distress, and he always softened when he could not cure the misery: but with the sentiments of honour and of faithful delicacy to those for whom he was the almoner, as well as to the objects of their attention, he never assumed to be himself the donor, but gave the bounty, together with the names of the charitable. A similar principle of honour invigorated his endeavours, when appointed a trustee for any public charity or public building. "I accept the office on this condition only, that my accounts of receipts and expenditures shall be inspected yearly: my vouchers shall be produced, and I expect in return an acknowledgment from the subscribers of their satisfaction in the integrity of my trust; none shall say that I ever directed the smallest fraction of such a deposit, in any other way than to meet the wishes of the proprietors; my accounts from the beginning shall be at all times open to examination; nor will I ever abuse those inquirers who wish to know that I am an honest man." Such was the principle on which he acted, whether the subscription was to supply a soup kitchen, to build a chapel, to procure meal or potatoes for the poor, to erect a public institution, or to pull down a public nuisance. His labour was ready, his interest exerted, and whatever donations he received, were entered most faithfully in the names of the donors. To get his fame trumpeted abroad by the stale expedient of a person whom he had purposely obliged, was beneath the character of this friend of humanity and general improvement. And yet often has the writer of this seen the silent tear trickle down his face, and sometimes he has heard of the silent offering of his unambitious friend, not in the praises of a hireling, but in the blessings of the poor themselves.

To conclude.—As a warm friend of civil and religious liberty; as an unwearied improver of the town in which he lived; as an honourable distributer of collected charity; as faithful to his public engagements, and never shrinking from the most minute examination of his public accounts; as the promoter of peace and good will, his memory will be cherished by his friends and by his townsmen:—when these repose in the silent grave, the public improvements that he effected will transmit his name to their posterity. Would that such remembrances may excite other minds to follow his footsteps: would that, as in James Graham, the widow and the fatherless might always find a friend!

Died at his house at *Clapton*, after a long decline, aged 61, Edward Langdon Mackmurdo, Esq. one of the oldest members of the Unitarian congregation at Hackney. His name has been connected for many years with all our institutions for the promotion of religion and virtue and freedom, of which he was an unostentatious but liberal supporter. He was known throughout a wide circle, and highly esteemed for his enlightened principles, amiable feelings and sterling character. He has left a large family, who, in the remembrance and imitation of his virtues, and in the enjoyment of the blessings which his paternal wisdom bestowed upon them, will keep up his name and pronounce the best eulogium on his memory.

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* Copied from the inscription on the cup.

Addition to the Account of Rev. D. Taylor, Vol. XI. p. 730.

We are requested to add the following to the list of Mr. Taylor's publications, which was omitted through inadvertence, viz.

"Jesus the only begotten Son of God: Observations on Mr. Davies's Sermon at Belper, entitled 'Jesus of Nazareth the Son of Joseph,' in Seven Letters to a Friend."

INTELLIGENCE.

DOMESTIC.

Religious.

Halifax, 20th January, 1817.

Sir,

As I presume the subscription towards defraying the debt (350*l.*) upon the Unitarian Chapel at Newchurch, in Rossendale (M. Repos. X. 313), may be considered as closed, it becomes my pleasing duty to lay before the subscribers an account of the manner in which their liberality has been appropriated.

Amount reported in M. Repos. XI. 558	274	5	0
Mr. Mace, Tenterden	1	0	0
Thomas Hardy, Esq. Walworth	2	2	0
	277	7	0
From this deduct			
Four subscriptions reported *twice*: compare M. Repos. Vol. X. 596, 461, 527, XI. 124	14	5	0
Error in Bristol account, X. 527, viz. 1*l.* 1*s.* for 1*l.*	0	1	0
Error in Newcastle account	0	1	0
	14	7	0
Total of actual subscriptions	263	0	0

N. B. In the Newcastle list, Vol. X. 458, the name and subscription of Mr. Swan is omitted, though the amount is carried to the account.

Mr. Swan, Newcastle	0	5	0

J. T. to Rossendale.	DR.		
By subscriptions (M. Repos. Vol. XI. 558) and grant from the Unitarian Fund	263	0	0

R. Contra.	CR.		
By paid to Mr. John Ashworth, Minister and acting Trustee of the Unitarian Chapel, Newchurch, in Rossendale (see below)	261	6	8
By postages, and carriage of tracts	1	13	4
	263	0	0

The debt upon the chapel of 350*l.* was due in the following proportions to the following individuals, all of whom, except one, held promissory notes, bearing interest for their several claims. These notes have been given up to me, indorsed with a receipt in full of all claims, except in the case of the two last, who have only been paid in part, but have indorsed the notes which they hold with a receipt of such part, and have also given a separate receipt for the same.

Unitarian Chapel at Newchurch.	DR.		
To James Ashworth	10	0	0
Edmund Ogden	60	0	0
Abraham Lawton	100	0	0
James Holt	20	0	0
Jonathan Rudman	20	0	0
Ditto, ditto	60	0	0
Henry Whittles	80	0	0
	350	0	0

R. Contra.	CR.		
By paid James Ashworth	10	0	0
Edmund Ogden	60	0	0
Abraham Lawton	100	0	0
James Holt	20	0	0
Jonathan Rudman	20	0	0
Ditto, in part of 60*l.*	31	6	8
Henry Whittles, in part of 80*l.*	20	0	0
By debt still due upon the chapel	88	13	4
	350	0	0

(Copy.)

Of the sum of 263*l.* (the total of actual subscriptions, as reported in the M. Repos.) the sum of 261*l.* 6*s.* 8*d.* has been received by me and paid in liquidation of the debt (350*l.*) as stated above by Dr. Thomson, which, with an account of 1*l.* 13*s.* 4*d.* for postages, and carriage of parcels of tracts, makes up the sum total of 263*l.*

(Signed) JOHN ASHWORTH.

(Witness) John Beattie.

January 16, 1817.

It results from the statement above, that by the liberality of the Unitarian public, the oppressive debt upon the chapel of 350*l.* has been reduced to 88*l.* 13*s.* 4*d.*

I am, Sir, yours, &c.

JOHN THOMSON.

Mr. Ashworth's pamphlet will be put to the press on the 1st of February, 1817.

Liberal allowance will be made to tract societies, or to individuals taking 25 copies or more. It is intitled, "*An Account of the Rise and Progress of the Unitarian Doctrine in the Societies at Rochdale, Newchurch in Rossendale, and other Places, formerly in Connection with the late Rev. Joseph Cooke. In Ten Letters to a Friend.*" By John Ashworth, price 1*s.*

Erratum in Vol. XI. p. 124,

For "W. Jones, Esq. Manchester, 5*l.*" read "Samuel Jones, Esq. Greenhill, near Manchester, 5*l.*"

Manchester Quarterly Meeting.

The last *Quarterly Meeting of Ministers* generally denominated Presbyterian, in the district of *Manchester*, was held on the 2d January, 1817, at the chapel of the Rev. Wm. Hawkes. Seventeen ministers were present at the chapel, and the number of hearers, though not large, was perhaps rather greater than generally assemble on similar occasions. The Rev. T. C. Holland, of Preston, introduced the service, and the Rev. Jos. Ashton, of Dukinfield, preached from Hos. vi. 6. At the close of the service, the ordinary business of the meeting was transacted, and a new member was added to the association. The dinner at the Bridgewater Arms was less numerously attended than usual, only thirty-one gentlemen being present, whereas on some occasions we remember to have seen between sixty and seventy. But this circumstance did not by any means diminish the interest of the meeting.

On the evening of the same day a sermon was preached by the Rev. Wm. Jevons, of Altringham, on behalf of the Lancashire and Cheshire Unitarian Book and Tract Society,—The introductory parts of the service having been kindly undertaken by the Rev. W. Turner, of Newcastle. At the close of the service there was a collection for the benefit of the said society. The sermon and collection are intended to be yearly continued.

On the next day the annual meeting of the Book and Tract Society was held.—Besides various other ordinary resolutions, which, as they are necessary to the successful operation of every such institution, it is not thought unnecessary to detail, it was resolved unanimously, that Mr. Jevons be respectfully requested to print in a cheap form, at the expence of the Society, the sermon preached on its behalf the evening before; and he kindly consented to comply with the wishes of the meeting. The sermon will be published in a very short time, and will be inserted in the Society's Catalogue for this year. There can be no doubt that this institution, since its first establishment, about six years ago, has done great service to the cause of pure Christianity, and aided the progress of religious truth and righteousness; and the best thanks of the friends of truth are owing to those persons who first contrived, and have since conducted, an engine of so mighty a power in the operations of intellect and reason. May its operations be carried on with still increasing effect.

Since the forementioned meetings were held, an Unitarian Fellowship has been formed in this town, the specific objects of which are, *first*, to extend the operation of the Book and Tract Society, by the payment of small subscriptions at short intervals (one penny a week) so as to enable the poorer classes of society to avail themselves of its provisions, by purchasing books to the amount of their subscriptions; and *secondly*, by means of donations (every excess above one penny per week being considered a donation), and unclaimed subscriptions, to create a fund for general purposes in aid of the Unitarian cause. At the time of the constituent meeting, which took place last week, the number of members amounted to between thirty and forty. The general meetings of the Fellowship will be held once a quarter, of the committee once a month. A meeting for religious purposes, to be denominated the Religious Meeting of the Fellowship, will be held once a fortnight.

W. J.

Manchester, Jan. 1817.

MISCELLANEOUS.

Deistical Principles a Disqualification for Parental Duty.

[We copy the following from the newspapers, reserving our comments, if any be required, till the Lord Chancellor has pronounced a judgment. ED.]

COURT OF CHANCERY, FRIDAY, JAN. 24.

Westbrook v. *Shelley.*

Sir S. Romilly moved for an order to prevent the defendant exercising any guardianship over his children, on the ground of his Deistical principles. It appeared that the defendant had some time since written a book, called Queen Mab, which openly avowed the principles of Deism; and in such a case he could certainly not be considered a proper person for educating youth. The interests of society would obviously be endangered were persons of these principles permitted to instil them into their children. Interference in such a case was peremptorily called for, and he (Sir S.) had no doubt,

from his Lordship's well known attention to the duties of parents, and his anxiety respecting every thing where morals were concerned, what his decision in this case would be. Sir A. Pigott, on the other hand, contended, that as his client had written this work merely for his own amusement, without the most distant idea of his children seeing it, it was extremely hard that he should be deprived of the exercise of his parental rights, as the work was a mere effusion of imagination.—His Lordship is to give judgment on a future day.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

BEFORE this meets the public eye, the parliament will have resumed its discussions, and a more important session has not been holden for many years in the country. It meets under very particular circumstances. The distresses of the nation are now completely unfolded, and with them the truths that have so often been expressed in the House of Commons, and which, to use the Speaker's language, are as notorious as the sun at noon day, have made their way into every cottage, and are understood and felt by the peasant as well as the peer, by the commonest labourer and manufacturer as well as by the greatest adept in political œconomy. How far universal opinion will have an effect on the House of Commons, as it is at present constituted, time will develope. It is impossible that affairs should be managed as they have been for some years past, but which party will gain the ascendancy it is not easy to determine. One particular feature in the history of these eventful times must not be passed over unnoticed.

The great question at issue is the reform of the House of Commons, and it is argued that this House no longer answers the end for which it was established, namely, the interference of the people in the affairs of government: for the voice of the people, it is said, has not its due weight in that House, being overwhelmed by that of the oligarchists, or the proprietors of boroughs, who can, when united, carry every thing before them, or a majority of them, by uniting, as it suits their turn, with the popular or government representatives, determine every thing as they please. Hence both prince and people are shackled. The prince is hampered in his choice of individuals for the public service, as he must attend to the solicitations of those families who have so great weight in the House of Commons, and sharing with each other the places of government, it is turned too much to their private advantage. This is felt by the people in the increase of their taxes, as due care cannot be taken of the expenditure, when it is the interest of so many persons that it should not be too diligently inquired into. To these complaints on the state of the House of Commons, which has grown out of particular circumstances, it is observed that sufficient attention is not paid to the increasing population as well as general improvement of the country. Whilst time has been decreasing the population of some towns and boroughs, villages have grown into opulence, and present the aspect of flourishing cities. But the deserted towns continue to send their quota of members to parliament, whilst the new population is denied any share in the legislature.

To remedy this evil, an extension of the right of suffrage is called for, but on its limits many doubts are entertained. Some are for its being extended to all who have arrived at the age of maturity fixed by our law; others would exclude servants and persons subsisting on alms; others would confine it to householders paying parish rates. On the mode of election, also, is a difference of opinion: some would have it by ballot, others by open votes; and the opinion seems to be general that an attention should be paid to the situation of the voters, so that no one should have far to go from his home to exercise his right. It is presumed that by this increase of the number of voters, the present notorious corruption in the House of Commons would be abated, and that persons thus elected would pay a greater attention to the public than to their private interest.

The above sentiments have been discussed in public meetings in various parts of the United Kingdom, by county meetings, meetings of corporate bodies, and assemblages of the people in different districts collected together for the express purpose of petitioning parliament for a reform. Of the latter meetings, that which has occasioned the most remarks, was holden in Spa Fields, near London, at

which it was supposed between thirty and forty thousand persons were present. Two meetings have been holden at this place, and at the latter of them, or rather before the business of the day took place, a circumstance occurred which might have been attended with very serious consequences.

A number of persons went from the ground in a tumultuous manner, and marched through the city with banners. The first outrage committed by them was at the north end of Fleet-market, where they broke into a gun maker's shop, seized some arms, and wounded dangerously a person in the shop. Thence they paraded by the Exchange, where several were taken, and went into the Minories, where they broke into the houses of several gun makers, and provided themselves with arms. The appearance of the military occasioned a hasty retreat, and they very soon slid away, leaving no other trace of their passage, than the scattered arms, which they threw down in their retreat.

The government papers laboured hard for a long time to construe this tumultuous march into a preconcerted plot of insurrection, and to connect it with the meeting in Spa Fields. But nothing appeared either in the previous examinations, or the subsequent trials of these rioters, to countenance such an opinion; and it was evidently a hasty proceeding of miserable sailors and riotous people, knowing not what they were about, and intending only temporary outrages.

The meetings in the Spa Fields were conducted with a degree of propriety that was hardly to be expected; and this has been the case in general in every part of the kingdom. The persons who conducted them usually applied first to the magistrates of the district, who took the precaution of strengthening their hands by an additional number of peace officers to prevent tumult: but this now appears to have been an unnecessary precaution, as the persons assembled dispersed themselves quietly, as soon as they had passed their resolutions, and prepared their intended petitions. The city of London has taken the lead on this occasion, and recommended similar proceedings in corporate bodies; and Cornwall has done the same for the counties, but their calls hitherto have not been attended with much success. On the whole, we may observe that, from what has been done, it is evident that the sentiments of the Speaker of the House of Commons are now generally diffused, that the populace or mob, as it is called by the government writers, are much better informed than is generally imagined; and whether their petitions are attended to or dismissed with contempt, many important results may be expected. We shall observe only, that unless the people are as virtuous as they are well informed, it is in vain to expect those advantages which are presumed to be the effect of an extension of suffrage; and if the respectable part of the community remain silent, they will have only to blame themselves, if measures should be adopted, that may increase instead of diminishing the present ferment in the country.

In the midst of these meetings for reform, it is some satisfaction to observe that the work of charity goes on with a considerable degree of alacrity. All minds seem to be deeply impressed with the calamity that has befallen the country, and every where the hand of benevolence is open to alleviate the distresses of our fellow creatures. Whilst this is the case, we may reasonably hope that a similar spirit may be imbibed by those who are to decide upon the great questions now brought before them; that they will consult the temper in some degree of the people, and rectify those abuses, which no honest man can palliate, and which every good man would wish to see removed.

In France they have been deliberating on the representation of the people, but all the experience of the past unhappy times seems to have been lost upon them. A dread of the people prevails, and they do not consider that the lower classes of the present day are very different from what they were in the times of that horrid monster Louis the Fourteenth. Instead of increasing the right of suffrage, they have done every thing in their power to diminish it; and the future representatives are to be chosen by a number of persons not equivalent to a two hundred and fiftieth part of the population. Still such a representation will make an essential difference in the government of the country, which cannot be carried on as it was during the usurpation of the Bourbons. For it must ever be recollected that it was the Bourbon dynasty which destroyed the meetings of the states, overthrew the ancient checks on the monarchy, and established a military government.

They are equally afraid of securities for personal liberty, and their regulations tend to bring that within narrower limits. It is natural also that to such persons the liberty of the press should appear in a very dangerous and odious light, and they are preparing to bring their newspapers still more under the control of government. These attempts are, however, vain; they may succeed for a time, but information has gone abroad, and knowledge cannot be suppressed. The people have learned a bitter lesson, and they have nothing to do but to remain quiet. The time will arrive,

as it did after the tumults in our country, when the government will be placed on a proper footing, and such landmarks will be fixed upon as shall secure to the people those rights, which no precedent of time, no decrees of assemblies, can take from them. It will by degrees be known, that government is not intended for the interest of a few, but for that of the many, and that the pretended plea of legitimacy cannot authorize a violation of the laws of society.

It is said that the finances of their country are in such a situation, that they cannot go on without a loan, and that they have turned their eyes towards the wealth of our monied men for a supply of their wants. Whatever is done, it is to be hoped, that this will be a private concern between the lenders and the existing government, and that ours will not interfere to guarantee the payment of the interest. If our people choose to lend their money, let them do it; let them take what security they please; and if they lose the whole, no one in this country except those who are interested in it, will regret their loss.

In Germany the discussions on liberty and political economy continue on a very enlarged plan. Their diet does not seem to make any great progress, nor is much to be expected from it. But in the mean time knowledge is gaining ground very fast among the people. They have their eyes open to every step taken by the governors; and they who fought so valiantly to shake off the yoke of one despot, will not easily bend to that of petty ones, who for so long a time misruled that extensive empire.

Spain is going on in its old course. The Jesuits are gaining a fast hold in it, and the inquisition will take effectual care to shut out light from that unhappy country. Their wonted cruelty continues to be exercised in their American colonies, but they have received such a check in the Caraccas, as promises to demolish entirely their sovereignty over that part of the southern continent. There is unhappily a dreadful spirit of revenge, excited by the alternation of success, so that death reigns there with all the savage ferocity inherent to the Spanish name, since the establishment of their inquisition. The black government of Domingo is now firmly established, and affords a proof, that all the reproaches of the whites on the want of capacity in their brethren of a different colour, are ill-founded. A gazette from that island, displaying the process of the taking of the oath to the constitution by the president, is not inferior to any that ever proceeded from the cabinets of St. James's or Versailles; and these quondam slaves acted the parts of grandees with as much propriety and dignity as any assemblage of knights of the garter at Windsor, or of the holy ghost at Versailles. In the affairs of government it is probable that they will not be found inferior to the counties of Europe, but, whether they will discover the same duplicity and versality and intrigue, time must develope.

The congress of the United States is re-assembled, and the president has for the last time addressed it in the language becoming the head of a free people, and with those sentiments of respectful gratitude on the approaching cessation of his office, which naturally flows from a mind sensible of the dignity of his situation, and of his return to the body of the people, whose interest it had been his constant employment to support. Whilst Great Britain is disputing on the subject of representation, the United States afford a practical lesson of its expediency and facility. The election of a president, for which many hundred thousand votes have been given, has been carried on with not a hundredth part of the confusion or expence, as that for the election of a representative for Yorkshire. The votes are taken with the utmost facility, and no one has far to go from his residence to give it. Bribery and corruption cannot take place, for no purse could support the expence for it; nor can any treasury mandates there influence a voter on one side or the other. The practicability of universal suffrage is thus manifested to the world; and perhaps it will be found, that the greater part of those who argue against its expediency in any country, do it from antient prejudices rather than sound principles of political reasoning.

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Erratum.—Vol. XI. p. 701, col. 2, 33 lines from top, for *injurious*, read *injudicious*.

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BIOGRAPHY.

Memoir of the late Rev. W. Vidler.

WILLIAM VIDLER was born at Battle, in Sussex, May 4, 1758, the tenth child of John and Elizabeth Vidler, of that place, who in their humble rank of life were highly respected for their virtues. He was of so infirm a bodily constitution that his parents were apprehensive that they should not rear him to maturity. At the early age of nine years, he was afflicted with an asthma; and this disorder was followed at the distance of a few years by a rheumatic fever, which deprived him for a time of the use of his limbs, and doomed him to a tedious confinement. He was afterwards subject to frequent attacks of disease. These infirmities laid the foundation of his character; for though they prevented his enjoying the common school education which the circumstances of his parents allowed them to contemplate, they were the occasion of his acquiring a taste for books, the only amusement by which he could beguile the wearisomeness of a sick chamber. He read every book which came in his way, and whatever was the subject or plan or style, it was remarked that he always went through it; thus giving an early indication of that intellectual resoluteness and perseverance which strongly marked his character in the whole of his life.

But of all the books which he met with, the Bible was his favourite study: and he was encouraged in cultivating an acquaintance with the Scriptures by his mother, who was sincerely pious according to her degree of light, and to whose maternal instructions the son on his death-bed acknowledged to the writer that he owed incalculable obligations. He was in the habit of reading aloud, and thus formed that clear and distinct manner of speaking which gave him such a command over his auditory as a preacher. His reputation as a reader, together with a natural seriousness of disposition, which was strengthened by his perusal of the sacred books, led his family and neighbours to foretel, in one of those half-serious, half-jocular predictions, suggested by an evident bias of early character, which are so frequently fulfilled, that he would one day ascend the pulpit.

In the general habit of his mind, Mr. Vidler may be said to have *feared God from his youth up*, but there were seasons when his religious impressions were particularly strong. He himself, in a memorandum before us, dated August 4, 1784, attributes his decided sense of religion to the affliction, to which we have already referred: he says, "I was taken ill with the rheumatism while I was at Hooe" (a little village near Battle) "preaching. I was very troubled to get home again, being afoot. I rejoice that my Father found me doing the work which he had committed to me. I have great reason to be quiet under affliction of body, and I think particularly under this disorder; for I was visited with this same complaint about eleven years ago, by means of which God was pleased to awaken my stupid soul to such a concern for eternity as never left me till I had tasted that he was gracious; and all the illness which I have had from that day to this, has more or less been a blessing to me. The present disorder is very painful; but I can truly say, *The will of God be done.*"

At the usual age, Mr. Vidler was put to his father's business, which was that of a stone-mason and bricklayer; a laborious employment, scarcely suited to his weak state of body. He devoted himself to it, however, as far as his strength permitted, working with his father long after he commenced preacher. Ill health only

induced him at last to abandon this employment.

In childhood and youth he was habitually irascible: he was accustomed to relate that, before he felt the necessity of subduing his temper by patient moral discipline, even trifles would throw him into paroxysms of passion which were very dreadful. It may be supposed that his good sense and his religion did not acquire the ascendancy, in this particular, on a sudden or without many hard and painful struggles. We find the following note in his Diary, bearing date, May, 1788: "Towards the end of this month, I was surprised into a fit of violent and unreasonable anger in the midst of my people at a church-meeting: whatever provocation I re-received from man, I have great reason to be ashamed of my sin before God. I bless God that though my passion was very great, the sun did not go down upon my wrath. O Lord! give me more meekness and patience, that I may forbear towards others, as thou forbearest towards me." This modest and pious sense of infirmity led him to exercise great watchfulness over his temper and to strive to attain self-command; and he succeeded to such a degree that those persons who were acquainted with him only in the latter years of his life have been always surprised to hear him confess this failing of his early character. He became remarkable for coolness in the midst of opposition and for patience of contradiction: he could discuss with perfect calmness the most interesting questions: his favourite maxim, on which he himself acted, was "soft words and hard arguments." This example may hold out encouragement to such as are convinced by experience of the desirableness of ameliorating or of the necessity of conquering their own spirit.

Mr. Vidler's parents were conscientious and zealous members of the Church of England and brought him up in the profession and observance of the established religion. He was first induced to attend Dissenting worship by means of a Mr. Gilbert, an Independent minister, who occasionally visited Battle as a missionary preacher; and it appears that he became one of Mr. Gilbert's hearers through the influence of a young woman, of a serious mind and excellent character, in the house of whose parents the preacher carried on public worship. This person, though much older than himself, Mr. Vidler afterwards married, actuated in great measure by gratitude for the signal blessings which she had been instrumental under God in conferring upon him. He took this important step early in life, and he was ever after accustomed to recommend early marriages, as tending to preserve the morals and improve the characters of young persons and to promote domestic happiness.

We are now to consider Mr. Vidler as a Protestant Dissenter; entering upon the path of inquiry which he continued to pursue to the last moment of conscious existence, and beginning to encounter the opposition and obloquy which were not to cease to his life's end, in the assertion of the independence of his mind and in the performance of his religious duty. The commencement of his Christian life has been described by his own pen; and the narrative is so interesting, both from the facts recorded and the manner in which they are related, that, though long, we shall here insert it entire, as it has been transmitted to us, copied from the register of proceedings of the Baptist church at Battle: it was written, as the reader will perceive, with all the fervour of first love in religion, at a time when the writer considered Christianity and Calvinism to be the same.

"*A short account of the planting of the Particular Baptist Church at Battle, in Sussex.*

"The town of Battle appears to have been in a state of darkness with regard to the gospel for many years until the year 1776, in which year it was visited with the word of salvation by the means of Mr. George Gilbert, an independent Calvinist, from Heathfield; who appears to have been a man of real zeal for God, and hath had the happiness to be much owned by God in his public labours. Before his coming to Battle there was indeed a Dissenting people, of the Presbyterian denomination, among whom the gospel had been in its power till about the year 1740, about which time it began to decay, and continued so to do, till at length instead of the glorious gospel, there was nothing

more than *mere morality* for many years before the year 1776, in which year, as before observed, God was pleased to send his gospel to this dark place by means of Mr. Gilbert. The occasion of Mr. Gilbert's coming to Battle was thus. There was a poor man, one William Sweetingham, (Mr. W. Vidler's wife's father) that came from Brighton to Battle to make bricks; this person loved the gospel, but he could go no where to hear it nearer than Heathfield, which is ten miles from Battle: he therefore gave Mr. Gilbert an invitation to come to his house to preach; he accepted the invitation, and in January, 1776, he came and preached to about forty people in the evening; the word seemed to be well received. In February following, Mr. Gilbert came and preached again to nearly the same number of people, being encouraged by the attention of the people: he came again in March following, intending to preach as before, but was forbid by William Sweetingham's landlord to preach in his house; therefore Mr. Gilbert sat down and conversed with the people about Divine things.

"Several persons now seemed to be in earnest about their salvation, the appearance of which set the whole town in confusion; loud clamours were raised against Mr. Gilbert and his adherents, and W. Sweetingham was threatened with a removal by the parish officers, who hoped by that means to quash the gospel in its bud. In the midst of opposition, Mr. Gilbert came again in May, 1776; and as he was denied a house, he attempted to preach by the way-side, and though he met with much noise and blasphemy from several that came on purpose to hinder, yet he went on and the word was blessed. This encouraged him to come again in June following, when he preached at the same place, still meeting with many insults. The number of those who gave proof of a work of grace upon their hearts was now about twelve: and as it was quite disagreeable to be exposed thus to the insults of an outrageous mob, they much wished for an house to carry on the worship of God peaceably. Accordingly, Providence graciously favoured them in this, and an house was provided towards the close of the year 1776, and there they met for the worship of God, Mr. Gilbert coming to preach among them once a month on the Lord's day, and generally every Thursday evening beside. They still met with much opposition, and many attempts were made to prevent the success of the word, but through Divine mercy all those attempts were in vain.

"In 1777, the power of God still went with the word and the number of hearers gradually increased. Also the people were occasionally visited by some of those worthy ministers who were in connection with the pious and Hon. Lady Huntingdon, who for many years was very useful in supporting a number of ministers in the capacity of itinerant preachers throughout the nation.

"The practice of the people on those Lord's days when they had no preacher, was to meet as usual, and after one of them had prayed, to read some sound discourse among them, and conclude the service as at other times. This weak and simple way of worship was often abundantly blessed, not only to comfort those who were already convinced of their misery by nature and had fled to Christ for refuge, but also actually to convince some of their wretchedness, and to fix lasting impressions upon their minds.

"This was also useful in bringing forward a gift among the people. A youth, whose name was W. Vidler, who was often their reader when they were destitute of preaching, about nineteen years of age, at the desire of the people in general was induced, in April, 1777, to speak among them by way of exhortation. Being encouraged to continue this practice by the good acceptance it met with, he went on in it, though in much weakness and fear, till October, 1777, when the temptations he met with in the work, and a fear lest he was not in the path of duty, prevailed with him hastily to leave Battle and go into the Isle of Wight. The loss of this person did not continue long; it hath since appeared God designed him to labour in his vineyard at Battle, and therefore Providence brought him back again (though he came with reluctance) in July, 1778. During his absence the work still went on, the people enjoying Mr. Gilbert's labours

as before, and had substituted another brother to read and pray among them on the vacant sabbaths.

"About this time, the conduct of the inhabitants of Battle was a practical comment upon that passage which says, 'the carnal mind is enmity against God.' They had long sought to stop the work of God in the town, and threats and promises had been used towards those who had embraced the gospel; falsehoods had also been often raised to deter others from hearing the word, but all those things had proved ineffectual. God enabled his people to take joyfully the spoiling of their character for his sake, yea and the work of God prospered also in the midst of this. It was therefore consulted how to put an entire stop to it, and the next probable mean to that end was thought to be, the breaking off all manner of dealing with those who professed the gospel. Unjust as this was, yet the chief part of the town agreed to it; and in order to make it the more effectual, articles were also drawn up to which they were to put their names, laying themselves under an obligation not to buy or sell any thing of or to those who encouraged the word, intending by this means to subdue them and bring them to poverty. But here the power of God was displayed: some of the chief promoters of this scheme refused to sign the articles at last; this discouraged the rest, so that the matter was quite dropped. But the spirit of it continued, and some of the brethren felt it long afterwards by decays in their business, occasioned by the malice and ill services of their enemies.

"In 1779, the work of God still went on, notwithstanding the opposition it met with, and the ordinance of the Lord's supper was administered by Mr. Gilbert monthly to near fifty communicants; notwithstanding which, these persons had never been formed into a church, nor had they been instructed in any kind of discipline, but had been taught to despise all church order as detrimental to the power of godliness.

"Mr. Vidler continued to exercise among the people, and this year went to hear a worthy Baptist minister, in the neighbourhood, whose name was Purdy, and was by his conversation convinced of the invalidity of infant sprinkling, and the validity of believers' baptism by immersion. This conviction he communicated to some of the brotherhood, who though they could not but confess that believers' baptism was a Scripture doctrine, yet entreated him not to break the peace of the brotherhood by being baptized. He then communicated his thoughts to Mr. Gilbert, and after frequent conversation with him, and reading various authors on both sides of the question, and earnest seeking to God in prayer for direction, and being fully satisfied it was his duty to comply with the ordinance of baptism, he gave himself up to God in that ordinance, in January, 1780, and was baptized by Mr. Purdy, and two more of the brotherhood were baptized at the same time with Mr. Vidler. And as the professors at Battle were not in a church state, those three who were baptized joined themselves to the Baptist church at Rye, of which Mr. Purdy was pastor. The baptism of these three persons gave Mr. Gilbert and some of the brotherhood great uneasiness, and as Mr. Gilbert supposed many more would soon become Baptists if Mr. Vidler continued to exercise his gifts among the people, he therefore informed them, that if Mr. Vidler continued to do so, he was under the necessity of leaving them. Accordingly, upon the people's refusing to part with Mr. Vidler, Mr. Gilbert left them in February, 1780. The care of the people was now entirely upon Mr. Vidler, though he was not yet called out to the ministry; but the church of Rye thought fit to set apart the 16th day of this month as a day of solemn prayer and fasting in order to separate him for the sacred work, which was accordingly done. Several of the people who saw it their duty were also baptized the same day by Mr. Purdy. In March, 1780, some more of the friends at Battle were baptized, which in the whole made the number about fifteen. They now agreed to enter into a church state, by giving up themselves to one another in a solemn covenant to carry on the worship of God together and practice the discipline and order among them which they found appointed for the churches of Christ in the New Testament. This intention the brethren signified to the Rev. Mr. Purdy, of

Rye, and to the Rev. Mr. Copping, of Sandhurst, requesting them to be present and assist them in the great work, which they willingly complied with. The brethren had appointed March 28, 1780, in which to do the solemn business. And that day was observed by them as a day of fasting and earnest prayer to God for a Divine blessing on their undertaking."

The entry in the church book from which the above is an extract, was made by Mr. Vidler soon after the institution of the church, in the year 1780, when he was about 22 years of age.

The singular conspiracy against the *Methodists*, as Mr. Vidler and his Dissenting friends were called, was headed by the Dean of Battle, and was truly formidable to the little flock, consisting of inferior tradesmen and mechanics. It was broken up before it had proceeded to acts of persecution, by the death of the Dean, who was taken away from this scene of error and passion, in the prime of life, and in the midst of his career of ecclesiastical zeal.

But although this storm blew over, Mr. Vidler and his religious friends were not suffered to pass without molestation. His youth, being only nineteen years of age when he commenced preacher, and his humble occupation, occasioned a general outcry in the neighbourhood against his supposed presumption: it was not to be endured that such a person should stand up as a reformer! The chief scene of his earliest labours was the villages around Battle, and in these he commonly addressed the people in the open air, which afforded a fine opportunity for his persecutors to vent their spite. He administered baptism by immersion in the unsheltered streams that were most convenient, and this service was particularly chosen for insulting and assaulting the young preacher and his adherents: every hindrance and molestation was resorted to that vulgar ingenuity could advise or gross and violent passions execute. The ignorant multitude were encouraged in these excesses by some persons whose education and rank in life might have been expected to teach them good manners, if not just principles: amongst these was an attorney of respectable practice and connections, who is described as having been a terror to every Dissenter in his neighbourhood.

Harassing as this opposition from abroad was to the mind of Mr. Vidler, it was a small evil compared with the difficulties and vexations which he met with at home. His family were all united against him; his parents from religious zeal, his brethren from youthful levity. His father even threatened to turn him out of doors if he did not desist from preaching. This was a serious trouble; for he had a great respect and affection for his parents, and his present system of faith would not allow him to regard their opposition in any other light than as a resistance of truth and salvation. His religious associates were persons of no power or influence, and they too had their perplexities, which increased his own. He felt, however, that he was following the path of duty; and whilst he saw the necessity of being more than usually careful of his temper and conduct in his family and in the world, that he might give no just occasion of reproach, he resolved to persevere and he encouraged his friends to stand fast in their religious profession. His amiable and affectionate behaviour in his family softened prejudice and conciliated esteem, and he was richly rewarded for his consistent and exemplary conduct by the conversion of his mother to his opinions and feelings; and external persecution and ridicule died away, through the influence of his talents and character, his enemies at length dreading to encounter his strong understanding, cool temper and keen raillery.* It could not be expected that he should pass at once from a state in which his

* The following anecdotes, which Mr. Vidler used to relate in his family, shew both the bitterness and violence of his opponents and his own self-possession and native humour.

Being one Saturday at work with one of his brothers, he received on a sudden a hard blow, made by his companion with one of the tools which they had in use. He took this as mere play, till his brother repeated the blow again and again, calling upon him at the same time to turn out and fight. Thus provoked, he seized his assailant, and bound him hand and foot; nor would he release him till he had explained the meaning of his conduct,

life was occasionally endangered, to general popularity; secret calumnies were whispered by those that dared not avow openly their enmity; but he lived down even these, and long before he left Battle was in peace with his neighbours, who, to their own credit, rightly estimated his superior character.

In such disadvantageous circumstances did Mr. Vidler form those habits of thinking and that manner of preaching which raised him to just distinction in the several bodies of Christians with whom he was successively connected. His sermons were studied for years in the midst of hard labour; his reading was chiefly by stealth. When he went out to work at a distance from home, he carried books amongst his tools that he might be provided with food for his mind in the short intervals from work allotted to meals; and sometimes that he might escape observation he hired a labourer at two-pence a day to carry his books to and fro. He continued this course of regular labour and desultory study until a painful accident rendered him totally incapable of supplying the wants of a growing family by manual industry. This event made him dependant for support upon his congregation, who though they were settled in a regular place of worship and increasing in numbers, did not feel themselves at first capable of giving him as a salary more than the scanty pittance of £17 per annum. The stipend was raised from time to time, as his wants or the more liberal offers of other congregations, particularly one from Portsmouth, in 1784, pointed out the necessity of augmentation, until it reached the sum of £50 per annum; when, as appears from his Diary, he was reproached, by the world at least, with oppressing his people and making a gain of godliness. His own reflections upon this occasion will best explain his condition and character:

"If ever I sought ease or plenty by preaching the gospel, I have been sadly disappointed, for I have and do generally preach six times in a week, except when I administer the Lord's supper, which may be reckoned equal to preaching once: besides which, I often walk twenty and sometimes thirty miles a week, backward and forward, the places where I preach being distant from each other.

"The people of the world charge me with greatly oppressing the members of my church in temporal things, but I bless God, I am clear from one single instance of this, choosing rather to suffer need myself, than to oppress any, and have really suffered need and

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as well as promised that he would not renew it. The explanation of his brother was, "You must know that myself and several others, hearing that you were to preach to morrow were determined that you should not; or, at least, if you did, that we should have the gratification of seeing the parson with a pair of *black eyes*."

One of the leaders of the opposition to Mr. Vidler, at Battle, was a shoemaker, of the name of Hayward, who in his language and profession was extremely irreligious. He had a ready wit, on which he prided himself and by which he had obtained an ascendancy over the rabble. The Methodists and their young minister served him for a never failing joke. Hayward had carried his self-conceit into his business, and had issued an advertisement to all those who had suffered from ignorant pretenders to the "craft," that his boots and shoes and his only would "*infallibly fit*." Soon after this advertisement had been issued, on the day of the annual fair at Battle, he was standing at his shop door, surrounded by loose persons gaping for an opportunity to laugh, when to his great joy he espied Mr. Vidler coming down the street, on the opposite side of the way. The occasion was not to be resisted: his looks and attitudes prepared the by-standers for some very smart jest. On Mr. Vidler's arriving nearly opposite his door, he stept gently across the street and pulling off his hat and making a profound bow, in a very audible and solemn voice he thus accosted him, "Good morning to you, *Parson Brick-dust!* I hope your reverence is well this morning, most Reverend Sir!" Having thus delivered himself, he retired a few paces, put his hat upon his head, and folding his arms waited triumphantly for a reply. He had not long to wait. Mr. Vidler, perceiving how highly the people relished the joke, uncovered his head with great gravity, returned a still lower obeisance than he had received, and with great stateliness of manner replied, "Good morning to you, Mr. Hayward, *Infallible* Boot and Shoemaker: I hope I have the pleasure of seeing your excellency well this morning, most *Infallible* Sir!" This unexpected retort, in which the fool was answered according to his folly, disconcerted the scoffer, raised the laugh against himself, and fixed on him the nickname of *Mr. Infallible*.

do so even to this day, in such a manner as but very few of my people do. And if any of my people have appeared to me to subscribe more to my support than their circumstances would well bear, I have desired my deacons to tell them to lessen their bounty. My God! Thou knowest I have not sought *their's* but *them*.

"The world charges me with amassing a great deal of money which I privately put out to use, while I appear poor to hide my covetousness. But so far from this, I have never yet been able to keep myself quite level with the world, which at times has been a great trouble to me, as I earnestly wish to owe no man any thing but *love*.

"I am charged also with taking advantage of the religious zeal of my people in the ordinance of baptism, so that after I have persuaded them that baptism is a duty, I make them pay me half a guinea or a guinea as they can afford it for being baptized. But, first, I never yet persuaded any person to be baptized; but I have baptized many, every one of whom has requested me to do it, professing themselves to be scripturally convinced that it was their duty. 2dly, Of all those whom I have ever baptized, I never did receive the value of one penny for administering that ordinance to them, though I have several times refused presents which have been offered me on those occasions."

Worldly-mindedness was indeed so far from being the habit of Mr. Vidler's mind that he was careless of his own interests. He had few personal expences and he recommended frugality to his household; but he was confiding, generous and hospitable: we cannot wonder therefore that he was straitened in circumstances even with his enlarged income. He thus writes under date of 1787:

"Upon a review of my temporal circumstances, I find them much deranged. During the last three years, I have had something above £50 per annum, and during the whole time I have had five in family, and for the last ten months six. I find it impossible to support my family with this income, and I think it impossible for my people to make any proper addition to it.

"What is to be done concerning my temporal affairs? Am I not, O God! in that place and doing that work, both of which thou hast appointed for me? I dare appeal to thee that I am. Thou knowest that I have had the prospect of more honour in the world and better temporal provision than I could ever hope for at Battle, if I would leave my people; and thou knowest also that nothing but a persuasion that I was in the path of duty, by stopping at Battle, has prevented my going elsewhere. Now, Lord, I have sacrificed my temporal interest to my duty, to thee, and permit me to ask with the deepest reverence, wilt thou permit me to suffer for so doing? Thy word tells me thou wilt not, and my faith tells me thou wilt not. Do, I beseech thee, give me bread to eat and raiment to put on without going in debt for it.

"As an encouragement to my faith, I will call to mind some of thy kind providences towards me.

"1st. In general, thy dealing with me at Battle has been wonderful, for by increasing the number of my people and blessing them in their circumstances, they have been able to raise my stipend from £17 to £50: and though upon trial this does not appear to be so much as I need, yet it is more than could ever have been expected at Battle.

"2nd. In particular when I was once indebted to my butcher and baker fifteen pounds, and knew not how to pay it, thou Lord! that knewest what I had need of, didst send me just fifteen pounds to pay it with, though I had told no mortal of my case. Now I am sure that thy hand was in this, for it was just the sum I needed, and came just in the time I needed it, and the person who was the chief instrument in doing it knew very little about me."

We have made these extracts from Mr. Vidler's diary partly to let him paint his own situation at the time they were written, and partly to shew how deeply his religious feelings mixed with all his reflections. On the review of them in the latter period of his life, he must have smiled at the familiarity which he once allowed himself to indulge with Divine Providence, and at the simplicity with which he interpreted seasonable supplies of his wants, and happy turns in his affairs, as *special* interpositions of heaven.

To make his income equal to his wants, he entered soon after the date

of these memoranda into business, opening a shop at Battle for drugs, bookselling and stationery. This business he carried on until he removed to London; though it is doubted whether it were not upon the whole a loss rather than a profit. He was not inattentive to trade, but early education had not given him the habits of a shopkeeper, and he was not sufficiently sensible of the value of money to be on the alert to seize small profits, either in buying or in selling; besides that his mind was diverted from the pursuit of gain by his religious inquiries and studies, and that his growing popularity in his denomination frequently called him from home.

In the villages around Battle, where he commenced his public labours, he continued to preach, and many persons in them were attracted by this means to the congregation at Battle, which was considered as the mother-church. Some of these villages are still preaching stations for the Unitarian minister at Battle; the individuals who compose the small congregations which assemble in them having undergone the same changes of opinion as the original congregation. Mr. Vidler extended his village-preaching, in 1788, to Northiam, at the invitation of Mr. Samuel Luff, whose yard was the first place of worship which he occupied in this town. His visits were repeated every other week, and were so successful that a dissenting church was formed which continues to the present time, its religious history being much the same as that of the other congregations connected with the parent society at Battle.

Mr. Vidler now saw himself raised by the blessing of Providence upon his labours to be the head of a large body of closely-united, affectionate and zealous Christians. Between him and his flock there was a warm and growing attachment. They were mostly, in a religious sense, his children; they looked up to him with respect and confidence, and he watched over their spiritual prosperity with parental assiduity and tenderness.

His house was ever open to his friends whom he received with Christian hospitality; and whatever might be his secret uneasiness or apprehension with regard to his worldly affairs, the smile of cheerfulness was always seen in his habitation. His domestic circle was enlarged and enlivened by his "taking to his own home" his wife's mother who was left by her husband in a totally destitute condition. The old lady was considered as one of the family and treated by the head of it with respectful and filial affection: if she were sad, he would direct his conversation to her, nor cease till he had raised her spirits; and if she expressed her apprehensions of being burdensome, he would dispel the unpleasant thought by relating and magnifying her services and by pointing out the various ways in which God had made her a blessing to the house. She was removed with the family to London and closed her eyes under Mr. Vidler's roof, after having been a part of his household for more than twenty years.

Until the year 1791, the congregation at Battle had met in the place of worship which they occupied on their being first gathered together; but it had been for some time found to be too small for the increasing number of hearers and to be otherwise incommodious. In that year, therefore, they took into consideration the propriety of erecting a meeting-house more adequate to their wants and prospects. Their own pecuniary resources were small, but their hopes were large. It was the custom in their denomination, the Calvinistic Baptists, that poor churches should, in such cases, draw upon the liberality of the more wealthy. No reason appeared why they should not adopt a measure which had been sanctioned by general usage and had in cases less promising than their own been crowned with success. They confided in the zeal of their pastor, and reckoned that if he should go forth soliciting the aid of their brethren, his character and talents would procure him ready access to the principal pulpits in the connection, and his able discourses and popular manner of preaching would win the hearts of individuals and bespeak a hearty welcome to their fire-sides, where they knew by experience that his conversation, judicious, instructive, various, cheerful and good humoured, would be effectual to the utmost of their wishes. Thus calculating, they resolved upon the proposed measure, and Mr. Vidler agreed to travel as their representative and solicitor to the churches.

[*To be continued.*]

Memoir of Ellis Bent, Esq. M. A.

ELLIS BENT, Esq. M. A. died on Friday the 10th of November, 1815, at his house at Sydney, Judge Advocate of the Colony of New South Wales, which office he had filled for nearly six years.

The character of this justly lamented magistrate, who was removed from life at the early period of thirty-two years of age, by a disorder occasioned probably by the intenseness of his application to the arduous duties of his profession, was a character of no common interest, and which seems to have been formed by a combination of circumstances peculiar to himself. Distinguished during the course of the preparatory studies for his profession by unremitted attention, and the consequent attainment of literary eminence, and at the same time by a temper rather pensive and abstracted; he had not been called to the bar four years, when he was appointed to a situation, which, to such a mind as his, must have been, probably, the most interesting in which he could have been placed. The great principle which appears to have occupied his mind and to have animated his exertions, was the contemplation of an intellectual and moral process in which he himself was actively concerned, in the completion of which all the best interests of the human race were ultimately involved.

Mr. Judge Advocate Bent has left behind him a widow and five small children, one born since his death. His father, Robert Bent, Esq. his mother, three sisters and his brother, Jefferey Bent, Esq. Judge of the Court of Equity, who attended his funeral as chief mourner, survive to lament his loss. As in domestic and social life he discharged every duty of the relation and the friend with a glow of affection which kindled a return of affection; so in public life he discharged the duties of his elevated and important situation with that uprightness of principle, and with that justice tempered with mercy, which rendered him the object of universal respect.

The report of the committee of the House of Commons on the state of the colony of New South Wales; their approbation of the arrangements which he suggested as necessary to be adopted in the legal department, and the consequent appointment of his brother to the office of Judge in the newly instituted Court of Equity, are standing testimonials of the opinion which was formed of his ability and integrity; and the grief which was occasioned by his death, appears by the account which is given in the Sydney Gazette of his funeral, which was attended by the governor, the officers civil and military, and indeed by the general population of the place.

The following is extracted from a Sermon preached at Sydney, on Sunday, Nov. 19, 1815, *occasioned by the Death of the late Ellis Bent, Esq. Judge Advocate in New South Wales.*

AS King David said of Abner, so we must this day acknowledge that in (our) Israel "a great man is fallen." This is an afflictive stroke and a severe public and individual loss. For, I would seriously ask, *when* or *where* shall be found a man of such approved wisdom and integrity? We have sustained a loss incalculable —I had almost said irreparable. The decease of a personage so exalted and so honourable, we ought most affectionately to remember and most piously improve. He who lately dwelt among us, distinguished by rank and learning, revered for prudence and moderation, beloved and esteemed for sweetness of disposition, amiableness of manners and uprightness of conduct,—he is gone! He is gone! no more to return! and the place which knew him *here*, shall know him no more! For the loss of such a one it behoves us to take up a lamentation and to mourn, because on a similar occasion, even "Jesus wept." He alas! who but a little while ago was in the prime and vigour of his days, and in the ample enjoyment of health and wealth, and whatever earth could afford to make him happy and respected, is now the prisoner of the grave! The days of his youth are shortened, his life is cut off in the midst! and oh! how many purposes are broken! how many cheering hopes are blasted! how many

delightful prospects have vanished like the morning cloud! What a melancholy change from yonder elegant mansion and pleasant apartments, to the house of darkness and the chambers of silence! from the soul-reviving converse of a kind brother, an affectionate wife and four lovely children—to say to corruption thou art my father, and to the worm thou art my mother and my sister! In circumstances like these, *tears* so far from being an unmanly weakness, exhibit one of the most amiable parts of our nature; they are the very essence of commiseration, and when seasonably poured forth, may revive the drooping spirit of the little helpless orphan, and cause even the widow's heart to dance for joy.

And this leads me briefly to observe, that our much esteemed and lamented friend did not fail to leave behind him a testimony in favour of the *Christian religion*. He was indeed no fanatic or enthusiast, but I hope he was a sober and rational and thinking believer in the Son of God. And indeed he assured me, that from his early days, at different periods and on many occasions, he had been accustomed to think very seriously about an eternal world and the doctrines of the Bible, which he believed were perfectly correct, unspeakably excellent, and inviolably true. On the Holy Scriptures he would invariably speak with the utmost reverence and esteem. In them he discovered such transcendant excellency and great goodness—such sublimity of sentiment and elegance of style, such godly love, truth, and faithfulness—such angelic purity and heavenly piety, as constrained him with seriousness and affection to join the devout Psalmist, and say, "Thy testimonies, O Lord, are wonderful! I esteem all thy precepts concerning all things to be right, and I hate every false way. O that my ways were directed to keep thy statutes." Yea his chief delight (for the time before mentioned) seemed to be the *law of the Lord*, for in that law, especially in the psalms, the gospels and the epistles, "he did meditate day and night." And the day before his death he assured me that not from any composition of man, or from any one text or passage in the Bible, but from devoutly meditating upon the various portions of God's word, which he had read and heard, were his knowledge of salvation and the hope of a blessed acceptance through Jesus Christ derived. Prayer he considered as the most direct, effectual, and rational means of obtaining the blessing of the Lord: he would often therefore in fervency of spirit utter the most devout ejaculations. He also read prayers and prayed without a form. Piety, charity, and resignation, were strikingly visible in his close. Such was the end of that great, honourable, and worthy man. I have said nothing of his domestic and private virtues. As a husband, a parent, a brother and a friend, ye all know the excellency of his example. Let us see that none of us come short in these things. O may we by faith and prayer follow those who now inherit the promises. Over the tomb of Lazarus Jesus wept; like him we also *may weep*; but, my brethren, we cannot like Jesus raise the dead, and restore our departed friend to his disconsolate family—his mourning brother—widow and fatherless children. Yet, if permitted, and we feel so disposed, can we not shew kindness to the *living*, and erect a monument of praise to the memory of him who is among us no more? "Blessed of the Lord is he who hath not left off his kindness to the living and to the dead." Such was the conduct of our blessed Lord. He wept over the deceased and comforted the surviving; and as he is not one who cannot be touched with the feeling of our infirmities, when on the removal of those who were most dear to our souls, our heart is overwhelmed within us, let us, with *Martha* and *Mary*, tell all our grief to *him* who is a friend that loveth at all times, and sticketh closer than a *brother*, a *husband*, or a *son*, so shall we receive from him *everlasting consolation*. For he hath said, "come unto me all ye that labour and are heavy laden and *I will give you rest*."

ORIGINAL LETTERS.

[We have already some materials for filling up this department of our Work regularly, and we trust to our Correspondents for the means of making it a permanent source of instruction and entertainment. Ed.]

Letter I. *from Rev. E. Williams to Rev. Mr. Grove, Taunton.*

[Communicated by Dr. Lindsay, from Dr. Calder's papers.]

London, April 22, 1731.

Rev. Sir,

THE long silence I have kept, may seem not very consistent with a just sense of my obligations to you. The only reason I have to offer is the unsettled state of my affairs, through Mr. Lambe's absence, and my desire of writing somewhat certain. I shall always be sensible of the advantage I enjoyed in being educated under you, and of the particular favours I received from you. Methinks I have lost a tutor, a friend, and a father, unless notwithstanding my removal, you will still give me leave to look upon you as such, by permitting me to apply to you; and as I shall always remember you under those agreeable relations, so I hope I shall be always careful to improve the advantages I then enjoyed. I look upon myself as indebted to you, for the respect and civility I meet with from my friends here, and hope I shall answer what is justly expected from one who has enjoyed so great advantages. I have preached twice before Mr. Lambe, and my going to him is at length determined, though the time is not as yet fixed, but am to go with him for Gloucester in about five weeks. I dine with them every Thursday: they are extremely courteous and affable, and converse as freely as I could wish, without that ceremony and distance usual with persons of their high rank, and hope I will be more free when better acquainted; but some of the ministers talk of my not being there for above three years. There is no harmony between them and Dr. Wright: they have not consulted him all along, at which he has expressed the highest resentment, but he does all that he can to serve me in the affair. The house at Fairford is to be licensed, but the London ministers talk of getting me excused for once a day. I have heard a most agreeable account of the situation of the house. Mr. Milner has gained a very great reputation by his Charge. Mr. Chandler and many others think it the best they ever met with, and the ingenious author is much inquired after. Mr. Hallett's answer is come to the booksellers hand, but I hear no account of it only that it is designed to be a direct answer, and that the bookseller is not determined whether he shall publish it before winter. Dr. Gravenor and Harris were wishing to see the necessity of a satisfaction stated, and were exceedingly pleased with the hopes of seeing it done by so good a hand. When I mentioned the reasons which I thought made it expedient, I found they were not for carrying it higher. Others I find give into the notion of the absolute necessity of it for want of seeing the other notion well stated, and therefore ask why was it set on foot if not necessary? an objection which (to me) the right stating of it will entirely remove. Your preface on moral fitnesses was extremely acceptable to many; but we have some gentlemen furious for demonstration, who still cry out for more proof. I mentioned to one of these some of the plainest instances of a difference in actions, and was told it was all by an arbitrary determination; but for this determination I can find no sufficient reason given, unless an intrinsic real difference be supposed. I asked whether it was fit I should pursue my own happiness, or whether the desire of happiness was an arbitrary determination, antecedent to which happiness or misery are supposed indifferent: and even this was asserted. What notion these gentlemen must have of reason I cannot see. I am however glad to see that virtue and vice, happiness and misery, stand upon the same foot; and indeed I can no more doubt of a difference between the two former, than between the latter. My friend having extolled the mathematics as certain, we proceeded to that: he told me, that three and two make five is not a *postulatum*, but that three and two are same idea as five, and therefore equal: I should

have been glad of an opportunity of proceeding, but however looked upon this as a very good antidote against scepticism; but perhaps, Sir, you can inform me how to deal with these gentlemen. Dr. Wright, at Salters' Hall, after having told us that the will of God is always guided by what is fit, gave us this scheme, that all things existed *ab æterno* in the Divine mind, but that he was the author of all the relations between them, which take their rise from his constitution. Some of our ministers here have a very indistinct way of talking about natural religion, scolding at the admirer of it, and calling the pretences of the Deists the pretences of natural religion; that some people think that same thing called natural religion has no good design upon Christianity, and they hate to hear the name of it. An honest cousin of mine hopes I'll take care of it, and thinks it will do much harm in the world; and as for natural reason, that is as bad. Dr. Wright is angry with both of them. Mr. Lambe quits his lodgings at Hatton Garden, retires to Hempstead, and in about five weeks designs for Gloucester, and I am to go to him then, visit him frequently now, and shall be informed when he is fixed as to the time. Dr. Gravenor inquires about me wherever I preach, and takes uncommon pains with me; he apprehends the velocity in delivery to arise from my composures. The thoughts flow one after another without any pause, which he apprehends to be the reason, and is therefore making a sermon upon the text I preached on for my direction. His own method of preaching is, I believe, what he has in view; but, Sir, can you convince me that I ought to imitate it? He seems much fonder of pretty things than ever. He desired me likewise to look upon prayer as ομιλια Θεω, i. e. added he, talking with God, and not to think thanksgiving, petition and the like, to be the whole of it. There is at present a great scarcity of ministers, and of those that they have attempted to breed up, near six to one miscarry. I preached the morning lecture last Saturday for Mr. Benson, who shewed me a large abstract of the Acts in the nature of Lord Barrington's summary, with an abridgement of all the epistles, as they come in the history almost finished, which he designs for the press; but a conclusion here will need no apology, and therefore,

I am, Sir,
Your obliged humble servant,
E. WILLIAMS.

Please to make my service acceptable to Mrs. Grove, Lord Willoughby, the families at Poundesford, Mr. and Mrs. Amory, Mr. T. Amory (to whom I will write soon), Mr. Cornish, Mr. Halliday (with my thanks for his last), and the Academy.

Letters II. III. *from Rev. T. Amory, Taunton, to Rev. Mr. Brabant.*

[Communicated by Mr. Jevons.]

Taunton, October 6, 1746.

DEAR SIR,

IT was no alteration in my friendship for you that occasioned my omitting to write, but I waited in hopes of hearing the effect of my recommendations. Just after my last to you, Mr. Prior shewed me a letter from Mr. Waldron (once of Beer and now of Ringwood), informing him that he was determined to remove, on account of an uneasiness occasioned by a lawsuit, and desiring him to recommend a man of moderate sentiments, and a serious practical preacher, for his successor. Mr. Prior, upon my recommending you to him, immediately wrote in your favour to Mr. Waldron, with what effect I know not; but he preaches at Ilminster next Lord's day, where I believe he will be chosen: if I see him, and the successor promises to be easy and useful, you shall hear further. Upon receiving your approbation of Bradford, I wrote in your favour to Mrs. Welman, but received no answer; which I apprehend was owing to their having hopes of retaining Mr. Flexman. He is now gone to London, and I hear Dr. Stevenson has recommended Mr. Billingsley: if he does not settle there, I'll write again, and you shall know the result. If any other place that would suit you comes within my influence, you may depend on my best offices, not only as I have a particular regard for you, but because I look on you as a sufferer for the sake of truth and a good conscience. I am much obliged by what you have done to get subscriptions, and would by you present my humble service and thanks

to the gentlemen who have encouraged the design, particularly Dr. Stonehouse. As to the difficulties he mentions—a P. [*prince*] may be considered in his *public* capacity or as a *private* man. Though he be a bad man, I apprehend our prayers for him may be reasonable, that God would influence him to act for the general good; but as to the making him a good man, we can only hope to be heard consistently with that wise constitution of God's moral government, that to him who improves, more should be given. God will not at our most earnest prayers *force* any man to be good, nor break in on the liberty essential to moral agents on their trial; yet in answer to prayers even for a bad man, he may indulge him in a larger trial, grant him more advantages, more favourable restraints of his Providence and inward excitements, which, if he does not comply with and improve, the greater his guilt; and this is no more than he does for the wicked son of a good parent, who, through the piety of his parent, and his good instructions, enjoys many advantages he does not deserve. As to his other case—'tis a good thought of Socrates, that what God has put it in our power to learn, by rightly using our reason, as mathematics, agriculture and the like, it is an affront to God to desire him to teach us, while we neglect to learn it, and might learn it otherwise. The Doctor had therefore better teach his surgeons to cut a good issue in the thigh, and may expect more fruit from one good instruction given them, than *twenty prayers* for them. My best thanks to him for his recommendation of the little tracts I have published: few things would give me more pleasure than spending an evening with him. But I have filled my paper, and must subscribe myself without a compliment,

Your sincere friend,

THOMAS AMORY.

To the Rev. Mr. Brabant, at the Rev. Dr. Doddridge's, in Northampton.

London, April 14, 1771.

Dear Sir,

I AM glad that my remembrance of you has given you any spirits, and still more pleased that Divine Providence has made your circumstances more easy and independent. I have received five pounds for you, and you may draw on me as soon as you please. Be cheerful, my friend, the time is near when the great question will be—not who got most money here, but who best employed what he had; and he will be the happiest man for eternity, not who left the largest treasure behind him on earth, but he who by doing most good to mankind, but especially in their highest concerns, laid up the largest treasure in heaven. Daily think of this, and act under the influence of this faith, and you will be happier now than a Nabob, and unspeakably happier for ever.

I am, Rev. Sir,

Sincerely your's,

THOMAS AMORY.

EXTRACTS FROM NEW PUBLICATIONS.

History of the Origin and Principles of the Wehhabites, a Sect of Mouhammedan Reformers.

[From "*Travels of Ali Bey*," 2 Vols. 4to. Vol. II. pp. 128—133.]

THE Scheik Mohamed Ibn Abdoulwehhab was born in the environs of Medina. I never could learn the name of the place, or the exact period of his birth, which I have placed about the year 1720. He pursued his studies at Medina, where he staid several years. Endued with an uncommon mind, he soon learned the minute practices of devotion introduced by the doctors, as also certain superstitious principles, which led him more or less astray from the simplicity of the worship and the morality of the prophet. These additions, being nothing more than an unnecessary and arbitrary burden to religion, had need of a reform, as they impaired the purity of the revealed text. In consequence of this, he took the resolution to reduce the worship to its pristine simplicity, by purging it from these particular doctrines, and to confine it to the literal text of the Koran.

Medina and Mecca being interested in maintaining the ancient rites and customs, as also the popular prejudices

which enriched them, were not the proper places to introduce the innovations proposed by the reformer: he therefore embraced the idea of directing his steps towards the East, with a view to insinuate himself among the tribes of the Bedouin Arabs, who, being indifferent about the worship, and too little enlightened to support or defend its particular rites, were not on the other hand interested in the support of any one in particular, and consequently left him more facilities to promulgate his system among them, and to induce them to embrace it, without incurring any danger.

In reality, Abdoulwehhab made a proselyte of Ibn Saaoud, Prince or grand Scheik of the Arabs, established at Draauja, a town seventeen days journey east of Medina, in the desert. The period of the reform of Abdoulwehhab may be reckoned from that date (1747).

I have already remarked, that the reform was confined absolutely to the text of the Koran, and that it rejected all the additions of the imams and law-doctors; in consequence of which, the reformer annulled the difference of the four orthodox rites called Schaffi, Maleki, Hanbeli, and Haneffi. Notwithstanding which, I have known several Wehhabites who still followed one or other of these rites, and did not think them annulled.

Every good Mussulman believes, that after the death and burial of the prophet, his soul reunited itself to his body, and ascended to Paradise, mounted upon the mare of the angel Gabriel, named El Borak, the head and neck of which were of a fine form.

This event, indeed, is not an article of the faith; but the Mussulman who did not believe it would be looked upon as impious, and treated as such. Abdoulwehhab proclaimed that this event was absolutely false, and that the mortal remains of the prophet remained in the sepulchre the same as those of other men.

Among the Mussulmen it is customary to inter those who have obtained the reputation of being virtuous, or saints, in a private sepulchre, more or less ornamented, after their death, and to build a chapel over it, where their protection is invoked for the supplicant; and God is supposed to befriend their intercession.

If the reputation of any particular saint become fashionable, the devotion increases, the chapel is enlarged, and soon becomes a temple, with administrators, servants, &c. chosen generally from among the individuals of his family, by which means the relations of the saint acquire a situation more or less opulent; but, by an unaccountable whimsicality, it often happens that the people accord the honours of a saint to a fool or an ideot, who is looked upon as the favourite of God, because he has refused him good sense. It is not uncommon, also, to see them honour the tomb of a sultan or of a cheat, whom the people have proclaimed a saint, without knowing why.

Already had the well-informed Mussulmen began to despise these superstitions secretly, though they seemed to respect them in the eyes of the people. But Abdoulwehhab declared boldly, that this species of worship rendered to the saints was a very grievous sin in the eyes of the Divinity, because it was giving him companions. In consequence of this, his sectaries have destroyed the sepulchres, chapels, and temples, elevated to their honour.

In virtue of this principle, Abdoulwehhab forbids veneration or devotion to the person of the prophet as a very great sin. This does not prevent him from acknowledging his mission; but he pretends that he was no more than another man, before God made use of him to communicate his divine word to men, and that when his mission was at an end, he became an ordinary mortal.

It is on this account that the reformer has forbidden his sectaries to visit the tomb of the prophet at Medina. When they even speak of it, instead of making use of the form employed by other Mussulmen, namely, "Our Lord Mouhhammed," or, "Our Lord the Prophet of God," they only say, Mouhhammed.

The Christians have in general a confused or false idea of the Wehhabites, and imagine that these sectaries are not Mussulmen, a denomination which they apply exclusively to the Turks, and confound frequently the names of Mussulman and Osmanli. As I write for every kind of reader, I ought to observe that Osmanli, which signifies the successor of Osman, is the epithet adopted by the

Turks in memory of the sultan of that name, who was the principal cause of their grandeur, and that this name has nothing in common with that of Mussulman, which means the Man of Islam, that is the Devout Man of God; so that the Turks might become Christians without ceasing to be Osmanlis. The Wehhabites call themselves Mussulmen *by excellence*; and when they speak of Islam, they understand only *by* that word the persons of their sect, which they look upon as the only orthodox. They esteem the Turks, and the other Mussulmen, as Schismatics (Mouschrikinns,) that is to say, men who give companions to God; but they do not treat them as idolaters or infidels (Coffar). In a word, the Islam is the religion of the Koran, that is, the duty to one God. Such is the religion of the Wehhabites, who are in consequence true Mussulmen, such as were (according to the Koran) Jesus Christ,* Abraham, Noah, Adam, and all the prophets, until the time of Mouhhammed, whom they look upon as the last true prophet or missionary of God, and not as a simple learned man, as the Christians say of him, speaking of the Wehhabites; since in reality, if Mouhhammed had not been sent of God, the Koran could not be the divine word, and consequently the Wehhabites would act against principle.

The Wehhabites have not diminished the profession of faith, "*La ilaha ila Allah, Mouhhammed Arassoul Allah.*" "There is no other God than God, Mouhhammed is the prophet of God." The public criers of the Wehhabites make this profession of faith to be heard in all its extent, from the tops of the minarets of Mecca, which they have not destroyed, as well as in the temple, which is already under their dominion; and why should they not do it, since the Koran repeats this profession of faith an hundred times as indispensable to the welfare of Mussulmen? The Wehhabites have, it is true, adopted also the following profession of faith:

La ilaha ila Allah ou ahadahou—

There is no other God than God alone.

La scharika la hou—

There are no companions near him.

Lohal moulkou, loha alhamdo—

To him belongs dominion, to him belong praises,

ova yahia, ova yamita—

and life, and death;

oua houa alla Kolli schai inn Kadiroun—

and he is Lord over all.

But this particular profession of faith, which was also recommended by the prophet, does not prevent the first being proclaimed daily at all the canonical prayers.

Abdoulwehhab never offered himself as a prophet, as has been supposed. He has only acted as a learned scheik reformer, who was desirous of purifying the worship of all the additions which the imams, the interpreters, and the doctors, had made to it, and of reducing it to the primitive simplicity of the Koran; but man is always man, that is to say, imperfect and inconstant. Abdoulwehhab proved this, by falling, in his turn, into minutiæ, which were not analogous either with the dogma, or moral. I shall give a slight proof of this.

The Mussulmen shave their heads, according to an established custom, allowing one tuft to grow. Several, however, do not do this; but the greater part preserve it, without attaching in reality much importance to it, perhaps through habit. Among them there are some who think that, at the day of judgment, the prophet will take them by this tuft, to carry them to Paradise. This custom was not worth the notice of a law; however, Abdoulwehhab thought differently, and the tuft was forbidden.

The Mussulmen have in general, whether from use or for amusement, a chaplet in their hands, the grains of which they count frequently, with-

* The recognition of Jesus as a Divine messenger, is, according to Ali Bey, a *fundamental* tenet of Mouhammedanism; and in recounting his visit to the supposed tomb of Christ at Jerusalem, he remarks, "The Mussulmen say prayers in all the holy places consecrated to the memory of Jesus Christ and the Virgin, except this tomb, which they do not acknowledge. They believe that Christ did not die, but that he ascended alive into heaven, leaving the likeness of his face to Judas, who was condemned to die for him; and that in consequence Judas having been crucified, his body might have been contained in this sepulchre, but not that of Jesus Christ. It is for this reason that the Mussulmen do not perform any act of devotion at this monument, and that they ridicule the Christians who go to revere it."

out saying any thing, and even whilst they are conversing with their friends, although they sometimes invoke the name of God, or repeat in a low tone of voice a short prayer after every grain. Abdoulwehhab proscribed the chaplets as a sign of superstition.

The reformer included the use of tobacco, and the employing silk and precious metals in clothes and utensils, as among the number of the greatest sins; but he did not hold the despoiling a man of another religion or rite to be a sin.

The Wehhabites have forbidden to the pilgrims the stations of Djebel Nor, or the Mountain of Light,* and those of Mecca,† as superstitious; yet they make that of Aamra,‡ and go to Mina to throw the small stones against the devil's house.§ Such is man!

The reader of the foregoing account cannot fail to be struck with the coincidence of several of the principles and views of the reformers of the religion of the pseudo-prophet of Mecca, with those entertained by the champions of religious reform in our own country. Happily the parallel is not complete; for the Wehhabites in the true spirit of their master, have not scrupled to carry *their* reforms into effect at the point of the sword, exposing their views to the double imputation of cruelty and cupidity. "Abdelaaziz being already master of the interior part of Arabia, soon found himself in a state to extend his views over the adjacent country, and began by making an expedition to the neighbourhood of Bagdad, in 1801, at the head of a body of troops mounted upon dromedaries. He advanced upon Imam Hossein, a town at a short distance from Bagdad, where was the tomb of this Imam, grandson of the prophet, in a magnificent temple, filled with the riches of Turkey and Persia. The inhabitants made but a feeble resistance, and the conqueror put to the sword all the men and male children of every age. Whilst they executed this horrible butchery, a Wehhabite doctor cried from the top of a tower, 'Kill, strangle all the infidels who give companions to God.' Abdelaaziz seized upon the treasures of the temple, which he destroyed and pillaged, and burnt the city, which was converted into a desert."

Far different will be the conduct of those who, embracing the truth, at the same time imbibe the spirit of the humble prophet of Nazareth. With what holy vigilance ought those to guard and regulate their zeal, who aspire to purify and renovate his peaceful religion, so that unbelievers may be left without excuse, who would

* It was upon this spot that, according to Mahometan *tradition*, the angel Gabriel brought the first chapter of the Kour-aun to the greatest of prophets. The Wehhabites have destroyed the chapel upon its summit, and have placed a guard at the foot of the mountain, to prevent the pilgrims from ascending.

† This is probably a mistake of the press. Medina, the prophet's tomb, is the other prohibited station, in his attempt to approach which, Ali Bey was arrested by the Wehhabites, and compelled to retrace his steps.

‡ El Aamra is a mosque, about a league to the W. N. W. of Mecca, where the pilgrims assemble towards the close of the pilgrimage. "We first said the prayer," observes our traveller, "and then placed three stones one upon the other, in a devout manner, at a small distance from the mosque. We afterwards went to the spot where the infamous Abougehél, the furious enemy of our holy prophet, resided, and threw seven stones upon it with a holy fury, cursing it at the same time.

§ The following is Ali Bey's account of this ceremony. "We alighted immediately after our arrival (at Mina), and went precipitately to the house of the devil, which is facing the fountain. We had each seven small stones, of the size of grey peas, which we had picked up expressly the evening before at Mosdelifa, to throw against the house of the devil. Mussulmen of the rite of Maleki, like myself, throw them one after the other, pronouncing after every one these words, "*Bism illah Allahuak' bar*," which interpreted are, "*In the name of God, very great God.*" As the devil has had the malice to build his house in a very narrow place, not above thirty-four feet broad, occupied also in part by rocks, which it was requisite to climb to make sure of our aim, when we threw the stones over the wall that surrounded it, and as the pilgrims all desired to perform this ceremony immediately upon their arrival, there was a most terrible confusion. However, I soon succeeded in accomplishing this holy duty, through the aid of my people; but I came off with two wounds in my left leg. I retired afterwards to my tent, to repose myself after these fatigues. The Wehhabites came and threw their little stones also, because the prophet used to do so. We offered up the paschal sacrifice this day."

confound Christianity with its corruptions, or assimilate it to those idle and debasing superstitions which have usurped dominion over the understanding and the conscience.

It is to be regretted that the intelligent traveller from whom the foregoing extracts are made, must be ranked amongst these scoffers; and still more is it to be lamented that the contempt which, in the character of a Mussulman, he pours upon the absurdities and delusions of the Christian world, should be so much countenanced by facts. It is said that he is a native of Spain, and professed the religion of the Crescent, in order more effectually to compass the object of his travels—an intimate acquaintance with the internal economy of the Mahommedan States. One has little difficulty in conceiving how a native of the Peninsula has been impelled to class Christianity in the number of those delusions which have obtained or cemented their empire by the effusion of torrents of human blood, and at the expence of almost all that tends to advance the human species in liberal knowledge and the arts of civilized life.

MISCELLANEOUS COMMUNICATIONS.

Mr. Belsham's Animadversions on Dr. Magee.

SIR,

THE Very Reverend Dean of Cork, Dr. Magee, in the third volume of his theological *Olio* lately published, in the style and temper of which he seems to have excelled all his former excellings, has selected as the text of his discursive performance six passages from the Improved Version, all of them, as he expresses it, "vitally affecting some of the great doctrines of Christianity;" as "specimens of important *unacknowledged* departures from Newcome's Version, not to be accounted for from mere accident;" and in direct contravention of their express engagement with the public to make open acknowledgment of every departure from the Primate's text. And they are further accused (with a peculiarly good grace from the learned Dean) of "employing *lengthened observations in the notes*, for the very purpose of divesting *these texts* of all appearance of the meaning which would necessarily result from the Primate's rendering, deliberately and *unacknowledgedly* rejected and altered by them." The texts and variations are produced at length, pp. 480, 481, and the charge is alleged without any modification or qualification whatsoever.

I have thought it expedient to notice these charges, because some candid and sensible persons, who duly appreciate the Dean's general arguments, have nevertheless expressed their surprise at, what has appeared to them, the gross inattention of the editors of the Improved Version, in passing over without notice the important discrepancies which the Very Reverend accuser has produced. Alas! their honourable minds could have no suspicion of the artifices which a professed polemic will condescend to use. They will read and wonder.

1. The first of those texts which the Very Reverend writer has selected as an "*important*" instance in which the editors aforesaid have "*deliberately*," and, as he elegantly expresses it, "*unacknowledgedly* rejected and altered the Primate's rendering," is,

Luke i. 35, thus translated by Dr. Newcome: "Therefore that holy child also who shall be born of thee, shall be called *The* Son of God." The editors substitute "A Son of God," and they have omitted to acknowledge the variation.

Upon this most important distinction between A Son and THE Son, the Very Reverend and Very Learned writer has descanted through thirty-five pages of *lengthened observations*, in the notes, to shew that neglecting to acknowledge a variation of such magnitude, "could not be accounted for by mere accident," but must have been the result of some sinister design on the part of the editors.

It is in vain to urge to the Very Reverend accuser, in extenuation of the offence, that the Primate's monosyllable THE, being printed in italics, was an indication that it was not found in the original, and, therefore, that the deviation was the more excusable: for it will appear in the course of these observations, that Unitarian readers being "men of sound understandings and

honest hearts," against whom the Very Reverend Dean entertains the same laudable antipathy as his great prototype, the Bishop of St. David's, know nothing of the distinction between roman and italic characters, or of the use of that distinction. See p. 672 of the Dean's volume.

To the charge, therefore, as it stands in the indictment, the editors of the Improved Version must plead guilty. They have verily and indeed substituted their own roman A for the Primate's italic THE. And this they have done, as the Dean says, quite *unacknowledgedly*, and as I think very unnecessarily: for it is very probable that the authors of the fable of the miraculous conception meaned in this passage to affirm that Jesus derived the title of the Son of God from his miraculous birth; thus hoping to efface in some measure the scandal of the cross, by elevating, as they foolishly dreamed, the founder of their faith to a level with the hero gods of the heathen mythology. This was a great step for so early an age: but the sublime mystery of the sonship of Christ, as the second person in the Trinity, had not then been discovered. The editors, therefore, of the Improved Version, who have been guilty of this needless alteration, I leave to the tender mercies of the Dean of Cork; and I request the pious reader seriously to consider the solemn question of the venerable dignitary, whether such "a specimen of important *unacknowledged* departure from Newcome's Version is to be accounted for from mere accident," and to give his judgment accordingly.

II. The second text in which the editors of the Improved Version are accused of "*unacknowledgedly* departing from the Primate's rendering," is John i. 12, thus adopted by the Archbishop from the Public Version; "But as many as received him to them gave he POWER to become children of God." The Improved Version for "power," substitutes AUTHORITY.

And here the editors of the Improved Version must again plead guilty. They have rejected, they have altered, and they have not acknowledged. A common reader with a grain of charity and "a sound understanding," who sees but little difference between being *empowered* to become children of God, and being *authorised* to call themselves by that honourable name, would candidly say of the omission, "peradventure it was an oversight." Not so the perspicacious Dean of Cork: wherever he spies an Unitarian, he sees an enemy to the constitution in church and state. He is sure that it is impossible for an Unitarian to make use even of the commonest phraseology, without some deep and concealed meaning of blasphemy, sedition, jacobinism, or perhaps even worse. And in the present case, he has eked out four and twenty pages of "lengthened observations" and learned "notes," to prove that the editors of the Improved Version mean something very bad, though he cannot precisely tell what, by this *important* and *unacknowledged* substitution of AUTHORITY for POWER.

III. The third count in the indictment of the Very Reverend accuser, is John iii. 13, the first clause of which is thus translated by Archbishop Newcome: "Now no man GOETH up to heaven but he who came down from heaven." The editors of the Improved Version have, in preference, substituted the words of the Public Version, "No man hath ASCENDED up to heaven."

One would not have suspected that there could be any great harm in this; but, unfortunately, Unitarians can do nothing right. Accordingly, in page 480, this variation is marked without any qualification or reserve, as one of those "important unacknowledged departures from Newcome's Version, which are not to be accounted for by mere accident;" on which "the editors employ lengthened observations in the notes, for the very purpose of divesting them of all appearance of the meaning which would necessarily result from the Primate's rendering deliberately and *unacknowledgedly* rejected and altered by them."

So the indictment stands in its original form, p. 480; and in this sense it must necessarily be understood by every attentive reader. And yet if the reader's patience holds out to p. 540, he will see by the Dean's own acknowledgment that there was no foundation whatever for the accusation. His words are, "this variation, however, is acknowledged:" as it most certainly is, in a "lengthened note" of fifteen lines, by the editors of the Improved Version. And if it be so acknowledged, and you knew it to be acknowledged, was it fair, Mr. Dean, in you, in p. 480, to introduce this clause as "a specimen

of important unacknowledged departures from Newcome's Version?"—Upon whom, in this case, does the charge rest of a deficiency "in honour and honesty?"

In the last clause of the verse, however, the Very Reverend accuser stands upon stronger ground. The Primate reads, "the Son of man, who WAS in heaven," for which the editors of the Improved Version most *unacknowledgedly* substitute "the Son of man [who IS in heaven]," not only presuming without any notice to substitute the IS of the Common Version for the WAS of the Primate's, but, what is infinitely worse, including the last four words in brackets, as an indication not only of their own doubts concerning the genuineness of the clause, the reasons for which they have assigned in a "lengthened observation" of three lines at the foot of the page, but what is far worse, as implying that Newcome and Griesbach partook of the same doubts.

"Are we then to suppose," exclaims the indignant accuser, page 541, and what reader possessed of the smallest portion of holy zeal can fail to sympathize in his feelings, and to join in the eloquent interrogatory, "Are we then to suppose this careful and significant demarcation by the brackets, to which nothing corresponding occurs in either Griesbach or Newcome, as well as the substitution of IS for WAS, to have been both of them slips of the pen, or errors of the press? both occurring without the slightest notice of the variation, and both occurring together in a clause of considerable moment in the Unitarian question, and one also to which a note [*of three lines*] is annexed, relating both to the authenticity of the clause and to its meaning, the attention of the editors of course specially directed to both the points of difference, and yet neither of them glanced at by a single observation?"

As every reader may not understand this heavy charge of the two brackets, which rouses the Dean's indignation to such an alarming height, it may be proper to mention that Griesbach, in his edition of the Greek Testament, prefixes a certain mark to every reading which in his judgment is probably erroneous, though he did not take the liberty to alter it in the text. And Archbishop Newcome professes to include such readings in brackets. This notation is adopted in the Improved Version. In such notations, as all know who have made the trial, it is difficult to be perfectly correct. The Primate himself candidly acknowledges that he has "sometimes inattentively departed from this rule." The editors of the Improved Version have in the present instance committed an error of the same kind; and they must be content to leave their case to the judgment of the reader. All readers are not like the Dean of Cork.

Why the Very Reverend accuser should quarrel with the editors for substituting IS for WAS, is not so apparent. It is the orthodox interpretation: it is appealed to as a proof of the divinity of Christ: it is also the word used in the Public Version. The editors therefore are surely entitled to some thanks, for redeeming the clause from the hands of the Arians, to which the Primate's translation had given it. But, alas! all is wrong which Unitarians can do. Every thing in them partakes of the nature of sin. And the sum total of the Dean's indignant complaint amounts to this, that though the translation of the editors is and must be right, being the same as King James's Version, it was very officious in them as Unitarians to adopt it. So much for the two brackets and the word IS.

IV. The fourth charge against the editors of the Improved Version is taken from Rom. ix. 5, the first clauses of which are thus rendered by the Primate, in conformity with the Public Version: "Whose are the fathers, and of whom AS CONCERNING THE FLESH Christ came:" for which the editors substitute, "BY NATURAL DESCENT Christ came."

This is a variation of some importance. The phrase "according to the flesh," is a Jewish idiom. It is used by the Apostle Paul to express natural consanguinity. Thus Rom. ix. 3, he speaks of the Jews as his "brethren and kindred according to the flesh." His language is well understood: it involves no mystery, nor is it suspected of any. In the next sentence the same phrase in the same sense is applied to Christ. And the English reader, misled by his system, immediately discovers a reference to his human nature, as distinguished from his divine. To obviate this error, the editors of the Improved Version have substituted

what appeared to them the equivalent phrase "by natural descent."

This is a departure from Newcome's Version not acknowledged in the notes of the Improved Version. It is for the candid reader to judge whether this omission was inadvertent and unintentional, or voluntary and fraudulent. The Very Reverend dignitary posts it up as "a specimen of important unacknowledged departure from Newcome's Version not to be accounted for by mere accident:" and in support and aggravation of the charge, he urges, p. 589, that "it was a change to which the editors attach a very high value, and which, with the Archbishop's Version lying before them, could not have been made without the fullest deliberation and design. This must be evident to every one who considers not merely the wideness of the departure from the Archbishop's translation, but the still more *emphatical* language of the *Primate's* note, 'of whom as to his *human lineage* Christ is descended.' Whether the editors have on this important part of Scripture acted with good faith by their professed model, I leave to the reader to judge for himself." And so, Mr. Dean, do I, fully convinced that no reader of judgment and candour will impeach their integrity upon such insufficient and slender grounds.

In the remainder of the verse the Primate reads, with the Public Version, "WHO IS OVER ALL, GOD BLESSED FOR EVERMORE, AMEN:" for which the Improved Version substitutes upon the authority of Clarke and Lindsey, "GOD, WHO IS OVER ALL, BE BLESSED FOR EVER."

The Dean is very indignant that any change should be made in the Bible translation. But for this the editors of the Improved Version do not ask his leave: and at any rate, they would not hesitate to prefer the authority of the celebrated Dr. Samuel Clarke, and the learned and modest Lindsey, to that of the parading Dean of Cork.

"But the point," as the Dean observes, p. 585, "with which we are more immediately concerned, is not so much the change of Version, as that the change should be made without notice." This text is alleged by the Very Reverend accuser as "a specimen of *important unacknowledged* departure from Newcome's Version, not to be accounted for by mere accident:" it is brought forward as a violation of the engagement which the editors had entered into with the public, of making open acknowledgment of every departure from the Primate's Version, and therefore as a breach of "honour and honesty" in a case "vitally affecting some of the great doctrines of Christianity." And this very clause, "God, who is over all, be blessed for ever," is blazoned in capitals to excite attention, to attract the eye, and to fix upon the reader's mind the conviction, which under these circumstances is inevitable, that this clause is included in the general charge, and that it is an important specimen of fraudulent dealing on the part of the editors of the Improved Version, which deserves to be exposed to public indignation, and which merits the severest reprehension.

But what will be the surprise of the candid reader when he learns that the accusation is totally unfounded; and that, with the single exception of the word "Amen," which is unaccountably dropped in the Improved Version, the "*suppression*" of which the Dean himself acknowledges to be "a matter of inferior consideration," the variation from the Primate's text is distinctly acknowledged in the notes to the Improved Version. Where were the Very Reverend accuser's visual organs when he committed so great an oversight? The whole *lengthened observation and note* extended but to eighteen lines, and the acknowledgment of the variation stands in the second line of the note. It was hardly possible to overlook it.

No: and it is too probable that he did not overlook it. What will be the astonishment of every reader who possesses honourable feelings to learn, that at the very time when the Very Reverend accuser selected and published this clause as a specimen of important unacknowledged departure from Newcome's Version, and when, upon that ground, he held up the editors of the Improved Version to public infamy as guilty of deliberate fraud and falsehood, there is strong ground of suspicion that he knew that the charge in this particular was totally unfounded. For the accusation having been alleged in the front of his work, where every body would see it, and blazoned in capitals that every body might notice it, it is so ordered, that a hundred pages further on, p. 592, the concession sneaks in,

en passant, as if ashamed of itself, that the editors in their note remark that "the Common Version, here adopted by Dr. Newcome is, 'Who is over all, God blessed for ever'."

Come forth, Mr. Dean, I beseech you, and make good your allegations. Exert your ingenuity: ransack all the stores of your profound learning. Display your logical dexterity. Shew us how both sides of a contradiction may be true. Explain how the neglect to make an acknowledgment, can prove a man to be destitute "of honour and honesty," when, by your own concession, that acknowledgment was actually made. Vouchsafe us some satisfaction upon this head, that so we may not only admire your prowess as a sturdy, undaunted and persevering polemic, but may esteem and respect your character as a man of honour and veracity, as a lover of truth, as a friend of virtue, as a consistent professor and teacher of the doctrine of Christ.*

V. The fifth specimen of "important unacknowledged departure from Newcome's Version," is, 2 Cor. viii. 9, which the Primate renders thus:

"For ye know the gracious goodness of our Lord Jesus Christ, who THOUGH he was rich, yet for your sakes he BECAME POOR, that through his poverty ye might be rich." For which the Improved Version substitutes the words, "WHILE he was rich, yet for your sakes he LIVED IN POVERTY."

And sooth to say, the editors have actually omitted in their notes all notice of this variation from the Primate's text.

Here a glorious opportunity offers for the Very Reverend accuser to display his learning, his eloquence and his charity; and most amply hath he availed himself of it.

To establish the charge of fraudulent design in the ungodly editors of the Improved Version, the Dean begins his Commentary, p. 593, with an authoritative and unqualified assertion, which in the Very Reverend dignitary's writings often supplies the place of proof, that "this passage directly and forcibly expresses the pre-existence of our Lord." He then complains that the editors "not only substitute words which completely divest the passage of any such signification, but that in a note of *some length*" (being no less than eighteen lines, of which the learned writer may justly complain, being himself so conspicuous for brevity), "enlarging upon and confirming their own rendering, throughout the entire of it not the most remote hint is conveyed of any variance from the Primate's translation." "The Improved Version translates in a sense directly opposite to that of the Primate: labours to enforce the necessity of this sense in a note which is carried to *considerable extent*; and in which Wakefield, Grotius and other authorities, are introduced; does this in contradiction not only to the Primate's rendering, but to his illustration and support of that rendering in strong and emphatical terms in his note, which directly challenged their attention; all this too on a point of *vital import* in the Unitarian scheme *(hear the Dean)*, and yet in no place is there the slightest glance at this gross departure, or the name of the Archbishop once alluded to, notwithstanding the most solemn assurances to the public, that in every instance of deviation from the Archbishop's rendering, acknowledgment is openly made in the notes."

And now, Messrs. Editors, after this solemn indictment at the bar of the public, what have you to say why sentence should not pass upon you according to the law of Dr. Magee?

In the first place, Sir, with respect to the sense of the passage, every scholar and every school boy knows that the proper translation of the three words πλουσιος ων επτωχευσεν

* When the Very Reverend dignitary has given a satisfactory solution to the questions stated above, perhaps he will have the goodness to explain in what sense consistent with veracity he has made the assertion, p. 829, when, in allusion to the Unitarian missionaries, he says, "here we find teachers directed to guard all against the danger of belief, and to *enforce emphatically, as the most important truth, that he alone shall be saved who believeth not.*" The vulgar imputation of heresy, infidelity, God-denying and such-like nonsense, because we do not believe as the orthodox believe, we are accustomed to: and the silly buzz has long ceased to annoy us. But that our missionaries emphatically preach up unbelief as *essential to salvation*, is quite a new charge, which rests at present solely upon the Dean's averment. Where is his proof?

is, "being rich he lived in poverty." The Dean in a mass of learned notes, carried on to the marvellous extent of nearly fourscore pages, has proved very much to his own satisfaction, that the same three words may be rendered, and by some learned lexicographers and divines have been actually translated, as in the Public Version, "though he was rich he became poor." And that we may not be lost in the miry gulph of the Dean's criticisms, let this for argument's sake be allowed. Let it be admitted that the words as they stand are ambiguous, and admit of both interpretations.

But even upon the supposition that the Public Version exhibits the only true and admissible translation, the text contains no proof whatever of the divinity or the pre-existence of Jesus Christ. The Dean's *dictum* that "this passage directly and forcibly expresses the pre-existence of our Lord," is the silliest, wildest assertion that ever was made. Ignatius Loyola was rich, yet he became poor: is this a "direct and forcible expression of the pre-existence" of the founder of the order of Jesuits? Such it seems is the logic of Dr. Magee.

It is indeed true, that if the pre-existence of Christ had previously been proved, upon principles independent of this text, the apostles words might be supposed to allude to that doctrine. But first to assume the doctrine in order to explain the text, and then to infer it as a conclusion from the text, is to assume the very point to be proved; of which species of logic, to say the truth, the work of the Very Reverend and Very Learned Dean supplies many beautiful examples in addition to the specimen here exhibited.

This text therefore not being of that *vital import* to the Unitarian scheme which the Dean is pleased to represent, it is possible that the editors of the Improved Version, though Unitarians, might through mere inadvertence neglect to notice this unimportant variation from the Primate's text: and not with that deep and fraudulent design, which is so charitably imputed to them by the pious and orthodox Dean.

Allow me, Sir, here to explain a doctrine which I have stated in the Calm Inquiry, and which the learned dignitary has, as usual, taken abundance of pains to misrepresent and to distort: and (which is of more consequence) which some worthy and well meaning persons have misunderstood.

In the Calm Inquiry, p. 174, I have stated it as probable that our Lord possessed a voluntary power of working miracles: in this sense I explain the text, John iii. 34, "God giveth not the spirit by measure unto him." It was presumed, and it ought perhaps to have been distinctly expressed, that our Lord's powers were restricted to that class of miracles which were necessary for the promulgation of the gospel; such as healing the sick, curing the insane, raising the dead, &c. And it was conceived that our Lord's mind was so disciplined by his temptation and other means, and that his understanding was so enlightened, that he would make no improper use of the mighty powers intrusted to him, and would never be inclined to work a miracle upon an improper occasion. This hypothesis is thought best to explain the tone of authority adopted by our Lord upon such occasions, and to account for his great and visible superiority over the apostles, who only appear to work miracles upon immediate suggestions, and in the name and by the authority of their master. It is obvious to every reflecting mind, that the exercise of our Lord's voluntary powers under such circumstances would eventually produce precisely the same effect as if in every instance he performed a miracle in consequence of a Divine suggestion: and this fact was distinctly foreknown to the Supreme Being at the time when these great powers were intrusted to the direction of his chosen servant and messenger Jesus Christ. This hypothesis appears to me to be sufficiently intelligible, but it is not one upon which any great stress is to be laid. And the generality of Unitarian Christians are more inclined to believe that our Lord performed no miracle but in consequence of an immediate suggestion.

T. BELSHAM.

[*To be concluded in our next No.*]

SIR, *January* 24, 1817.

IF you think it is not taking too great a liberty with a set of men who are confessedly of very great importance to the welfare of society, will you have the goodness to give the following observations a place in the Repository.

AN OBSERVER.

HAVING awoke from the slumber in which we have lain for more than half a century, on looking around we have been alarmed at the depredations which have been committed upon our ranks by enemies of different casts; and, animated by the virtuous energy of the champions of gospel truth in the metropolis, we have attempted in the country to rally our forces, and by every honourable and virtuous means to engage the kingdom at large in a serious examination of the doctrines which have been passing current amongst us since the period of the reformation. We have the satisfaction of knowing that our exertions have not been in vain, that Unitarianism has spread and is still going on to spread; and there is a promise in the present state and appearance of things of a still greater harvest which God will give to our labours: for truth extends itself on every side as it advances, and every accession of strength that it acquires is an assurance of a double and threefold vigour which it will gain at the next stage.

Under these pleasing views of futurity, we look with a considerable anxiety to every means by which Scripture truth is taught, and are much more alive to the influence of each of them than were our ancestors fifty years ago. With most concern we look to our public teachers, the most important of all our means, and are anxious that they should be as free from imperfection as possible, and provided with all those facilities and energies that can render their labours the most effective. And I trust that if these observations should fall into the hands of any of the young men who are now rising up to become public teachers, or into the hands of those who have recently engaged in the work of the ministry amongst us, they will believe that I am not wanting in a high respect both for themselves and for the very able instructors of whose lessons they have enjoyed the advantage, but that it is my wish to offer a few remarks on a subject of which there appears to be a general complaint.

It is well known that the class of religionists which has been willing to be known by the name of Rational Dissenters, have endeavoured to support their pretensions to the character, by despising altogether the influence of the passions, by disapproving of all means of public instruction which savours in the least of methodism and of proselytism, and by enclosing themselves within no other fences than than those of plain logical and Scriptural proofs of the goodness of their cause. This plan of cool calculation was not likely to have an influence upon the mass of the people; therefore not only have the mass of the people been indifferent to the arguments of these men of reason, but their own advocates and friends have found the regions they inhabited so very unanimating and chilly, that they have forsaken them for the more lively services of the orthodox or the more profitable ones of the professors of the national faith. Now, although I flatter myself that a very different view of the subject is cherished in the minds of the young ministers who are now educating amongst us, yet I fear that the mode of instruction is not altered in our colleges, and that they are still educating men who will shine only in the paths of logical accuracy; who, completely absorbed in the rules and practice of rhetoric, will neglect, perhaps think lightly of, the more effectual and sure way to the heart of the multitude, by the graces of elocution and the influence of manner. Never may the preachers of Unitarianism become the loose and careless demagogues, who try to "tear a passion to rags," that they may "split the ears of the groundlings." But, they have a part to act which requires that they also should "suit the action to the words, the words to the action," and shew all that native ease and lively energy in the defence of gospel truth, which others shew in supporting one assumed character after another, in order that they may amuse and instruct the genteel audience of a theatre.

It is certainly a matter of no sur-

prise, that among the men who are educated for the ministry, there are very few of real eloquence. If the students of the fine arts of drawing and music were selected with the same indifference as to their natural qualifications, as our students in divinity are selected, at the age of sixteen, and they were afterwards to pursue those lines as a business, whatever abilities they might discover, good or bad, we should certainly have very few of them excelling in these arts. How few of the many lawyers that are called to the bar obtain a sufficient eminence to secure briefs enough to pay the expences of the circuit? Many are obliged to retire altogether from public life; and many others who wear the gown feel themselves under an obligation to their more fortunate brethren, when they nominate them as arbitrators, or refer a cause to them upon which they are not willing to enter. And let any one attend but half a session in the Houses of Parliament, he will see how very few of the gentlemen there, who have all possible advantages of education, can deliver a tolerable speech with a tolerable degree of propriety. And why should it be otherwise with Dissenting ministers? Considering the necessity a Dissenting minister lies under, of having his double weekly service prepared against the Sunday, whether any new idea may or may not strike up, or his mind be in a state to prepare it or not, and the little pains that are taken to instruct him in giving effect to what he is to deliver; it is rather surprising that there are about us so many ministers who maintain a high degree of respectability in their public services, and our congregations are unreasonable in expecting more from them. It is however extremely desirable that the qualifications of ministers should be increased. Nor can it be said that our colleges give them a proper education, when no attempts are made to render the vehicle interesting and inviting in which they send out into the world the truths they hold sacred. With respect to the great bulk of mankind, manner is even more than matter; and one man will give interest and effect to an empty discourse, while another suffers an able and superior treatise to die away on his lips without making even a solitary impression.

The Unitarian branch is in a case somewhat unfortunate. He cannot, if he would, employ the powerful scenery and machinery which his Calvinistic brother has at command. He has neither the poetic licence of a Milton, nor the gloomy but awful apprehensions of a Young or a Cowper, to give energy to his discourse. Then Calvinists, when they seek to move the passions, can play with firebrands and with vengeance. He has an angry and revengeful King, almighty and terrific, at his command, frowning upon his rebellious subjects, and at his feet he can place a lovely child soothing him to mercy. Who can resist the influence of such a scene? Terror first and then love seize upon the yielding mind. What father can sit unmoved? What mother, has not her bowels yearning within her? What child does not desire to be in that child's place, and thus to triumph by a gentle and amiable mastery? Who has read the Arabian Nights Entertainments, and does not know the charm of secret influences? These also the orthodox divine has at his command. He has a cruel foe, who is always lurking about and still unseen, a hellish fiend armed with power little short of almighty, and with cunning and malice far above human opposition. Against these to be can oppose celestial agency. As on the boards of a playhouse, so in the house of God, they have recourse to strange attachments, to high wrought scenes, to deep plots and terrific developements. In these we sadly fail. The cultivated and not the natural wickedness of the human heart, is the most terrific scene the Unitarian preacher can unfold—a scene so little inviting to the taste of the multitude, that they turn from it ill understood. Failing in machinery, what can we substitute in its room?

Add to this consideration, that the practice has long prevailed in our societies for our educated men to prepare their addresses to the people upon paper, and deliver them with proper form and ceremony to the congregation. Their attention is necessarily taken up with their compositions, which they are desirous of-

delivering accurately and without error; and, while their minds are absorbed in the plan, the style and the general arrangement, (the marshalling) of their piece, they are necessarily inattentive to the tone of voice in which it is delivered; they acquire a monotonous tone, or fall into a whine or sing-song manner of uttering their sentences: and hence it has happened, that some of our best composers and most accurate scholars have been the least animated in their delivery, and the least able to keep their hearers awake. It may truly be said of some of these men, that they cast their pearls before swine; and that, if they consulted the taste of their hearers, together with the state of their minds, they would provide a very different portion to serve up to their homely but hungry appetites.

The evil is, perhaps, yet more increased by another practice, which has of late been finding its way into our societies, of reading in a dull and lifeless manner prayers which have been previously composed with precision and art. Could written prayers be delivered in such a way as that they seemed to come fresh from the heart, no reasonable objection could be urged against them; because all that anxiety is removed by them from the breast of the congregation, and all that embarrassment from the minister, which are surely destructive of devotion. But the evil is in this, that, while the service of the church is proverbially gabbled over from the mere habit of repeating it, our reading ministers go sometimes through their prayers with so much heaviness and stupidity, as to lead the congregation to conceive they have no interest in them, and that they are meant only for the people's use. There are indeed ministers who read their prayers in a manner so serious and impressive, that no one would suspect them to have been pre-composed but from watching their eye; and certainly there may be as much, nay there should be more deep and true devotion in the man who reads a solemn address to the Almighty, which he has digested, and to which he has formed his mind in his study, than there can be in the loose chance-directed effusions which are poured forth on the spur of the moment.

No one can be ignorant of the difference between the tone of voice in which we relate an event that has happened within our knowledge, and that in which we should read the same from a book or a newspaper. In the latter instance our attention is engaged by the words, which we are anxious to read correctly, and we lose all the interest of conversation; the eye, which most of all discovers the passions and affections of the mind, is fixed on the paper, its influence is lost to the listener, and the hands and arms give no help to the story: while the words are delivered with a certain solemnity, and at such regular distances, that they must inevitably be to a certain extent monotonous. But in extemporary delivery we distinguish the passion and emotion of the speaker, by the various quickness with which the words are delivered, and by the tone of voice, which varies as he proceeds. It is almost impossible that a sermon or a prayer when it is read, should be delivered with the same energy, with the same natural pauses, and the same variation of voice, as a free address, and therefore it is less interesting and moves far less the persons who are the hearers. Here lies, I apprehend, the true secret of producing effect: could our reading ministers be so well acquainted with their compositions before they deliver them in public, and so feel the sentiments they contain, as to accompany them with the same variation of voice and the same pauses and motions which they would employ in saying the same off-hand, such are the advantages that the composer of a prayer or sermon possesses, in point of style, of correctness and of variety, that there would soon be an universal approval of the reading of sermons and prayers in our societies. Let but a man read with the life and ease of colloquial address, he would inevitably rivet the attention of his audience, and move their feelings in the highest degree. This is actually done on the stage, and with surer success might be done from the pulpit.

I have said that the Christian minister has a part to act. I wish that this truth was more considered than it is, and that ministers would not be either afraid or ashamed to regard themselves in the capacity of

actors, and actors too in the highest and most honourable of characters; and that they would think a little more, not only of the sentiments they have to deliver, but also of the manner in which these sentiments are to proceed from their mouths. I would have them consider, that the great object for which they mount the pulpit is to produce a most important effect, and that there are certain means by which alone that effect can be produced. It is not often that a valuable moral impression is produced by the skill of the rhetorical artist in a formal and dry discourse; while the homely language of the extemporaneous speaker, who is warmed by his subject and speaks from the dictates of his heart, provided only that he observe a moderation and a chastity in his language, is always gratifying to the audience, and will sooner carry conviction to the heart.

It is well known to be a rule in the colleges in Scotland, to encourage the young divines to prepare their sermons in their study, and deliver them *memoriter*, or from such copious notes as will supply them with an abundance of matter to fill up the half or three quarters of an hour. If a man have self-command, and possess a tolerable stock of modest assurance, the latter mode is preferable, and by degrees he will acquire a fulness of utterance, and be a workman that needs not to be ashamed. This plan therefore is recommended to their young men; and I believe it is also recommended in the most respectable of those institutions that are educating ministers for the Independent or moderately Calvinistic societies. But some of the Scotch professors rather prefer the entire composition of the sermon, and committing it to memory; assuring their students, that, however difficult it may at first be found by a person who is not accustomed to the exercise of the memory, it will become by industry and diligence inconceivably easy. This is manifest in the experience of even the common actors on a stage, and in the exercise of school boys, whose memories are found to strengthen in an extraordinary manner by frequent and regular exercise. Dr. Alexander Gerard, of Aberdeen, was a remarkable instance of what may be done by the exercise of the memory. When he first assumed the office of a preacher, his recollection was so inert, that with the greatest difficulty he committed a sermon to memory in a fortnight, and never ventured to preach more than once during that time, unless he could deliver the same sermon in another place. But as he practised the art of learning his sermons, he found his memory strengthen perceptibly, till at length he could repeat the whole of a discourse accurately after reading it only twice. Here is an instance of a man's acquiring by mere dint of industry the mastery of an art for which he did not appear to be fitted by nature, which may serve as an encouragement to a young man of the most obtuse recollection.

There have been amongst the English Dissenters a few instances of eloquent preachers; but none, I believe, in which they have not obtained their celebrity by other means than by the stiff rules of a college. Of Dr. Foster I can say nothing from personal knowledge. I knew something of Dr. Fordyce; both men greatly celebrated in their day. I believe the cause of their popularity might be found in a happy art of delivering their addresses well, and giving them an interest which was strictly their own. The most distinguished character which the present generation of Dissenters has known as a preacher was Mr. Fawcett, who was many years morning preacher to the society at Walthamstow, where he resided, and who delivered a Sunday evening lecture during the winter season at the Old Jewry. His eloquence was of a rare and striking kind. Not only Dissenters of all classes, but Churchmen of the highest rank, and some of the leading dramatic characters of the day, were his hearers. Mrs. Siddons and her brothers were frequent attenders on his evening services. But Mr. Fawcett, of Walthamstow, in the morning, was a very different man from Mr. Fawcett, of the Old Jewry, in the evening: a manifest proof that his great excellence was assumed, and therefore that it was acquired by art. He may have had a natural aptitude of speech and gracefulness of manner: but it is well known that he improved these by great care. When he was a student at Daventry, he was so impressed with the importance of

manner to a public speaker, that he formed the resolution, after the example of Demosthenes, to acquire a correct one at any cost. Upon Burrow Hill he expended his powers of youthful elocution; and often have the cowherds and the company that were walking on its delightful sod, stopped to listen with surprise indeed, but also with pleasure, to his eloquent addresses to the thorn bushes and the fern that grew thick around him. "Surely that man is out of his head," was no uncommon exclamation, on hearing his vociferation and seeing the wildness of his gestures. But thus he acquired the power of charming the largest and most genteel London audience that ever assembled in a Dissenting place of worship. Nor can one doubt that the oddest ideas would have been also formed of the Athenian orator, had he been seen in his cellar, with his face half shaven, practising before his large glass, by the light of his lamp, and a sharp pointed sword hanging over his shoulders. These were both the pupils of art, and both obtained a merit of the highest kind.

But the late Hugh Worthington, of Salters' Hall, was perhaps the most extraordinary of the pulpit orators that England has known: with no superior stock of knowledge, and far from a happy knack of getting up a sermon, he possessed the art of riveting the attention and pleasing even those who went to criticise. Never shall I forget his upright posture, his piercing eye, his bold and decisive tone, his pointed finger, the interest he gave to what he delivered, and the entire nothingness of what he often said. He retained his popularity to the very last; and if he had held religious opinions which were decided and clear, and had conceived it to be of importance to defend them, he would have been a valuable champion, and his popularity would have acquired a farther celebrity from his decision. There was one part of his plan which may be recommended to young preachers, and without much difficulty might be followed by them. When he was drawing towards the close of his discourse, he usually shut his book, and went on for a few minutes, the book in his hand, either *extempore* or *memoriter*, I cannot say which, and thus by an energetic conclusion, added weight to what he had already delivered.

Although acquainted personally with Dr. Barnes, I had no knowledge of his pulpit powers, but have been informed that he was far inferior in point of composition to many whom he altogether eclipsed in the town and neighbourhood of Manchester. And I doubt not that your readers may supply the names of many more, who have owed their celebrity and the power they possessed of doing more good than, I fear, they cared about, to natural powers of voice and manner, which were improved by observation on the world and a desire to rise high in the popular esteem.

A well known writer, in his usual odd but striking way, has thus exemplified the importance of manner.

"'Are we not here now,' continued the corporal, striking the end of the stick perpendicularly upon the floor, so as to give an idea of health and stability,—'and are we not,'—dropping his hat upon the floor—'gone! in a moment.' There was nothing in the sentence; it was one of the self-evident truths we have the advantage of hearing every day; and if Trim had not trusted more to his hat than to his head, he had made nothing of it."

Now, Sir, there is generally speaking little besides these self-evident truths that the Christian minister has to deliver; and it is too common for him to make nothing of them, merely owing to this circumstance, that he trusts to very little besides the words themselves, and has no machinery at hand to help the effect.

I have heard of one gentleman who may ascribe, it is said, a part of his oratorical celebrity to a noted county election, and of another who probably would never have been thought an orator, had he not frequented the playhouse and caught some of the manners of the stage. Nor let them be censured for the means they have employed to improve and enrich themselves. Ministers have no reason to dread the charge of having recourse to stage effect. For what is stage effect, but a simultaneous impression on the senses and on the understanding of the audience, in order to produce a virtuous moral feeling? Much

might they learn from the most chaste and most admired of our actors. From them might be selected much that would give an interest to the preacher; and above all, they might learn those easy unaffected manners which often appear to be most distant from the pulpit.

"Follow nature," is the best rule the Christian orator can observe: but do they follow nature who adopt the artificial modes of composition and delivery, checking the impulses of nature and supplying their place with the formalities of art? There is seldom fear of going wrong in the breast of the extemporaneous speaker; he intends to deliver what the impulse of the moment suggests, and he is not apprehensive that he shall deliver it in an unnatural manner. But the case is generally different with him who abandons the leadings of nature, and relies upon a well-digested and well-arranged composition. It is his fear that he shall mistake in reading it, and not give the words their proper emphasis; and he not unfrequently meets with the misfortune of which the Roman poet sings:

"Frangere dum metuis, frangis crystallina;
Securæ nimium, solicitæque manus peccant."

Not any thing can be of more consequence to a young man who is to become a public speaker, than that he should obtain a certain degree of modest assurance, and conceive himself to be placed in a rank somewhat above the people who have raised him into their pulpit. "Always think," said an old preacher to a young man who was to take his place in the pulpit, "that you are addressing men that are beneath you. If you don't point out your own blunders by your irresolution and alarm, they probably will not find them out; and if they do, go on, and give them something else to think about."

I recollect that between twenty and thirty years ago, it was a disputed point whether the institutions for educating our ministers ought to be near the metropolis or at a remote distance from it. It was argued that the vicinity of London was peculiarly unfavourable to study; that perpetual engagements and visits took off the attention of the students from their books and their lectures; and that they could pursue with greater steadiness their course of study in a place where were few temptations to dissipation and pleasure. Actuated I presume by these considerations, the trustees of Coward's fund, removed the students that were at Hoxton to Daventry, and broke up that academy altogether in the year 1785. Now I humbly conceive they were guided by a mistaken principle. It may be true that more book-learning might be stuffed into them at Daventry or at York, than they would acquire at London or at Paris; but at the same time they lose in those places every chance of gaining a knowledge of the world, they lose the opportunity of mixing in good company and of investigating the different ingredients of which society is made up. And when they quit their secluded college walls, they know no more of the world which they will be called upon to instruct, than Parson Adams or the Recluse of the Convent. There are two ways of educating a Dissenting minister: the one is making him acquainted with all the vagaries of the human brain which are crowded into the metaphysical and theological lectures of a college, and at the same time indeed with some of its finest and most valuable thoughts; the other is sedulously reading his Bible and studying men as they are, and from the character which he finds them to bear, and that which they ought to maintain, to prepare the addresses he will make to them on the day of pulpit instruction.

The venerable Theophilus Lindsey once said to a man who expressed his apprehension that he was not qualified to undertake the business of public teaching, from having in consequence of a succession of unavoidable embarrassments neglected his book learning,—"If you have not been studying books you have been studying men, and I don't know whether that is not better." Indeed we have had many strong proofs of the acceptableness and the usefulness of men who have enjoyed few advantages of collegiate learning, but have been students of life and manners, and by observation on the wants of society have furnished the requisite

instruction. It is unquestionably a great loss to our young students to be excluded from the benefits of a mixed society and an extensive observation of men and manners.

It must also be important for them, when engaged in preparation for pulpit services, that they should study the manner of those who are already engaged in those services: and I know not a greater evil that can possibly attach itself to the situation of a student in divinity, than to be compelled or to be expected, which is about the same thing, to attend public worship always in the same chapel, and generally to hear the same preacher. This is an evil to which all students must be liable who are educated in the country. Those of York and Wymondley are in this respect unfortunate; and there is more than a chance that, while they are acquiring the erudition of their theological and other tutors, they will not outstrip them in energy and in eloquence. Young men who have a manner to acquire which shall render them acceptable and useful in our congregations in future life, ought to have opportunities of hearing the most eloquent men both in the Church and out of it, and amongst Unitarians, Arians, Arminians and Calvinists. And he who will not take a lesson from an ecclesiastic or orthodox orator, because he is to be a Dissenting Unitarian, has but a little soul and probably will never make a great man. *Fas est*, &c. And if the tutors of Homerton Old Academy are alarmed when they hear of their young men visiting the Gravel Pit Meeting, we shall not return them the compliment of a similar alarm when our's are seen entering their houses of worship. We want some of their manners to mix up with our principles, and then probably we shall make a more savory and better relished dish: for, unpopular as our notions are, it is against our mode of presenting them that the greater fault is found. On this ground the institution at Durham House is the best calculated to bring forward young men of popular talents; and I will express my hope that it will not be expected of the students there to confine themselves to the preaching at the Gravel Pit Meeting, however great the advantages they there enjoy. The Claytons, the Collyers, and even the Hawkers, may suggest to them some useful hints, and especially, if there be a natural turn for oratory, a patient hearing of them, and a free investigation of their respective manners. I even regret that Mr. Aspland's students cannot now go to Salters' Hall, and there learn to give to airy nothings a name; for it may sometimes happen to them also, in searching for variety, to address their congregations in sermons of little worth—a misfortune that occasionally befals most men.

It may perhaps suggest itself to some one, that imitation will never make an orator, that it is generally accompanied by a betraying of the design, and is disgusting. It may sometimes be so. Perhaps, not only a poet, but also an orator, is born and is not made. But, as a poet will render himself far more illustrious if he studies the works of other poets most esteemed, and may enrich his verse by flashes of their genius; so the natural orator may correct imperfect habits and gain better ones, by studying those who are held in esteem; while they who have no native powers, or in whom those powers are feeble, may increase and strengthen and ameliorate them to an inconceivable degree, by the allowable and laudable practice of sitting under them to learn.

I perceive, Sir, that my remarks have been written down with a strange want of method; but my engagements are of that kind that I either must send them to you as they are, or keep them in my desk. I hope the importance of the subject will justify me in troubling you with them in their present form.

Dublin, 12th January, 1817.

SIR,

IN the Repository for last May there is an article from Mr. Severn relative to Anti-baptists. I refer that gentleman to "The Life of a Dissenting Minister," printed by G. Jones, p. 155, on the Perpetuity of Baptism. If his conclusions are just, baptism was intended to be confined to the apostolic age. For the convenience of your readers who have not the book at hand, let them compare Matt. xxviii. 19, 20, Mark xvi. 15—18, Luke xxiv. 47—49, and Acts i. 4—8. The *signs* that fol-

lowed believers in that age were visible. I do not know of any at present. I do not wish for angry discussion, but for information. Many persons refer me to other parts of Scripture, and make inferences from them. My object is to get an explanation of the passages referred to above. In the prosecution of my inquiries on this subject, I find many Unitarians have long held opinions similar to the author of the work I have referred to.

J. H.

SIR, *Feb.* 2, 1817.

I REQUEST your insertion of the following passage, which is peculiarly seasonable, and contains a just tribute to the memory of a man whose name and reputation are dear to most of your readers. The passage is quoted from *The Spirit of Despotism*, a 12mo. volume, "printed in the year 1795," but not *published*.

The author has entitled his Ninth Section, "On taking advantage of popular commotions, accidental excesses, and foreign revolutions, to extend prerogative and power, and encroach on the liberties of the people."—P. 62.

At p. 69, he asks, "Who but a fool would wish to restore the perpetual despotism of the old French government, through a dread of the transient outrages of a Parisian tumult?" remarking that "both are despotic while they last; but the former is a torrent that flows for ever, the latter only a land flood, that covers the meadows to-day, and disappears on the morrow."

He then concludes the Section in the following terms:—

"Dr. Price has a passage so applicable to the present subject, that I shall beg leave to close this section by the citation of it: and on the mention of his name, I must pay a trifling tribute to his memory, which is the more necessary, as his character has been scandalously aspersed by those who are ever busy in discrediting the people and their friends, and who, pretending a love of goodness and religion, blacken with their foulest calumny those who are singularly remarkable for both, for no other reason than that, under the influence of goodness and religion, such persons espouse the cause of freedom, and prefer the happiness of millions to the pomp and pride of a few aspirants at unlimited dominion. Meek, gentle and humane; acute, eloquent and profoundly skilled in politics and philosophy; take him for all and all, the qualities of his heart, with the abilities of his head, and you may rank PRICE among the first ornaments of his age. Let his enemies produce from all their boasted despots and despotical satraps, any one of his contemporaries whom, in the manner of Plutarch, they may place by his side as a parallel. Posterity will do him the justice of which the proud have robbed him, and snatch him from the calumniators, to place him in the temple of personal honour, high among the benefactors to the human race.

"But I return from the digression, into which I was led by an honest indignation against the vilest of calumnies against the best of men. These are the words of Dr. Price:

"'Licentiousness and despotism are more nearly allied than is commonly imagined. They are both alike inconsistent with liberty and the true end of government; nor is there any other difference between them, than that one is the *licentiousness* of GREAT MEN, and the other the licentiousness of *little* men; or that by one, the persons and property of a people are subject to outrage and invasion from a king, or a lawless body of grandees; and that by the other, they are subject to the like outrage from a lawless mob. *In avoiding one of these evils, mankind have often run into the other.* But all well-constituted governments guard equally against both. Indeed, of the two, the last is, on several accounts, the least to be dreaded, and has done the least mischief. It may truly be said, if licentiousness has destroyed its thousands, despotism has destroyed its millions. The former having little power, AND NO SYSTEM TO SUPPORT IT, necessarily finds its own remedy; and a people soon get out of the tumult and anarchy attending it. But a despotism, wearing a form of government, and being armed with its force, is an evil not to be conquered without dreadful struggles. It goes on from age to age, debasing the human faculties, levelling all distinctions, and preying on the rights and blessings of society. It deserves to be added, that in a state disturbed by licentiousness, there is an ANIMATION which is favourable to the human mind, and puts it upon exerting its powers; but in a state habituated to

despotism, all is still and torpid. A dark and savage tyranny stifles every effort of genius, and the mind loses all its spirit and dignity'.

"Heaven grant, that in guarding against a fever, we fall not into a palsy."

I shall thank any of your readers who can mention from what work, by Dr. Price, the quotation is taken, and especially to whom *The Spirit of Despotism* may have been attributed. He is now, probably, added *to the great majority*. That he was no *every day* writer, his general information, conveyed in correct and polished language, sufficiently declare. Nor was he a *party* writer, for he complains of "public men" as "appearing to forget, in their zeal for a few distinguished houses, the great mass of the people, the *party* of human nature." He was, of course, a determined enemy to war, ably exposing the courtly apologies for human destruction.

SENILIUS.

Corrections of a few Errors in the Memoir of the late Rev. B. Carpenter, inserted in our last Number.

P. 5.

WHEN Mr. C. came to Daventry, A. D. 1768, Dr. Ashworth was theological tutor. Mr. Hill taught mathematics, logic and metaphysics: and the Rev. Thomas Halliday was the classical tutor, for which department he was eminently qualified.

P. 6.

Mr. Francis Blackmore, said to have died in 1761, was living in 1781.

Mr. John Stokes was colleague to Mr. F. Blackmore. He was suspected of a leaning to heresy, and resigned his office before the appointment of Dr. Allen. Mr. Stokes lived to the age of 84, highly respectable in his character and connexions. He died about the year 1781 or 1782. Dr. Stokes, an eminent physician at Chesterfield, is his grandson: he is also a distinguished botanist: to whom the late Dr. Withering was under greater obligation in drawing up his celebrated treatise on Botany, than he chose to acknowledge.

SIR, *Feb.* 4, 1817.

WILL you permit me to add a word on the subject of miracles to Mr. Cogan. As an abstract proposition, the incompetency of testimony to prove miracle, to which Mr. Hume's argument goes, must be given up by all, and I think is given up by all men of serious thought. Dr. Cogan, in his Ethical Questions just published, has well exposed this extraordinary argument. It is the opinion, however, of Dr. Hartley, who I take to be the greatest writer, on such subjects, that the last or any age has produced, for one of his hints is equal to a volume of other writers, that miracles were frequent in early ages; and if one well attested in heathen countries, were brought forward, he would not reject the miracle, but admit the testimony. This appears to me to be perfectly fair and consistent; for God is the Father of all nations, and may have interposed in all. It is therefore probable, admitting the Christian miracles, that some of the miracles of the second and third centuries were real. Nor is it any valid objection to their reality that some were false, any more than that much testimony is false, in ordinary facts; which, however, does not invalidate the true testimony to other facts, or was ever thought to do so. There seems, too, to have been great need of miracles in the second century; and I agree with Mr. Cogan, that upon any other supposition than miraculous interference, it is impossible to account for the spread of a self-denying religion. That this religion did produce the greatest self-denial, in the early ages, and that it has done so in all ages, amongst many, cannot be denied. Its miraculous establishment, then, must be admitted.

It is on any supposition difficult to account for such a miserable life as this is; but an after state seems to be the only possible solution of this difficulty, upon the admission of a benevolent Creator. But the very supposition of a future state seems to imply its communication to man in a way either miraculous or otherwise; and the most probable is a miraculous communication, since it is not so clearly discoverable in any other way. Nor do I think that the existence of a God could have been known so definitely in any other way.

Having named Dr. Hartley, let me observe that Dr. Priestley, after he had reached his eminence of fame, was so modest as to pretend to be no more than a commentator on Hartley. There was great merit in this, as indeed in the whole life and conduct of Dr.

Priestley. Allied to Dr. Priestley, in his modest merit, is Mr. Belsham, who ranks himself in no higher order, and who has, perhaps, no superior at this day, in moral philosophy, theology and practical good conduct.

A. B. C.

SIR, *January 12th*, 1817.

CHRISTIANITY is a very excellent, because a very plain thing; it is neither encompassed with difficulties, nor involved in obscurity; its doctrines are the just deductions of a cultivated and enlarged mind, from the contemplation of the character and perfections of the Deity, as displayed in his visible works, and of the wants and condition of man in civil society. Its founder, who was the best and wisest of men, whose life was one continued scene of benevolence and love, and all whose efforts were directed to the calling of sinners to repentance, and the reforming of mankind, by teaching them to do unto others as they would that others should do unto them, was, in one word, a teacher of *goodness*; and the test by which his disciples were to be known was, the observance of his commands and the imbibing of his spirit: *goodness*, therefore, is the criterion of belief—*badness* of unbelief.

With this view of Christianity, I have been accustomed to consider every thing that was not purely *practical*, as, at least, unimportant; and, on the subject of miracles, I had fallen into the opinion of Mr. Hume, that a miracle being a violation of the order of nature, or, as Mr. Cogan * would define it, a *deviation* from the order of nature, can never be rendered credible by *testimony*.

The historians or biographers of the life of Jesus cannot, as such, be entitled to a greater degree of credit, than the historians or biographers of any other man. When they state his views of the Divine Being, and the moral principles he taught, we give full credit to their statement, because of the fitness of *these* to the condition of man as a social and relative being, and of the justness of *those* with the order of nature. But when they record a *miraculous* event, must we not be sceptical if the *same* rules of estimating the credit of all other historians, be justly applicable in estimating *theirs*? We give credit to no profane historian, how creditable soever he may be as such, who records what appears to be miraculous. We believe no historic fact which does not approve itself to our experience, or agree with the established order of things. "The actions and fate of the late Emperor of France" come within this rule; but were the historian of that great man to declare that he once raised a dead man to life again, I do not apprehend that his testimony would produce a conviction upon the mind of any individual. Why, then, should that degree of credit be extended to the historians of Jesus, who, we know, were frequently *reproved* by him for their *gross and inadequate apprehensions* of the nature of the Messiah; and the quality of his dispensation, which is withheld from all other historians? If the evidence of testimony be conclusive *here*, can the testimony of Carté, Bradwardine, Malmsbury, Fortescue, and many others, be rejected, when they seriously declare that they witnessed the instantaneous cure of the king's evil by the touch? But, although they are acknowledged authorities upon other matters, who gives credit to their testimony upon this?

Before, however, it can be admitted that the Divine Being interfered miraculously to communicate Christianity to mankind, it must be shown that such an interference was *necessary*, and that the genius of that religion required it. This appears to me a cardinal point; and I am somewhat surprised that my worthy friend Mr. Wright, who has written an Essay upon this subject, in which, as is usual with him, he has said a great many good things, has entirely overlooked it.

Now in viewing the operations of the Deity, both in the natural and moral world, we perceive one undeviating, unbroken chain of cause and effect. True it is that nothing takes place without his direction and control; but he operates through secondary causes, and never labours in vain. Each effect hath its adequate cause, in the established constitution of things, and all the dispensations of his providence are accomplished by the ordinary operations of his power. His finger is in every thing, and every individual is his ministering agent. Thus it may be said he raised up Sir Isaac Newton, and enabled him to make those discoveries which are of the first impor-

* M. Repos. Vol. XI. p. 644.

tance for forming a just estimate of the grandeur of the universe; and the power and wisdom of the great Architect! For *this purpose*, Sir Isaac was the *especial* messenger of God; his mind was especially illumined for the work; but I do not apprehend any *direct* communication took place between *him* and the Deity. Certainly his discoveries were made in the ordinary way; but they were not less the work of God on that account. It was precisely in this manner, I conceive, that Jesus was raised up and sent into the world to reform it. For while the established laws of God are equal to every thing, and all his providential plans are carried into effect without departing from them; why should we suppose a *direct infringement* or *exclusion* of those laws in the case of Jesus? If the Divine Being *could* accomplish by *ordinary means* the object he had in view, in introducing Christianity into the world, is it a just conclusion, from what we know of the *uniformity* of his operations, that he would multiply means by resorting to an *extraordinary* exertion of his power? Would not this view of his character and perfections be the most grovelling and degrading? The mission of Newton was different in its nature from that of Jesus, but both were *alike* the messengers of God.

The view which Jesus hath given us of the character of the Divine Being, is the just deduction which a rich and correct mind would form from the contemplation of his works and providence. The principles he hath left us for the regulation of our conduct, perhaps never before expressly taught, but probably always practised in a greater or less degree by the virtuous and good in every age and clime, are the most natural conclusions which a survey of the institutions of society would suggest to an enlightened mind, understanding the natural rights of man, and the basis upon which such institutions should be formed. Jesus taught no doctrines but natural ones. *Nature is the text, and revelation the context*, is the favourite expression of a venerable friend of mine, who firmly believes the miraculous nature of Christianity. But what is there in the doctrines which Jesus taught, that required an extension of the laws of nature, or a *deviation* from them? Were the doctrines *true*? Truth is its own best evidence; *it needs no proof*; and a thousand miracles would not convince me of error.

That Jesus cast out devils, by healing the maladies of madmen, may be admitted; but whatever might be the *means* by which these cures were effected, the *power* does not appear to have been *peculiar* to him, but enjoyed in *common* with others who were not his disciples. Luke ix. 49, 50. Can then a power which is *common*, be evidence of a *direct* communication from God to an *individual*?

A. B. C.

Hotwells, January 22d, 1817.

SIR,

ALTHOUGH the pages of your valuable Miscellany might be occupied with matter of far greater importance than the following, yet, I would beg leave to offer a few words in reply to your Correspondent, A. (Vol. XI. p. 704), who has evidently mistaken the intention of my former letter, signed J. B. wherein, after stating my opinion upon a subject there referred to, as well as in reference to circumstances that had passed under my own observation, I simply recommended the subject with two propositions to the consideration of Unitarian ministers generally, leaving it to them to pursue that line of duty which their superior judgment might suggest. What I there proposed was (however unlikely to answer the purpose) with a sincere desire to promote that, which a firm belief in the *genuine* doctrines of the gospel necessarily leads to, namely, the spread of pure religion and the practice of virtue; and gratifying as the *entertainment* might be, or however desirable the *treat* of controversial preaching, if it does not tend to that end, it is like sounding brass or a tinkling cymbal.

The epithet "dry" applied to Scripture morality, is what I by no means approve of, the reason why it appeared in my letter was, because it had been so applied by those of whom I was then speaking. As to the cause of its being so called, whether it be on account of its being met by some *morbid* quality of the mind or not, never having studied the doctrine of the mind, I shall not attempt to determine.

That I am not averse to practical discourses (and those which are doctrinal are such in effect), might be seen by the disparity in numbers of those

recommended to be doctrinal: and far be it from me to wish the ministers of the gospel to abate in their exertions in enforcing the precepts of the gospel, being fully persuaded that it is the union of good works with faith which constitutes the religion of Christ. And if the neglect of good works be the natural result of doctrinal or controversial preaching, then by all means let us bid it farewell: but if that be not the result (and I firmly believe it to be quite the contrary), I must still recommend it, as it will not only be an entertaining treat to those who approve the doctrines preached, but a means of promoting the best interests of mankind.

I remember having read of a book entitled "Innocency with her Open Face;" and though I am far from wishing to assume that character, yet feeling a consciousness of it with respect to this part of my conduct, as well as in that to which it refers, it is with pleasure I subscribe myself,

JOHN BARTON.

Edinburgh, February 7th, 1817.

SIR,

I OBSERVE in your last Number (Vol. XI. p. 704), a Letter upon Doctrinal Preaching, which I regret to see written not in that spirit of moderation which the subject requires. The writer indulges some ill-placed wit upon the epithet "*dry*," as applied to morality, and inquires what dry moral discourses can mean? The answer I think is obvious, and deserves attention. When a minister supposes that he sufficiently discharges his duty by reading to his congregation an essay upon some branch of morality, composed in the style of the ancient heathen moralists, and enforced by arguments of little more weight than such as they employed, presented to them entirely by the light of nature, then such essays or sermons must appear "*dry*" to an assembly of Christians possessing the superior advantages of a divine revelation. That such sermons are often brought forward in our Christian assemblies, falls within my own knowledge, whether by reputed Orthodox or Dissenters makes no difference in my present argument; and the reasons why they are made use of are also very obvious. It occurs not unfrequently that reputed Orthodoxy is in many respects not very agreeable either to the pastor or his people, even in the Establishments: so that it generally appears to the minister a kind of duty to avoid what *would give offence.* Amongst Unitarians or Presbyterian Dissenters the same considerations will operate much more powerfully, if the stronger dislike to established opinions which they entertain, is accompanied at the same time with a *dread of singularity* not inferior to that of their friends in the Establishments—a coincidence, I believe, by no means uncommon.

If we examine farther what the *proper* preaching of Christian morality by either of these classes of Christians *should be*, it will inevitably be found to resolve itself into the opposite of the above, I mean into what is generally termed *doctrinal preaching*, choose what subject we may. For instance, how can any minister, who in the slightest degree disbelieves the doctrine of the Trinity, satisfy himself that he does all he can do, and *ought to do*, in recommending devotional exercise and exciting devotional habits, if he refrain from stating what the Scriptures appear to him to declare concerning the *proper Object* of religious worship? And if he does this, how can he decline stating what the Scriptures appear to him to teach regarding the person and character of our Saviour? If another person shall see cause to think that the Scriptures do not countenance the unworthy notions supported by reputed Orthodoxy, concerning the justice, goodness and mercy of God, how can he treat of these attributes of the Deity without controverting generally-received opinions? If he shall also believe that certain Orthodox opinions have a tendency destructive of all moral obligation and practical Christianity, how can he enforce the observance of any of the moral virtues upon which such opinions have any effect, without declaring what appears to him to be the Scripture view both of the opinion he disbelieves, and of the moral precept he would inculcate? In fine, how can *such* ministers conscientiously preach *pure* Christianity, if they avoid doctrinal preaching?

It is to be regretted there ever should have existed an idea that the proper discussion of Christian doctrines was inconsistent with the cultivation of Christian morality. The necessity for doctrinal preaching arises from the di-

versity of opinion which prevails among all sects of Christians regarding the proper understanding of the Scriptures. This diversity of opinion, no doubt, is permitted by Providence for good purposes: among others it may be intended to preserve these holy records pure and uncorrupted. The experience of eighteen centuries clearly shews how apt men are to ingraft upon them ideas and interpretations foreign to the proper signification of the original language: but we may also perceive that in consequence of the strict criticism to which they have been constantly subjected, they are preserved to us in a state of purity which no other records of the same standing can boast of. Even if no intention could be traced by our limited faculties in this dispensation of Providence, the existence of diversity of opinion being apparent, it must be allowed to be the imperative duty of all Christian teachers to *promote uniformity*; and if they act from no motive but a love of truth, it is impossible they can do any harm. Indeed it is only by bringing all men to agree on the proper interpretation of Scripture, that the necessity for doctrinal preaching can be superseded. Until that happy period arrive, our Saviour as well as all his apostles clearly point out to us both by precept and example, the duty of controverting generally-received opinions, when they are in opposition to the promotion of true Christianity. "Ye have heard that it hath been said by them of old,"——"But *I* say unto you,"——this surely is controversial preaching, and the authority is undoubted.

It is true that doctrinal preaching, like every talent entrusted to us, may be abused; but the proper use of it must be left entirely to the discretion and judgment of the individual who is called upon to exercise it. It will not answer the purposes either of religion or morality (if there be a distinction), to suppress it altogether. It may be done in a manner the most conciliating, the most interesting, the most convincing. By means of it, the most elevated devotion to God may be excited; the most enlightened benevolence to man may be promoted, to the complete destruction of every irritable and revengeful feeling; and a love of truth may be cultivated, which will scrupulously reject all secondary objects of gratification or pursuit, while the mind is engaged in her cause *alone*: all which beneficial consequences operating upon the minds of men may, and ultimately must produce, effects of the highest importance to the present as well as the future happiness of the human race.

Let Christians, therefore, study to cultivate the proper *manner* of discussing among themselves opinions upon which they "agree to differ;" but let them not hurt the cause of truth by refusing their countenance to her vindication in *every instance* where they shall think she has suffered injury.

N. B.

Sir, *Temple, Jan.* 30, 1817.

THE following curious *morçeau* of pulpit eloquence may probably furnish amusement to some of your readers. It is extracted from a small publication bearing the title of "Sermon preached in St. Giles Kirk, at Edinburgh, commonly called Pockmanty Preaching, by Mr. James Row, sometime Minister of Strowan." The tract is published without date, but its contents appear to determine the time of its delivery from the pulpit to be the year 1643, when the solemn league and covenant was framed at Edinburgh by the persuasion (according to Hume) of Sir Henry Vane, one of the commissioners from the English Parliament, then at open war with the misguided Charles. The text is from Jer. xxx. 17, "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, this is Zion, whom no man seeketh after." The preacher thus opens and anatomises his subject. "I need not trouble you much by telling you what is meant by Zion here, ye all ken it is the poor Kirk of Scotland; for the Kirk of Scotland is wounded in her head, in her hands, in her heart and in her feet. First, in her head, in the government; 2dly, in her hands, in the discipline; 3dly, in her heart, as in the doctrine; 4thly, in her feet, as in the worship." The first of these general divisions was naturally susceptible of subdivision, and the preacher displayed much quaint ingenuity in pointing out in what respects the Kirk had been affected in each of her five senses, particularly in that of hearing, "by

the bringing in of the organs," since which she had become "as deaf as a door nail." After discussing the 2d and 3d general heads, Mr. Row proceeded as follows:

"Now I come to tell you how she is wounded in her feet, and that I call the worship of the Kirk of Scotland. The Kirk of Scotland was a bonny trotting nag, but then she trotted sae hard, that never a man durst ride her but the bishops, wha after they gat on her back crosslanged her, hap-shacked her, and when she became a bonny pacing beast, they took great pleasure to ride on her; but their cadging her up and down from Edinburgh to London, and it may be from Rome too, gave her sik a het coat that we have these twelve months bygane been stirring her up and down to keep her fra foundying: yea, they made not only a horse but an ass of the Kirk of Scotland. How sae quo' ye? What mean ye by this? I'll tell you how they made Balaam's ass of her; ye ken well enough Balaam was going an unlucky gait, and first the angel met him in a broad way, and then the ass bogled and started, but Balaam got by the angel and till her and battarmed her sufficiently; that was when episcopacy came in, and then they gave the Kirk of Scotland her paiks. Afterwards Balaam met the angel in a strait gait, and then she startled mair than before; but Balaam till her again, and whaked her soundly; that was when the five articles of Perth were brought in. The third time the angel met Balaam in sae straight a gait that the ass could not win by, and then it pleased the Lord to open blind Balaam's eyes, and that is this happy day's work; now God has opened all our eyes. We were like blind Balaam ganging an unlucky gait, and riding post to Rome; and what was gotten behind him upon the ass wot ye? I'll tell you, that was a pockmanty, and what was in it trow ye but the book of Canons, and of Common Prayer and the High Commission? but as soon as the ass sees the angel she falls a flinging and a plunging and o'er gangs the pockmanty, and it hings by the string on the one side, and aff gaes blind Balaam, and he hings by the hough on the other side; and fain would the Carl have been on the saddle again and been content to leave his pockmanty; but, beloved, let not the false swinger get on again, for if he get on again he will be sure to get on his pockmanty also."

This pious *jeu d'esprit* is closed by several quaint exhortations "to subserve the covenant," which doubtless had their intended effect with numbers of the several classes to whom they were addressed. In comparison with this, how tame and impotent in effect would have been an oration in the liberal and philosophic tone and temper of the Freethinker in King Henry the Eighth's parliament (see Mon. Repos. Vol. XI. p. 697), whose plan of reformation did not, like that of John Knox, put down "idle, ravenous and cruel" bishops, merely to substitute priestly dominion in another shape; but who seems to have been "born out of due time," and to have had few auditors who could enter into his extended views of religious liberty and the right of individual judgment.

R—D.

SIR, *Jan.* 6, 1817.

THERE can be no inquiry so interesting on the subject of religion as the state of the human dead. Indeed, on this point, the value of human existence turns, whether it is to be considered as a blessing or a curse, whether the Deity be benevolent or malevolent. For if the Scriptures teach the doctrine of eternal torments, human existence is represented by them as an unutterable curse. The Unitarians distinguish themselves in this inquiry, and are likely I think to bring the Scriptural doctrine to light, so that hereafter a greater harmony of opinion may be expected. That a Being the author of all men's appetites, passions, and circumstances, should mark the deviations to which these have led, with eternal misery, is incredible upon any other supposition than pure malevolence. But where are we to look for the Scriptural doctrine on this subject? In the Gospels of Matthew and Mark? When Mr. Evanson's arguments are answered with respect to these Gospels, then their authority may be acknowledged, and their language subjected to fair criticism. It is certain that these Gospels,

and also that of John, were written long after Jesus delivered his discourses which they profess to record, by expressions found in these Gospels themselves, as where it is said that certain false reports remain to *this day*. But of the Acts of the Apostles and the Epistles of Paul, there is independent evidence, clearly pointed out by Paley, and these tend to establish the Gospel of Luke. Now, whatever be the doctrine of Paul, concerning the state of the human dead, it is probable that such doctrine is the genuine doctrine of the Gospel; for his Epistles were clearly written before any of his Gospels, and it is certain that they are his genuine writings. Now the general doctrine of Paul seems to be that men shall be rewarded and punished according to their works; and if he had stopped here, we might have been left with an indefinite impression, that such a portion of good and evil would fall upon mankind, as is consistent with strict justice in the Being, who gave to all their appetites, passions and circumstances, which they have improved or abused. But Paul appears to teach further, that the righteous shall be rewarded with eternal enjoyment, and the wicked be visited with vindictive punishments, which shall end in their destruction. His language is always *death*, *destruction*, &c. And he used the words *wrath* and *vengeance*, applying them to God in his punishment of the wicked. Mr. Locke appears to state this to be the clear doctrine of the Gospel, and it does appear to me to be the doctrine of St. Paul. I would ask any man if he read the Epistles of Paul, without ever having heard of any doctrine concerning the human dead, would not this be the conclusion he would draw? Nor let any one startle at vindictive punishments. Are not all punishments such? Is not the notion involved in the very idea of punishment? Punishment in common language has no other meaning, never has had another meaning. Philosophers may call it suffering; but they cannot retain the word punishment, without accepting a vindictive meaning. All mankind have ever understood it in this sense. The doctrine of Paul, therefore, seems to be, that all men shall be raised from the dead, the good to eternal enjoyment, the bad to painful destruction, and that the pain of such destruction shall be according to the degrees of their wickedness.

If any of your readers favour these observations with notice, I shall be grateful, as too much attention cannot be called to this subject. Mr. Hume has said, and said justly, that taking all the popular doctrines of all religions for granted, it is the INTEREST of all men that none of them should be true. But if I have put a proper construction upon the doctrine of Paul, it is not the interest of all men that they should be false, because the good shall receive more than they deserve, and the bad shall receive no greater punishment than they merit. Shall not the Judge of all the earth do right?

A CONSTANT READER.

Anecdote of Dr. Franklin.

Tenterden, Feb. 5, 1817.

DURING the residence of this distinguished philosopher and statesman in this country, and very soon after his examination at the council board, where he experienced a great deal of abuse, particularly from the attorney general, he visited an intimate friend and acquaintance who then resided at this place. During his abode here, his friend took occasion one day to ask him, if the abusive and sarcastic language of the attorney general hurt his feelings? to which the Doctor jocularly replied; "not at all, my friend; not at all:—it fell off like the drops of rain from my oil skin coat." A reply that shewed in a striking manner the amiableness of his disposition, a mind influenced only by integrity and conscious innocence. The writer had the above anecdote from the Doctor's respectable, and at that time truly venerable friend.

SIR, *Pontalc, Jan. 28*, 1817.

I RECOLLECT that you once invited Correspondents to send you any passages, in old writers, which contained early notices of Unitarianism in England, and might increase to a valuable collection of materials for a connected History. Such a work will probably be undertaken whenever those Unitarians who can afford to form libraries shall manifest some zeal

to encourage what may be called their own literature. At present, as I fear your *editorial* experience can attest, they would, I believe, sooner expend pounds as patrons of some splendid and highly fashionable work, than shillings to assist one however devoted to an object which they profess to consider as of first importance, if brought out with no attractions but such as utility required, or were suited to the simplicity of truth. To contribute, however, the little in my power to such a collection as I have mentioned, for the use of better times, I send you what I found in an old pamphlet, with the following title, which I copy *verbatim et literatim*.

"A Briefe Description or Character of the Religion and Manners of the Phanatiques in generall. Scil. Anabaptists, Independents, Brownists, Enthusiasts, Levellers, Quakers, Seekers, Fifth-Monarchy-Men, and Dippers. Shewing and refuting their Absurdities by due Application, reflecting much also on Sir John Præcisian, and other Novelists. *Non seria semper*. London, printed, and are to be sold by most stationers. 1660." Pp. 52.

At page 12, the author, complaining of the dislike expressed by the *Phanatiques* to the forms practised by the clergy of the Church of England, adds, "If they use the ancient doxology giving glory to the Trinity, as the Greek and Latin Churches ever did, their *Socinian* and *Arian* ears are so offended, as if Christians should ask them leave to own the blessed Trinity."

At page 15, this anonymous author pays his awkward compliments to a Unitarian work, in Latin, which is soon to be brought before the English reader. He describes the *affections* of the *Phanatiques* as "apt to run out into much disorder and confusion in rustical impertinencies, and pitiful rhapsodies of confused stuff, spitting out their poison like the *Racovian* Catechism, and such like primers of the devil, against all Christian duties, extern decency, and distinction of order or office; against all holiness, morality and modesty in men's lives."

Having censured such as he deemed the more extravagant *Phanatiques*, my author adds, p. 42, "Some, though fiery, yet are orderly and patient in government; though they excel in gifts, yet are not swelled with tumours. But these are as unsavoury salt, that is good for nothing, unless it be new boiled in an *Independent* or *Levelling* cauldron, over a *Socinian* furnace, with a popular fire."

Such are the manner and the connexion in which the opponents of the Trinity were introduced exactly at the era of the *Restoration*. I am tempted to go a little beyond my immediate purpose to give this author's character of all the Theologians whom he found without the sacred pale of the Episcopal Church.

"They are mothy and mongrel *predicants*, centaurs in the church, half clerics and half laicks, the by-blows of the clergy, gifted hypocrites, severe *momusses*, a whining people, *triobolary* Christians, new dwinding divines, the prophetical *pigmies* of this age, unordained, unblest, untried, unclean spirits, whose calling, commission and tenure, depends on popularity, flattery and beggary; their excellency consists in *tautologizing*, in praying *extempore*, that is, out of all time, without order or method; being eminent in nothing above the *plebeian* pitch and vulgar proportion. They spin out their sermons at their wheels, or weave them up at their looms, or dig them out with their spades, weigh or measure them in their shops, or stitch and cobble them with their thimble and lasts; or thrash them out with their flayls, and afterward preach them in some barn to their dusty disciples, who, the better to set off the oddness of their silly teachers, fancy themselves into some imaginary persecution, as if they were driven into dens, and caves, and woods. Their holy and learned academies, where they first conned this chymical new divinity, and are since come to so great proficiency, were *Munster's Revelations*, *Geneva's Calvinism*, *Amsterdam's Toleration*, and *New England's Preciseness*." Pp. 49, 50.

To this invective is added an abominable and unauthenticated charge against the moral character of Calvin, followed by a charge apparently as groundless, of "stealing the greatest part" of his Institutes "out of the Works of *Melancthon* and *Hiperius Sarcerius*." My author adds, "or, as *Westphallius* the *Lutheran* saith, he stole all from *Œcolampadius*." I have not met with these charges against the morality of Calvin's life, or his inte-

grity as an author, in his Biography by Roman Catholics, who would scarcely have omitted them. I suspect that the whole was a tale invented, or too easily credited by this most virulent partizan of an Episcopal Church.

REGRESSUS.

SIR, *Feb.* 1, 1817.

THE following is a faithful transcript from a printed sheet lately put into my hands. As a curious specimen of modern *Popery* and of Papistical Latinity, you may perhaps deem it not unworthy a place in your interesting Miscellany. A *literal* translation would no doubt be generally acceptable, if some of your readers would favour us with one.

W—D.

Propositiones Theologicæ de Religione et Ecclesia Christi.

I. Deum existere, illumque esse unum, vel solo rationis lumine hominibus innotescit.

II. Eadem ratio naturalis cultum Deo tum internum tum externum hibendum esse docet.

III. Ratio naturalis sibi relicta plures veritates ad completam religionem pertinentes minime perspicere, neque voluntatem ad actiones veritatibus cognitis consentaneas satis efficaciter impellere potest.

IV. Hinc nunquam genus humanum sine religione aliqua divinitus revelata extitit.

V. Considerata religionis Christianæ natura, modoque quo primum instituta atque propagata fuit, dubitari non potest, quin auctor illius sit ipse Deus.

VI. Salus æterna non potest in quâlibet religione Christiana fundamentales tantum admittente articulos obtineri, cum non fundamentales minime rejici possint utpote eadem revelantis Dei auctoritate innixi.

VII. Libri omnes religiosi tam proto quam deutero-canonici, catalogo concilii Tridentini comprehensi, sunt a Deo inspirati.

VIII. Libros sacros a Deo inspiratos esse quo ad res et sententias, plerique omnes theologi existimant.

IX. Vulgata Latina editio est authentica eo sensu, quod cum libris genuinis congruat in omnibus quæ ad fidem et mores pertinent.

X. Libri sacri passim perobscuri difficilimique intellectu sunt.

XI. Libri sacri una cum traditionibus divinis sunt completa credendorum regula.

XII. Librorum sacrorum lectio in lingua vernacula neque promiscue omnibus necessaria est, neque utilis.

XIII. Christi ecclesia semper fuit, semperque erit conspicua.

XIV. Notæ veræ ecclesiæ sunt, quod sit una, sancta, catholica et apostolica.

XV. Notæ hæ omnes soli Romanæ ecclesiæ competunt.

XVI. Non solum probi et prædestinati, sed etiam improbi et damnandi sunt in Christi ecclesia.

XVII. Hæretici et schismatici sunt extra Christi ecclesiam.

XVIII. Ecclesia nunquam errare potest in rebus quas Deus credendas aut faciendas revelavit.

XIX. Neque in decidenda orthodoxia et heterodoxia quorumvis textuum dogmaticorum.

XX. Nec sacri codices, nec principes, magistratus ve civiles, nec spiritus privatus sunt judices controversiarum fidei.

XXI. Episcopi duce Romano pontifice recte semper atque sine omni errandi periculo judicant de controversiis fidei, tam in concilio generali, quam extra concilium.

XXII. Eadem erroris immunitate gaudet vel solus Romanus pontifex dum toti aliquid ecclesiæ credendum proponit, sive, ut aiunt, dum loquitur ex cathedra.

XXIII. Munus convocandi generale concilium, illique præsidendi, vel per se, vel per suos legatos, spectat ad pontificem Romanum.

XXIV. Beatus Petrus fuit episcopus Romæ, ibique supremum diem oppetiit.

XXV. Beatus Petrus a Christo principatum accepit in ecclesia, et jurisdictionem in rebus religionis in omnes fideles.

XXVI. Principatus hic beati Petri et jurisdictio transit ad omnes successores ejus pontifices Romanos.

Defendentur in Collegio Saxosylvensi (vulgo Stonyhurst) a Reverendo *Richardo Norris*, Theologiæ Auditore, anno 1817, mensis Januarii, die 14, ab hora nona matutina ad undecimam, Præside Reverendo Norberto Korsak, Theologiæ Professore.

BIBLICAL CRITICISM.

Jan. 16, 1817.

On the "sin unto death" spoken of by the Apostle John.

1 John v. 16, 17.

"IF any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is *a sin unto death:* I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death."

I shall examine, severally, three interpretations of this passage; and shall then propose one which I consider as less fairly liable to objection.

I. The first of those which are now to be canvassed, is stated at large by Dr. Benson, who paraphrases the verses in the following manner:

"—if a Christian, by an impulse of the spirit, perceives that any Christian brother has sinned such a sin as to draw down upon himself a disease, which is not to end in death; but to be miraculously cured by him: then let him pray to God; and God, in answer to his prayer, will grant life and perfect health, unto such Christians as have sinned a sin which is not unto death. There is a sin, which draws down a disease upon Christians, that is to end in death. I do not say that he, who has the power of working miracles, shall pray for that: because, in such a case, God would not hear his prayer; nor miraculously cure his Christian brother, at his request."

In a dissertation on the passage, this writer observes that "as God had treated his ancient people, the Israelites, in a most remarkable and distinguishing manner, under the law, so did he treat the Christians, the subjects of the Messiah's kingdom, at the first erecting this spiritual kingdom;——punishing some of the more irregular, and (perhaps) otherwise incorrigible offenders, with some remarkable disorders, or even with death itself." * * *. "A sin," he adds, "which brought on a disease, that ended in death, was called *a sin unto death.* And those crimes among the Jews, which brought on diseases, that were afterwards cured, might have been properly called *sins not unto death*; as those that were mortal, might as properly have been called *sins unto death.*"

Dr. Benson says,

"——*a sin not unto death* could not be known, any other way, than by a divine impulse, or immediate revelation. For, without that, it was impossible to know certainly that they should be able, by praying, miraculously to cure their Christian brother of his malady." And, further,

"When any Christian thus knew that his Christian brother had sinned a sin not unto death, he was to pray for his recovery; and immediately God would grant him life and perfect health unto that offending, but sincerely penitent, Christian. But, without such a prophetic impulse, they were, by no means, to pray for him, in order to cure him by miracle."

Again, (and here I agree with this author):

"*The sin unto death* was not one particular crime; but any bad habit, or any act of great wickedness."

My objections to Dr. Benson's exposition, are that it receives no countenance from the apostle's subject and context; that it creates difficulties, instead of removing them; that it assumes a fact the existence of which requires proof; and that far from being sanctioned, it is even opposed, by Scriptural phraseology.

In the two preceding verses, John had spoken generally of the readiness of God to grant the petitions offered by Christians in conformity with his will. It should be remembered, too, that not a word is said, in any former or subsequent part of the treatise, respecting *bodily diseases.* The grand topic of the writer is purity of faith—both speculative and practical—in the gospel. All expositors admit that the eighteenth verse has this reference. Why then should it be imagined that, in the passage before us, there is a sudden transition to another and very different theme?

There is a considerable opposition to the apostle's language in Dr. Benson's paraphrase and reasoning: "if a man," says John, "*see* (ιδη) his brother sin a sin which is not unto

death, he shall ask, &c. Now to *see* the commission of this sin, is to know it *personally*, and on the evidence of sense. But the learned commentator affixes a new and inadmissible signification to this word, *see*. For he glosses the clause thus: "if a Christian, *by an impulse of the spirit*, perceives that any Christian brother has sinned such a sin, &c." No doubt, there is a reading* which, could it be established, might give plausibility to this interpretation: the word however to which I allude, is not even noticed by Dr. Benson, and, in truth, is undeserving of regard. It remains therefore for those who adopt the opinion of this critic to shew by what process the verb employed in the text can be made to denote *an impulse of the spirit*. The excellent writer, contrary to his practice, has contented himself here with an assumption. It is an assumption, too, by which we are far from being aided in discovering the import of the terms *a sin not unto death* and *a sin unto death*. If we take this author as our guide, a fresh perplexity occurs to us, in the midst of our investigation. We are desirous of exploring the respective senses of the phrases which I have just transcribed: and yet our attention must be diverted to an unusual and arbitrary comment on a verb of very familiar occurrence! Whether *a sin not unto death*, could be known, or not be known, any other way than by a Divine impulse, or immediate revelation, is an inquiry the issue of which depends on our previously ascertaining the *nature* of that sin. However, besides the extreme difficulty, if I may not call it the impossibility, of reconciling Dr. Benson's gloss on the term *see* with the principles of sound criticism, his hypothesis renders it necessary for us to suppose that the prayers of which the apostle speaks were not to be offered without "a prophetic impulse." Does John, let me ask, thus qualify and restrict his assurance? No: he simply says, "If any man *see* his brother sin a sin which is not unto death, *he shall ask*, and shall obtain life for him." This passage contains at once a command and a promise. Here the future tense is manifestly equivalent with the imperative mood. But if the obligation to present the prayer was so essentially connected with "an impulse of the spirit" that the petitioner could not otherwise be satisfied of the propriety or success of his request, both the command and the promise must have been superfluous.

It is conceded that "Almighty God did sometimes see proper to punish" offenders among the first Christians "in a very remarkable manner, by sending upon them some bodily disorder; and, in the case of great crimes, even death itself." In 1 Cor. xi. 29, 30, and in other passages of the New Testament we have examples of the fact. *To deliver over unto Satan* an unworthy member of the church (1 Tim. i. 20), was simply to excommunicate him; to cast him out of the family of Christ into *his own place*, the world. As to *the prayer of faith* spoken of in James v. 14, 15, there is not the least evidence that the malady to be cured by it was the immediate effect and punishment of sin: for the words of the apostle concerning the diseased person are, "IF he have committed sins, they shall be forgiven him."

Dr. Benson takes for granted that "a sin which brought on a disease ending in death was called *a sin unto death*." But he has not produced a single authority in behalf of this exposition. I am aware of it's being a current opinion that *the healing of bodily disorders* and *the forgiveness of sins* are frequently represented in the New Testament as one and the same act. It is an opinion in which I cannot acquiesce. A supposed illustration and proof of it, have been found in Matt. ix. 5, 6. On curing "the sick of the palsy," our Lord said to him, "Take courage, son; thy sins are forgiven thee." But why should we imagine that the language of Jesus was æniginatical? Had he not literally a delegated "power on earth to forgive sins?" Did not he even communicate this power to his apostles? "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained," John xx. 23. This text must govern our interpretation of other passages containing the same phraseology. Forbearing to inquire, how far this power of *forgiving sins* extended, it, plainly, was not synonymous with the power of *healing diseases*; which prerogative had already been conferred on

* εἰδῇ. Griesbach, in loc.

our Lord's immediate attendants, Matt. x. 8. The correct paraphrase therefore of the words, "thy sins are forgiven thee," is, 'Perceiving that thou art qualified for becoming a member of my spiritual kingdom, I assure thee of the pardon of thy offences, on repentance: and, in testimony of my being authorized to grant it, I work a miracle of healing on thy body.' Jesus, agreeably to his character and practice, first asserts a claim, and then makes it good by an act which no man could have performed had not God been with him.

It is remarkable that in John xi. 4, we have a phrase which, it may fairly be conceived, the apostle would have used had he been speaking here of a bodily disease: "when Jesus heard [that Lazarus was sick], he said, This SICKNESS is *not unto death*." The beloved disciple, we perceive, employs very different language, and treats of a SIN not unto death. Am not I entitled to conclude that the difference of expression arises from a corresponding difference of subject?

II. On these grounds I dissent from Dr. Benson's explanation of the *sin not unto death, &c.* From that which is proposed by the editors of the "Improved Version, &c." I must likewise withhold my humble suffrage.

"Sin and disease," they observe in their note, "were considered as so inseparably connected, according to the Jewish philosophy, that, perhaps, the apostle might mean nothing more by the advice which he here gives, than to recommend prayer for the sick when the disease was curable, and to dissuade from unbecoming importunity where the malady was evidently incurable, and fatal. See John ix. 2. 34. Matt. ix. 1—8. See Dr. Priestley in loc."

This interpretation is so far distinct from Dr. Benson's that it does not proceed on the hypothesis of a *supernatural* infliction of disease being the case treated of by John: in other respects the two expositions are nearly identical, and lie open to the same objections. Justice indeed to *the Editors, &c.* requires me to observe that they propose their explanation as *conjectural*, and do little more than repeat the sentiment of Dr. Priestley; which he has not supported, however, by any reasoning or quotation.

If the object of the apostle was simply "to recommend prayer for the sick, &c." it seems reasonable to believe that he would have expressed himself in the phraseology of James on the same topic, and on a similar occasion. V. 15, &c. Concerning the passages to which *the Editors, &c.* refer their readers, it is obvious to remark that not one of them is pertinent to the end for which they are produced; at furthest, they evince no identity of language on the subjects of disease and sin, but merely indicate the existence of an erroneous opinion respecting them among the Jews; an error which our Lord discountenanced, instead of adopting. The irrelevancy of Matt. ix. 1—8 to the hypothesis on which we are animadverting, I have pointed out. Whether John ix. 34, mean any thing more than that the individual addressed was born of sinful parents, and in a degraded rank, is at best doubtful: the just explanation of it, appears to be afforded by Ps. li. 5, compared with John vii. 49. Even as to the remaining text, John ix. 2; though the question of the disciples be framed on an erroneous tenet of "the Jewish philosophy," it rather proves that they assumed a *connection* between *sin* and certain states of the human body than that their current phraseology was founded on an imagined *inseparable* relation between disease and sin: they speak of the man before them as being destitute of one of the senses, not as afflicted with *sickness*. I think, with deference, that *the Editors, &c.* have laid down too general a proposition. That the Jews admitted an *universally inseparable* connection between sin and disease, and that their usual language to denote the want of sight or of health was in conformity with this opinion—these points are not yet established. Both positions must be supported by satisfactory evidence before the interpretation here offered by *the Editors, &c.* is acknowledged as correct.

III. J. G. Rosenmüller would detach this passage from the rest of the chapter: and he takes the *sin unto death* to be "a capital offence against the laws of society:" *Mihi αμαρτια προς θανατον videtur esse* crimen capitale *quodvis. Pro eo, qui tale crimen commiserit, non vult apostolus intercessiones fieri apud magistratus, quibus jus*

vitæ et necis competebat; ne pagani in suspicionem adducerentur, talia crimina apud Christianos parvi fieri. According to this commentator, John dissuades his Christian brethren from interceding with the magistrate in behalf of any individual of their number who has committed a crime of so high a degree: and the apostle's motive in suggesting the caution is to prevent the heathens from supposing that the disciples of Jesus deemed lightly of such offences. On the same principle, Rosenmüller, of course, explains the *sin not unto death—videtur esse levior culpa transgressione legis alicujus civilis contracta, quam, a Christiano admissam facile ita exaggerare poterant magistratus pagani, ut supplicii reum pronuntiarent eum, qui mitiori pœna affectus dimitti potuisset. Pro ejusmodi peccatore deprecari poterat frater Christianus, ut vita ei donaretur.* If a professor of the gospel were convicted of a crime far less heinous than any of the class just adverted to, for *him* his fellow-believers might petition the judge, and implore that life the forfeiture of which might too easily be decreed by the prejudices, suspicions and jealousies of a heathen magistrate.

This is very ingenious, but, like the preceding interpretations, has no countenance from the apostle's context. Rosenmüller acknowledges indeed that the basis of the exposition is hypothetical: *hæc mea est* CONJECTURA. In proof of it's having no solidity, let us compare together the fourteenth, the fifteenth and the sixteenth verses.

14.—"this is the confidence that we have in him [in God. See Benson in loc. and 1 John iii. 21.], that if we *ask* [αιτωμεθα] any thing according to his will, he heareth us. 15. And if we know that he hear us whatsoever we *ask* [ὁ αν αιτωμεθα], we know that we have the petitions [τα αιτηματα] that we desired [or *asked*, α ητηκαμεν] of him. 16. If any man see his brother sin a sin which is not unto death, he shall ask [αἰησει]; and he [God] shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray [ερωτησῃ] for it."

If any person be inclined to place a stress on a supposed difference between the verbs αιτεω and ερωταω, let him consider that in John xvii. 9, the latter is used, as in numerous other passages, for *prayer to God*: εγω περι αυτῶν ερωτῶ, κ. τ. λ. "I *pray* for them, &c." Now in the fourteenth and fifteenth verses of the fifth chapter of the first of John's Epistles, *prayer to God* is confessedly spoken of: how perfectly incongruous therefore is the interpretation which, in ver. 16, assigns to the words αἰησει and ερωτησῃ the sense of *intercession with the civil magistrate.* This single objection would seem decisive against Rosenmüller's exposition.

IV. Though I can scarcely hope to be successful where so accurate a critic has failed, I am not discouraged however from making the attempt: in his own language, and with the diffidence which becomes me, I say, "Si quis rectius quid docuerit, ego ei libenter adstipulabor:" my object is to elicit truth, by inducing more diligent and skilful labourers than myself in the field of sacred criticism to favour me with their assistance.

The *sin unto death* I take to be *apostacy from the Christian doctrine*, such apostacy as the writer to the Hebrews describes in vi. 4, &c.: consequently, *the sin not unto death* is *guilt of an inferior degree and kind.* By *death* I understand, in both cases, the *second* death, or *the future punishment which awaits impenitence.*

In the former part of this interpretation I have the pleasure of finding myself confirmed by the opinion of Archbishop Newcome (note in loc.), who thus paraphrases the words *a sin unto death* "aggravated apostacy, blasphemy against the holy spirit." For what remains of my exposition I have not, it is true, the advantage of the same great authority. Yet whoever considers that, in Scriptural phraseology, *death* often signifies *condemnation to severe and final punishment*, as in John v. 24, 1 John iii. 14, may without difficulty receive it under this sense in the verses before us. The whole passage will then appear to be consistent with itself, with the apostle's subject and style, and with the spirit and the truths of the Christian revelation.

N.

SIR, *Feb. 6th*, 1817.

A WISH having been expressed in the last Number of the Repository (p. 43), by the Reviewer of Dr. Horsley's posthumous work, that some of your readers would communicate a translation of the 101st Psalm, I beg leave to trouble you with the following, which lays claim to your attention only in case no other should be offered.

PAMPHILUS.

PSALM CI.

THIS Psalm is generally ascribed to David, and there is no reason to doubt his being the writer of it. It was most probably composed soon after the tribes of Israel had submitted to him, and he was universally acknowledged king. He speaks in the concluding verse of *the city of Jehovah*, or *Jerusalem*; but it appears from 2 Sam. v. that he did not gain possession of that city till all the tribes had joined in allegiance to him. In this Psalm he solemnly professes his determination to govern his family with strictness and integrity; to suffer no evil-minded persons in his court; to employ and protect the pious and the good; and to use his high authority in extirpating all the impious and the wicked.

A Psalm of David.

1. Of piety and of justice will I sing;
   To thee, O Jehovah, I will address my psalm.
2. I will instruct in the path of integrity
   The men whom thou shalt bring to me,
   I will walk with a perfect heart
   In the midst of my house.
3. I will not place before mine eyes a lawless deed;
   Transgressors I will hate,
   They shall not adhere to me.
4. The perverse of heart shall depart from me;
   A wicked person I will not acknowledge.
5. Him that secretly slandereth his neighbour I will destroy;
   Him that hath a proud look and an ambitious heart I will not endure.
6. Mine eyes shall be upon the faithful of the land,
   That they may dwell with me.
   He who walketh in the path of integrity,
   He shall minister to me.
7. He shall not dwell in my house
   Who practiseth deceit.
   He who speaketh falsehood,
   Shall not continue in my presence.
8. Every morning will I destroy
   All the wicked of the land;
   That I may cut off from the city of Jehovah
   All the workers of iniquity.

Ver. 1. "Of piety and justice, &c." i. e. "I will declare my resolution of conducting myself in my kingdom with a constant *regard to the will of God* and *the virtue* of my subjects, especially of those about my court;" or, "I will now solemnly declare how I mean to act as king towards the virtuous and the wicked, shewing [חסד] *favour* to the one, and awarding punishment [משפט] to the other.

2. To this verse the Reviewer particularly directs the attention of the translator; and it is indeed the only passage in the Psalm that presents any serious difficulty. In the authorized English version it is rendered thus: "*I will behave myself wisely in a perfect way. O when wilt thou come unto me! I will walk within my house with a perfect heart.*" And so, with only some slight variations, it is rendered in all the ancient and most of the modern versions. The variations chiefly respect the sense of אשכילה in the first clause, and the connexion and form of the second: some considering אשכילה as transitive, others intransitive; some connecting the second clause with the first, while others connect it with the third; some rendering it interrogatively, others without the interrogation. Thus the Targumist, followed by some Commentators (vide Pol. Synops.), renders the first and second clauses—"*I will cause thee to understand a perfect way, when thou shalt come to me:*" considering it as addressed by Jehovah to the king. Mudge takes the verb transitively, but refers it to David, thus: "*I will give instruction on the way of integrity; when will it come unto me?*" that is, as he observes in a note, "I will compose a maschil to teach the true conduct of life: oh, how long will it be ere I have the pleasure of enjoying it?" The Syriac is singular in rendering אשכילה by אהלך, "I will walk." Rosenmüller connects the middle with the last clause, thus, "*Quando ad me ve-*

nisi, ambulalo in cordis mei integritate, intra domum meam, i. e. quando ad me venies, visendi causâ, qualis ego sim, et quo loco sint mea, reperias me integrum et inculpatum, &c." Dr. Geddes observes (but not quite correctly) that this is the common rendering. The late French version, in a paraphrastic manner, not unusual, renders the first parts of the verse—" Jé tacherai de connoitre la voie la plus droite: *quand m'aideras-tu dans ce dessein?* But all these and many more that might be cited, appear to me to mistake the meaning of the term מתי. If disregarding the ancient versions and the masoretic punctuation, we consider it as a noun and not a conjunction; if we further supply the common ellipsis of אשר, and take אשכילה in a transitive sense, the whole verse becomes plain and intelligible, and perfectly suitable to the context. Mr. Street, so far as I know, was the first to understand it in this manner: his version is,

" I will instruct in the path of virtue
The men thou shalt place under me."

Geddes has followed him, but not without a characteristic variation. He renders the verse,

" In the paths of innocence I will instruct
All those whom to me thou shalt subject,"

in violation, as in too many other instances, of good taste and melody. The sense here given to השכיל is that which it bears in many other places. מתי occurs in the sense of *men* at least twenty times. But I anticipate an objection, that מתי ought to be in an *absolute* and not a *constructed* form. But perhaps the following canon of Glassius may obviate the difficulty.—" Nomen absolutæ seu integræ formæ quandoque pro constructo ponitur; *et vice versa.*" He has subjoined several instances and referred to Buxtorf for more; and though all the instances cited may not be satisfactory, the irregularity is sufficiently common to sanction the proposed translation of this verse, especially as it appears to be the only intelligible one, and that which the connexion requires. As for תבוא, as Mr. Street observes, " a great number of copies have תבא; and perhaps תביא may be the right reading; but תבא is used for תביא. Exod. xv. 17." By the phrase, " the men whom thou shalt bring to me," the Psalmist must be understood to mean " those whom Jehovah should appoint to be near his person, his courtiers and counsellors. מתי סודו the men of his divan." See Job xix. 19.

3. " I will not set before my eyes a lawless deed." דבר בליעל. בני בליעל or איש בליעל are not uncommon phrases; but דבר בליעל occurs only here and in Ps. xli. 9. In the Sep. it is rendered here *πραγμα παρανομον*, in the Vulg. *rem injustam*, and it is generally thought to signify any *unlawful practice.* " I will not place before me any wicked action as a thing to be imitated," or, " I will never give the least countenance and encouragement to such an action." Mudge translates it " *any cursed thing,*" and observes, " He" (the Psalmist) " begins with his intention to persevere in the true religion. A thing of Belial, as I have observed elsewhere (viz. Ps. xli. 9.), answers to what we mean by a *cursed, devilish* thing; an idol, to which he opposes the sincerity of his heart; none of the guilt of it should stick upon him."

Ib. " Transgressors I will hate." עשה סטים שנאתי. For סטים (which occurs no where else) 38 MSS. read שטים; and according to the Syr. עשה, may be read עשה; which the Sep. and the Vulg. have understood in the plural. Sep. *ποιουνλας παραβασεις*: Vulg. " *facientes prævaricationes.*" Dimock, who adopts Mudge's rendering of the preceding clause, observes that the last part may be explanatory of the former: " I will not set an idol before mine eyes; *that which maketh, or causeth revolters* (viz. an idol), I hate." Which is certainly plausible, and must, perhaps, be adopted, if שטים according to Houbigant, and in conformity with the usage of the term in every other case, must be considered as denoting *persons*, not *things.* Rosenmüller, after Le Clerc (to whom, in general, he is more indebted than is, I suppose, commonly known), renders the whole verse thus: " Non ponam ante oculos meos rem et factum malum; facere declinantium odi:" and on the last clause observes: " *Facere*, infinitivus nominascens, ut apud Latinos; *scire tuum nihil est.*" The translation adopted

above, is supported by the ancient and many modern versions. What Dr. Horsley would have made of this passage, had he taken this Psalm in hand, may perhaps be conjectured from his version of Hos. v. 2, the only other place in which the noun שטים occurs. "And the *prickers* have made a deep slaughter, &c." His notes in justification of this strange rendering are amusing, but too long to be transcribed.

5. "an ambitious heart," רחב לבב "*latum corde*, i. e. insolentem et ambitiosum, neque ullis modestiæ finibus et præscripto contentum."—Rosenm. Dr. Chandler renders it "*an arrogant heart*," but Mudge prefers the version of the Sep. απλησ-ῳ καρδια, "insatiably covetous," a sense which the term would undoubtedly bear, denoting a character, as he says, "as much to be avoided by a good prince as the proud."

Ib. "I will not endure." לא אוכל The infin. לשאת being understood. The full phrase occurs in Jer. xliv. 22, Prov. xxx. 21, but the abbreviated one, as here, in Isa. i. 13. The Sep. has τουτῳ ου συνησ-ιον, followed by Vulg. Syr. Arab. and Æthiop. "*I will not eat with him.*" This, as Geddes observes, is no improbable reading, but the other is to be preferred.

6. "dwell with me," i. e. as my ministers and counsellors.

8. "Every morning," לבקרים alluding most probably to the time when justice was usually administered. See 2 Sam. xv. 2. Street, without any authority, reads לבקר and renders it "*with nice examination.*" Others take it metaphorically, for *immediately, without delay, assiduously*, &c. &c.

Ib. "all the wicked," i. e. all who shall be convicted whenever I sit in judgment. Some, as Geddes, think that the term כל is to be taken in a restricted sense, to signify *some.*

The reflections which Dr. Chandler makes on this Psalm (Life of David, Vol. II. p. 20.) are so excellent, that I hope I may venture to add them here.

"This Psalm," he observes, "affords an admirable lesson for princes, to direct themselves in the administration of their affairs in private and public life. They should be the patrons of religion and virtue, and encourage them by their own example and practice. Those of their household, their servants, ministers, and particularly their favourites and friends, should be of unblameable characters, and, if possible, eminent for every thing that is excellent and praiseworthy. Subtle and fraudulent men, backbiters and slanderers, and private informers against others, they should detest, and shew the utmost marks of displeasure to them. They should maintain the honour of the laws, and impartially punish all transgressors against them; and instead of indulging to ease, and being engrossed and dissipated by pleasure and amusements, they should consecrate a just portion of their time to the public service, and promoting the real happiness of their people. Thus they will be indeed truly *patriot kings*, honoured of God, and esteemed and beloved of men."

POETRY.

THE GRAVE.

(From the German.)

Dreamless is the pilgrim's sleep,
Lulled on nature's peaceful breast;
There no wearied spirits weep,
All is slumber, silence, rest:
Sweet and soft that pillow—there
Dew-drops fall—but falls no tear.

Sober-clad forgetfulness
Hovers o'er the pilgrim's tomb;
No shrill accents of distress
Interrupt the holy gloom:
In death's darksome shades unknown
Guilt's deep pang, and sorrow's groan.

There fast rolling ages quell
Storms of passion, dreams of care;
Silence and oblivion dwell
In eternal union there;—
Hearts that burn and hopes that glow,
Cold in death repose below.

Take me to thy arms, O earth!
Bind me to thy bosom fast:
Thou who first didst give me birth,
Give me sweet repose at last.
Mother earth! with flow'ry breast,
Take, O take me to thy rest!

A.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Dr. Price's Sermons on Various Subjects.*

[Concluded from p. 48.]

THE eleventh Sermon in this volume, proves that the writer of it was the strenuous and eloquent advocate of the noblest kind of freedom:

"—— there is yet a liberty, unsung
By poets, and by senators unprais'd,
Which monarchs cannot grant, nor all the pow'rs
Of earth and hell confed'rate take away."

From 2 Pet. ii. 19 ["While they promise them liberty, they themselves are the servants of corruption; &c."] Dr. Price discourses "on spiritual or inward liberty." "There is a moral slavery," says he, "which ought to be the principal object of our detestation, and consequently a moral liberty which ought to be the principal object of our attachment:" and he proposes to explain this liberty, and to shew it's importance and excellence.

He begins with observing that the conscience of a man is the man; the reflecting principle is our supreme principle. Liberty being an exemption from all such force as takes away from us the capacity of acting as we think best, it is plain that whenever any passion becomes predominant within us, or causes us to contradict our sentiments of rectitude, we lose our liberty, and fall into a state of slavery. A person governed by his appetites is most properly a slave. This is the case which Paul describes in Rom. vii. 22, 23.

"—— licentiousness in a state is attended with an infringement of liberty, and some of the greatest evils of slavery. In such a state the rights of every member are liable to perpetual invasion. Oppression and violence prevail, and a riotous mob governs instead of a wise and a good legislature. What is similar to this may be said with great propriety of that licentiousness which takes place in the mind when the passions become tumultuous and ungovernable. That is the worst force we can be under, which prevents us from doing what our duty and interest require. The like is true of self-denial. It is not the man who denies his passions in obedience to his judgment who most properly practices self-denial, but the man who does the contrary,——the man who denies his judgment in obedience to his passions. This man denies what alone is truly himself. He denies his reason."

The preacher next shews "that the account now given of moral liberty" implies no inconsistency between it and natural liberty: for the most perfect moral liberty takes place where there is the strongest attachment to rectitude, and the least capacity of deviating from it; and where therefore there is the least degree of that indifference in which some have said that natural liberty consists. "Natural liberty, however," adds Dr. Price, "by no means signifies an indifference of will with respect to the way in which we shall act, but merely the power of self-determination, and it is alike common to all agents as such, and incapable of any variety of degrees. The greatest certainty of acting in one way in consequence of the influence of motives, can never clash with it."

We are little inclined to engage at present in a metaphysical discussion; though we confess that we cannot subscribe to all the statements and reasonings of our author on this part of his subject. He afterwards says, "this is a speculation that may be too abstruse for this discourse:" and here we agree with him in opinion.

Dr. John Jebb's definitions of natural and moral liberty, appear to us at once concise and accurate: we lay them before our readers—

"The natural liberty of man consists in having a will to act,* and an exemption from all restraints, arising from defects in the instrument of action, such as in hands, feet, from palsies, &c. as well as from the restraints arising from natural external circumstances."

"Moral liberty, when I have the will to act, and am not restrained by the prevalence of bad habits, which prevent that state of mind from being followed by actions or muscular motions. In this sense,

* See the definition of "will" in Hartley. Vol. I. [of the original edition] p. 3 and 371.

every vicious man is really, and without a figure, a slave."†

The "analogy between civil and moral liberty," is finely pointed out, by Dr. Price, in this discourse. He then recommends the latter from a consideration of the honor which it implies, and of the advantages and blessings which it insures. We copy some of the concluding sentences of the animated preacher's exhortation:

"In every sense of the word, liberty is one of the first and most essential blessings. We are all in this country justly zealous for civil liberty. Would to God we were all free in the best sense! That civil liberty which we so passionately admire has nothing valuable in it compared with the liberty which I have been explaining. To this then let us apply our warmest zeal. He who is conscious of wanting this, should be ashamed of pretending any zeal for the other."

"I am exhorting you, fellow-Christians, to be free. You may say that you are *Britons*, and therefore in possession of freedom. But the proper reply is that made by our Saviour to the Jews, *he that committeth sin, is the servant of sin.*"

Of the twelfth sermon the text is Isaiah l. 10, "Who is among you that feareth the Lord, &c." and the subject, "Trust in God, the best support of the righteous under afflictions." In the words from which he discourses Dr. P. considers three things: "1st, the circumstances they describe, *walking in darkness, and seeing no light.* 2d, the very important truth, that in such circumstances our best relief is *trusting in the name of the Lord, and staying ourselves upon God*; and 3rd, this further truth, that the relief derived from hence can be enjoyed only *by those that fear the Lord.*"

The words "walking in darkness, and having no light," are properly applicable only to circumstances of the deepest distress. In such a situation we should consider that the Deity is always intimately present with us, that he stands in the nearest relation to us, that he is almighty, all-wise, and all-benevolent: and hence we shall obtain relief. The exhortation however in the text, is addressed only to the pious and obedient: it is in *well-doing* that we are commanded to commit our souls to God.

† Works, Vol. II. 146, 147.

This discourse contains a very energetic and beautiful summary of those arguments for the goodness of God which Dr. Price advanced in a volume of sermons published during his life. We have been particularly impressed by the following passage:

"My feelings have been sometimes so shocked when I have seen a fellow creature groaning under distress, that I have been ready to cry out in my haste, 'how is it possible that such sufferings should be consistent with the goodness of the Deity?' But I have soon corrected myself by considering, whence did I receive these feelings? Can I be more compassionate than the Being who gave me compassion? Were he malevolent, would he have made me to detest malevolence? Is it credible that he should have planted within me principles which render his own character shocking to me?"

In No. XIII. Dr. P. represents "The nature of true righteousness," and prefixes the memorable text, Matt. xxv. 46, "And these shall go away into everlasting punishment, but the righteous into life eternal." In explaining these words, he says,

"By everlasting punishment here is plainly meant the same that is elsewhere called everlasting destruction and the second death, or the same with what our Lord means, when in other places he speaks of *burning up the chaff with unquenchable fire*, and *throwing the tares into a furnace of fire, where is weeping and gnashing of teeth.* It would be extremely absurd to understand such phrases in a sense strictly literal. They can mean no more than a miserable extermination, like that of chaff or tares when thrown into an inextinguishable fire which consumes them. On the contrary, by everlasting life in my text is plainly meant *preservation*, in opposition to *extermination*,—an everlasting existence in opposition to everlasting destruction,—a blessed immortality in opposition to a second death."

We have made this extract, that our readers might further judge of Dr. Price's opinion concerning the nature and duration of future punishment: they will consider how far his exposition of his text is correct; and some of them perhaps will concur in our doubts whether the passages referred to, Matt. iii. 12 (which, by the way, is the language of John the Baptist, and not of our Lord), xiii. 30. 42, are

parallel places—the former, we conceive, relates solely to the destruction of the Jewish state.

This preacher insists "on the four following particulars as necessary to entitle us to the denomination and character of righteous men. 1st, The establishment within us of good principles, and acting from them. 2d, The superior efficacy of such principles within us to the efficacy of all other principles. 3rd, The manifestation of their superiority by avoiding all habitual guilt and practising all known duties: and 4th, a constant endeavour to grow better." On these important points he enlarges with his usual excellence.

Two sermons, the fourteenth and fifteenth, follow "on the evil of sin;" the text being Prov. xiv. 9, *Fools make a mock at sin.* Here sin is represented as a transgression of the eternal laws of truth and righteousness, as contrary to the order and constitution of the world, and to every person's private judgment and conviction as well as to the will of the Deity. Such is sin in it's *nature:* and it's *consequences* are most pernicious. It pollutes and injures our minds; it renders human life miserable, and fills it with groans and lamentations. All that we now see of it's effects, is but the beginning of the wretchedness annexed to it. The complete infliction of it's assigned punishment, is reserved for another world. It is a very natural inquiry, *whence came this evil? why is it permitted?* In an extensive and complicated plan, contrived by Infinite Wisdom, there must be many things that the reason of man cannot explain or account for. Yet there are several considerations which may help to relieve our perplexity. The creation of free agents, that is, of beings endued with active and self-directing powers, is absolutely necessary to the production of the greatest happiness; such powers being the foundation of all virtue and merit. Now moral agency implies, in the very notion of it, a capacity of acting wrong as well as right. By not granting such powers, or by restraining the exercise of them, evil might have been excluded: but in this way would have been excluded also all that is most honourable and worthy in the creation. Further; a state from which moral evil is banished, or where it's existence is rendered impossible, cannot be a state of trial and discipline. Add to this that the ends of goodness required the creation of the lower not less than of the higher orders of creatures. Somewhere or other in the scale of existence there must be introduced such a being as man.

This "perplexed and difficult" discussion our author closes by exhorting his hearers to remember that evil is permitted only for a time. He then observes that the account which he has given of sin recommends to our approbation and belief the Scripture history, serves to prevent or remove our surprise [*astonishment*] at the severity of the future punishment threatened to it, demands our gratitude to God for the hope he has given us in the gospel of it's being pardoned, and shews the presumption of those persons who imagine they can atone for it, and deliver themselves from it's consequences, by the tricks of superstition. It therefore becomes us to reflect what reason we have for sorrow that we have ever practised this evil; although no sincere penitent ought to give way to despondence.

"The eternal and eternally improving happiness of the righteous in a future state," forms the topic of the sixteenth and seventeenth discourses: and the preacher's text is 1 John ii. 25, "And this is the promise that he hath promised, even eternal life." First, the credibility of the promise is considered — then the circumstance that the future life is to be an existence always improving.

Under the former of these heads, Dr. P. argues from the nature of the human soul. "It is," says he, "a simple and indivisible substance," and therefore as such incorruptible. On this idea he enlarges through four pages. Surely it is too metaphysical for the basis of any reasoning on a subject so infinitely momentous! We cannot admit the premises, and still less can we accede to the conclusion. The human soul, be it what it may, is the work of Omnipotence: it's duration must accordingly depend on the will and energy of the Creator. It cannot be *naturally* incorruptible and immortal. What Almighty power has made Almighty power can destroy. The utmost which, even on this writer's own principles, can be proved from the nature, real or supposed, of

the soul, is that it admits, not that it will enjoy, an eternity of being.

—"it must occur," Dr. P. supposes, "to every one, that if indeed this imperfect and mortal state is to be succeeded by another, it will be a more perfect state, and particularly a state of immortality." Yet how unspeakably wide is the interval between time and eternity, between imperfection and what is absolutely perfect!

He afterwards remarks that

"Nothing is too much to be expected from Infinite Goodness."

To which position we readily subscribe. Is it true however that unassisted nature and reason prove the *infinity* of this attribute? are not our best ideas of it derived from revelation?

With the highest respect for Dr. Price's memory, we are of opinion that he dwells too long "on reasonings which, though" he thinks them "probable, are undecisive, and cannot give the full conviction we wish for." Of the evidence arising from the assurances of the Christian revelation he justly pronounces that it "is plain and direct, and fitted to produce the strongest satisfaction."

"If truly righteous, we are through the Redeemer of mankind to burst the bands of death at the last day, and to recover the exercise of our present powers. We are to enter upon a new state of being, where mortality shall be swallowed up of life, and the hand of death shall never reach us—where our happiness shall continue always undiminished, and our existence be commensurate with that of the everlasting Deity. Is not this indeed too vast a hope? What! to survive the sun and stars! to live for ever!—to exist in bliss beyond all the limits of time, and after being happy for myriads and myriads of ages to be no nearer to an end of our happiness than at the first moment when it begun? Can this be possible? Fellow Christians, it *is* possible. The arguments I have offered prove it to be more than possible. They prove it to be *probable*, nay *certain*, if the gospel is true."

To the inquiry, "after millions of ages have been spent, shall we not find employment wanting for our faculties, and the funds of happiness be exhausted?" The preacher well replies, "that there is in the works and perfections of God, and in infinite truth an inexhaustible fund of employment for our facultics. If the curiosity of a reasonable soul is boundless, there is likewise a boundless variety of objects to gratify it." The works of God, are, probably, unlimited in extent. An existence *eternally improving*, is to be the portion of the righteous. Such is the nature of an intelligent mind that it can never reach a point of perfection beyond which it is incapable of going. On the improveableness of our natures Dr. Price enlarges with great comprehension of thought and fervour of expression; though some of his readers may perhaps imagine that he attributes too much to the natural capacities of "spiritual essences." From his speculations and reasonings he infers the credibility of a future life; the wisdom of God in making our existence progressive, and one part of it a preparation for another; the dignity of man; our obligations to the Divine Goodness for blessing us with existence; the importance of our attaining a just superiority to this world; and the dreadful state of those who come short of the happiness which has been described. Of "the wicked" our author says that, "like a plant crushed in the seed," they "are to be lost and undone."

"Nothing can well set the evil of sin in a stronger light than this. What ruins an immortal nature,—What blasts an existence that would otherwise have been eternally improving, and thus deprives it of infinite happiness, may indeed with the strictest propriety be said to be an infinite evil."

In the eighteenth sermon, from 1 Cor. x. 31, "Whether therefore ye eat or drink, &c.," we are addressed "on the duty of giving glory to God." This duty is explained, and the obligations to it are enforced.

The glory of God is a phrase which has been sadly misunderstood and misapplied. It cannot mean the absolute sovereignty of the Deity, but must have relation chiefly to his moral excellencies. His innate glory and dignity, as possessed of every possible perfection, cannot be affected by any thing that any being can do. But his glory as the governor and lawgiver of intelligent creatures, is in some measure dependent on their conduct. As far as his subjects think meanly of him; as far as they are rebellious or disaffected; and anarchy and misery prevail among them, so far he is dis-

honoured, and his government wants it's proper glory. In order then to glorify God, it is necessary that we entertain worthy and honourable apprehensions of him, that we express these sentiments by suitable acts, and particularly by the discharge of all the duties of private worship, that we pay a just regard to all his institutions, that we endeavour to lead others to glorify him, and that we exercise devout gratitude, obedience and trust. Thus to glorify God, is the sublimest of all ends. He has a right to our best services, and gratitude should bind us to honour him by benefiting our fellow-creatures. Jesus, our great exemplar, has been the means of contributing in the highest degree to the glory of God; and those who glorify their Maker he will glorify.

Dr. Price discourses "on the duty of imitating God" in the nineteenth sermon. His text, Matt. v. 48, "Be ye therefore perfect, &c." is explained (as the preacher might have remarked) by the parallel passage in Luke vi. 36, and does not enjoin a visionary, impracticable attempt.

We imitate the Deity, when, like his, our wills are directed by truth and righteousness, when we strive to do all the good in our power, and are placable and forgiving. And it is reasonable that the same moral distinctions which are a rule to God, should be a rule likewise to us. To imitate him, is our dignity not less than our duty. It is also our happiness. If religion be considered as the imitation of the Supreme Being, it's foundations are securely laid, and it's evidence is strong. No doubt can be entertained of it's being both a spiritual and a rational service: and to form just notions of God, is manifestly of the first importance.

This is a sermon of much value; whatever be thought of those views of *the foundation of morals* which one part of it unfolds.

The twentieth and last sermon, is, "on the future inheritance of the righteous," from Rev. xxi. 7. "He that overcometh, shall inherit all things," or, says Dr. Price, 'all these things,' "that is, all the happiness just described." The character here mentioned, is first considered, and, secondly, the reward and blessedness annexed to it.

He who overcometh; acts under the influence of a love to truth and righteousness——from the desire of maintaining the order of his mind,—from a sense of duty to the Governor of the world,—from a regard to his own happiness, and the hope of heavenly assistance. Many are the enemies whom he encounters, and the difficulties which he surmounts:

"they have commonly been arranged under the three heads of the world,—the flesh—and the devil; but they may with more propriety be comprehended under the two first of these heads, the devil certainly having no other power over us than is implied in the temptations of the world, and the lusts of our own hearts."

Such an one as is now represented, *perseveres* in his successful conflict, till death sets him free. And, in consequence, he possesses that moral excellence which is the highest honour and dignity of a reasonable being: he acquires the approbation of the Deity —his *inheritance* is that of a kingdom which cannot be moved; and he stands in the relation of a son to that Being who has all the wealth of nature at his disposal, and he may expect that nature will be made to furnish it's richest stores to bless him.

We have experienced high satisfaction in reviewing these discourses of a man on whose public instructions we were accustomed to attend during a part of our early lives, and whose simplicity, fervour and talents we warmly admired from the moment we became acquainted with his preaching and his writings. To the editor we respectfully offer our acknowledgments for bringing this volume before the world: happy shall we be if the sale of it encourage him to prepare a second; to consist, we would humbly recommend, of sermons less similar to each other, in point of subject, reasoning and thought, than the compositions which have now passed under our notice. Discourses, from Dr. Price's pen, on some of our Lord's parables, and on a few of the more remarkable narratives in the Scriptures, would give variety to such a posthumous work as the present, and be exceedingly agreeable and beneficial.

Mr. Morgan observes, in the preface, that had his uncle lived to have published these sermons himself, "they would have undergone many

corrections and additions." A few trifling inaccuracies of punctuation, and, occasionally, two or three of composition, are, no doubt, visible: but we have purposely refrained from marking these minute defects, where so much substantial excellence prevails. The editor is, perhaps, too sanguine when he says, "I am not aware that any sentiment will be found which can afford matter for controversy." That Dr. Price was a controversialist, is far from being a disparagement to his memory: and, whether we agree with him in opinion or not, we look back with veneration upon his love of truth, the vigour of his intellect and the gentleness of his spirit.

ART. II.—*The Duty, Necessity and Means of striving for the Primitive Faith.* A Discourse, delivered at Kidderminister, June the 21st, 1815, before the Unitarian Tract Society, established in Birmingham, for Warwickshire and the Neighbouring Counties. By Charles Berry. 12mo. pp. 42. Belcher and Son, Birmingham; Eaton, London.

WE regret that this Sermon did not earlier fall into our hands. It is now we understand out of print; but such is the amiable spirit which it breathes and its suitableness to the state of mind of numbers of the reputed orthodox who are first beginning to inquire, that we would suggest to the respectable and growingly useful Society before whom it was delivered that they cannot do better than keep it in their catalogue by a re-print. To our readers in general the perusal of it would afford much gratification.

Mr. Berry's text is Jude 3, on contending for the faith, and his subject is ranged under the three heads, 1st, The *object* for which we are to strive, 2dly, The *reasons* why we should strive for it, and 3dly, The *means* by which we may strive for it.

These topics are discussed with great simplicity of language, but with much propriety and force of argument. In pp. 20—24, the preacher lays before his "Evangelical friends" the reasons which prevailed with him in favour of the Unitarian system.

ART. III.—*The Unity and Simple Personality of God.* A Sermon, preached at Oldbury, June 20th, 1816, before the Unitarian Tract Society, established in Birmingham, for Warwickshire and the Neighbouring Counties. By John Small. 12mo. pp. 46. Belcher and Son, Birmingham; Hunter, London.

THIS Sermon is a very able argument on the following propositions: That there is one God, the Supreme Lord and Ruler of the world, to whom worship and obedience are due, is a truth universally admitted by Christians: If it be admitted that God is one individual Being, it must of course follow that he is one individual Person: If there be three persons in the Godhead, to each of whom is attributed infinite perfection, by what means, it is reasonable to inquire, can they possibly be distinguished: There can be but one divine person, because the true description of Deity will not apply to more: And the Holy Scriptures, both of the Old and New Testament, describe the Divine Being as one individual Person.

The preacher alludes feelingly (p. 41) to his own state of mind heretofore as a Calvinist, and he concludes (p. 45) with an eloquent tribute to the memory of the late amiable and venerable *Dr Toulmin*.

ART. IV.—*A Sermon preached July 16, 1816, at Bandon, before a Meeting of some of the Members of the Presbyterian Congregations of Cork and Bandon:* By William Hincks. 12mo. pp. 22. Cork, printed.

WE have been much pleased with this Sermon, delivered in a country where religious inquiry is at a low ebb: it is a decided avowal of Unitarianism, and suggests some strong reasons why Unitarians should avow the truth. The Sermon has, we see, excited attention in Ireland: we should not be surprised if the respectable author were to be honoured with an effusion of Dr. Magee's anger in the next Supplement to his Anti-Unitarian Rhapsody.

OBITUARY.

Mrs. HESTER MILNER.

Eheu ! fugaces ————
Labuntur anni ; nec pietas moram
Rugis, et instanti senectæ
Afferet, indomitæque morti !
HOR.

How swiftly glide our flying years,
Alas ! nor piety nor tears
Can stop the fleeting day :
Deep-furrow'd wrinkles, posting age,
And death's unconquerable rage,
Are strangers to delay !

On Friday, January 24th, 1817, died at an advanced age, Mrs. HESTER MILNER, of *Cross-Street, Islington*. She was the youngest daughter of Dr. John Milner, formerly the much respected pastor of the Presbyterian congregation at Peckham, where he for many years conducted a seminary with distinguished reputation. Of his talents and erudition he gave indubitable proof, by the publication of his *Latin* and *Greek* Grammars, which are still held in estimation by the learned world. These and a few single Sermons were the whole of his writings. With this gentleman the amiable Dr. John Hawksworth, author of the *Adventurer*, lived as an assistant—as did also Dr. Oliver Goldsmith, who was much esteemed by both master and pupils for the amenity of his disposition and the benevolence of his heart. Mrs. H. Milner amused her friends with anecdotes of his genius and eccentricity. Among others she told me that upon her asking him one day what Commentator on the Scriptures he would recommend, Goldsmith, after a pause, replied, "*Common Sense* is the best interpreter of the SACRED WRITINGS !" A domestic anecdote relative to the *Milner* family, who came from Somersetshire, must not be lost. Those conversant with the History of England well know that the unfortunate Duke of Monmouth, having landed at Lyme, in 1685, was soon after proclaimed king at Taunton. His object was to preserve the civil and religious liberties of Britain from destruction, with which they were threatened under the dynasty of the Stuarts. A lady who presided over a respectable female seminary at Taunton, waited upon the Duke with *twelve* of her pupils, presenting him as the defender of Protestantism, with a handsomely bound Bible, and offering him their congratulations. The new monarch was soon defeated, and perished on the scaffold ! His followers were by means of those barbarians, Kirke and Jefferies, visited with indiscriminate vengeance. The school was dispersed and ruined. The young ladies were so frightened, that one of them, through a mere paroxysm of terror lost her life ! Mrs. H. Milner told me that her *mother's mother* was a pupil at the school, but the parents hearing of the indiscreet zeal of the conductress of the seminary, sent for their daughter a few days before, and thus providentially rescued her from the impending calamity !

Dr. Milner left behind him one son and ten daughters, so that the good old gentleman used facetiously to tell his friends that "his family was large, having *ten* daughters, and there was a *brother* for every one of them !" The son was a physician at St. Thomas's Hospital, and afterwards a practitioner of eminence at Maidstone for near half a century, where he died, much respected by the inhabitants of that town and its vicinity. The fortune which he had acquired by his profession as well as by marriage, was bequeathed to his sisters, who had lived with him, and between whom there subsisted a high degree of mutual affection. Upon the decease of the brother, the family continued to reside at Maidstone for a few years, when Mrs. Hester Milner and her only surviving sister removed to Islington. This sister dying, the subject of this memoir was the only one left of this numerous family. At Maidstone she was a member of the Presbyterian congregation under the pastoral care of the Rev. A. Harris ; and on her settlement at Islington, she attended the Rev. Nathaniel Jennings, whom she justly respected for his candour and piety. She was aware that these gentlemen were not alike in their religious creed, but she never troubled herself with speculative points, and was most commendably disposed to receive instruction from good men of every denomination.

Mrs. Milner possessed an excellent understanding, improved by a more than ordinary degree of reflection. In person, manners and acquirements, she was altogether of the old school. Her conversation was intelligent and instructive. She touched on interesting topics, and was pleased with information respecting them. With French and Italian she was well acquainted. Of *Telemachus* and of *Jerusalem Delivered* she had that relish of the original, that she could not bear any version of them, though it is acknowledged that their translators, Hawksworth and Hoole, executed their tasks with fidelity.

The writer of this article, who had the pleasure of being intimately acquainted with her, had the honour to be consulted respecting what books were best to be purchased for her winter's amusement. The Works of Lord Bacon and of Archdeacon Paley, as well as the Correspondence of Samuel Richardson and of Anna Seward, together with Fuller's Worthies of England, were procured for her by particular request. Sir Walter Raleigh's History of the World was another publication with which, notwithstanding its antiquated style, she was much pleased. The ordinary effusions of the press had no charms for her: she was edified only by works of established reputation. Nor was she (though leading a very secluded life) wholly devoid of curiosity. By special desire I accompanied her to Westminster Abbey, and a visit was meditated to Bunhill Fields. She held in veneration the illustrious dead—whose names were emblazoned by their genius, their patriotism, or their piety.

The deceased had a talent for poetical composition, and exercised it on tender and elegiac subjects. Some lines on a snow-drop, and also on that domestic little bird a robin, who had visited her house for several successive winters, were, on account of their delicacy, much admired. Stanzas likewise on the death of a favourite sister evinced the sensibilities of her heart. She had many manuscripts both in prose and poetry. Once indeed she furnished me with an article translated from the French for insertion in a periodical publication, and her friends have her translations of some of *Petrarch's Sonnets* in their possession.

Her opinions on almost every subject were marked by singularity. With difficulty she submitted to any medical prescription but what she thought her *brother* the physician had sanctioned, nor admitted in theology any sentiment or practice, but what she imagined her *Father* the divine had adopted. Observing one day at my house the beautiful engraving of *the resurrection of a pious family*, she exclaimed, after minutely noticing it, "I do not like that picture—there is the *old man* with his grey hairs and wrinkles; I have no ideas we shall rise with any of the deformities of age at the resurrection."

A cold brought on an illness which terminated her quiet and peaceful life. She was not even one day confined to her chamber, though her indisposition was severe. Medical assistance however skilful came too late to prove of any avail. She was found dead in her bed, the clothes unruffled—her features not in the least distorted, and with every appearance of tranquil dissolution. *She had slept the sleep of death!* The very day before, she lamented to a female friend, that having gone thus far through the winter—this calamity should *now* befall her. But "the inevitable hour" which awaits every son and daughter of Adam had arrived. Not even patriarchal longevity exempts from the ravages of the last foe. *Methuselah lived nine hundred and sixty nine years*, and HE DIED.

Her property, which was very considerable, was devised in a well-written will of her own composition, to relatives, friends and charitable institutions. She bequeathed handsome sums to those excellent establishments—*the Orphan School City Road, the Presbyterian Fund*, and *the Fund for relieving the Widows of Protestant Dissenting Ministers*. Nor has she forgotten two faithful female servants, who, liberally remunerated, are made comfortable during the remainder of their lives. Indeed her legacies have been numerous and liberal: and the writer must in justice add, that on the only two occasions he ever applied in behalf of the sacred cause of charity—the one the case of the *French Protestants*, the other an instance of *individual distress*, she gave to an extent that does honour to her memory.

Her remains were deposited in Maidstone church, along with those of "her dear brother and sisters," as she usually termed them, most of whom were like herself remarkable for longevity.

And now the insatiable grave hath closed upon them all, and will in like manner engulph the successive generations of mankind.

"But know that thou must render up thy dead,
And with high interest too! they are not thine,
But only in thy keeping for a season,
Till the great promis'd day of *restitution*,
When loud diffusive sound from brazen trump
Of strong-lung'd cherub shall alarm thy captives,
And rouse the long long sleepers into life,
Day-light and liberty!"

Thus though disease and accident may spare the children of men for a long series of years, approaching even to the revolution of a century, yet old age lurks behind, and, without respect of persons, bows down the human frame tottering and trembling into its original dust. Let not however this venerable period, the natural and uncorrupted wish of every rational being, be deprecated or despised. "To the intelligent and virtuous (says Dr. Percival), old age presents a scene of

tranquil enjoyments, of obedient appetites, of well-regulated affections, of maturity in knowledge, and calm preparation for immortality. In this serene and dignified state, placed as it were on the confines of *two* worlds, the mind of a *good man* reviews what is past with the complacency of a good conscience, looks forward with humble confidence in the mercy of God, and with devout aspiration to his eternal and ever-increasing favour!" *The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away. So teach us to number our days, that we may apply our hearts unto* the acquisition of substantial *wisdom*.

J. EVANS.

Islington, Feb. 18, 1817.

Died on the 25th day of January, THOMAS COMPTON, one of the Society of Friends, at his house, in *Booth Street, Spitalfields*, aged nearly 68 years, leaving a disconsolate widow (an example of every conjugal and maternal virtue,) eight sons, and four daughters, to sympathize with her in affliction.

He was a valuable member of society at large, without the shadow of sectarian principles;* and a most active guardian of the poor, in whose service may be traced the more immediate cause of his dissolution.

At the soup and parish poor houses in that extensive district, he will long be remembered for his assiduity; and each surviving associate in the wide field of labour, will yield to him the merit of most watchful and unceasing exertion, even at the sacrifice of health. Domestic comfort or private business, never presented an obstacle to his impression of public duty.

After the confinement of about a week to his chamber, and the progressive decay of nature, he quietly breathed his last in entire resignation, without sigh or groan—and although no cenotaph will record his worth, it is embalmed in the hearts of his immediate descendants, and many others, who can truly adopt the language of the Psalmist,

—— "Behold the upright: for the end of that man is peace."

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* Yet was he a firm believer in the simple and sublime doctrine of the Unity and Supremacy of God the Father. See Foster's Narrative, &c. p. 851, and the review of that work, Mon. Repos. Vol. X. p. 246.

Died at *Homerton*, near *Hackney*, MARGARET ANN GLENNELL, aged 9 years and 6 months: so little advanced in life, short must be this memoir of her existence! To a heart overflowing with affection to her parents and friends, and unremitting kindness to every living creature within her reach, she united such cheerful alacrity both of body and mind as endeared her to every one who knew her: her anxiety for information and consequent progress in knowledge, made her the desired companion of many more advanced in years, whilst her fond parents indulged the delightful dream of a future expansion of intellect, forming a character, in which knowledge, benevolence and utility, would have been eminently conspicuous.

Though the taste for composition had not appeared, yet its dawn in the taste of selection was often exerted; amongst other instances of this, she had chosen from the numerous pieces in the "Original Poems," "The Address to the Violet" (Vol. II. p. 113); this she wrote out and directed as a letter to her "dear father," and placed where she was certain he would meet with it. On the first of June of the past year, it pleased the Sovereign Disposer of all events to remove her from this state of being!—those who have lost a child so justly endeared, can best feel for her afflicted parents!

"Oh, if thou hoverest round our walk,
Or under every well known tree;
We to thy fancied shade would talk,
Whilst every tear is full of thee!"

Blessed with a promise of uncommon intellectual strength, taken from the life of this world at so early an age, the hopes of her friends and parents thus untimely frustrated—yet let not her removal be adduced as an instance of premature dissolution inevitably attending the speedy unfolding of such mental powers: here there was nothing to sanction such an idea, her disorder was entirely unconnected with the head. Mankind would indeed be a tremendous abortion, if the early opening of intellect was necessarily accompanied by early death. Let us not weaken our attempts in assisting the perpetual improvement of mind, so far as our individual exertions can forward it, by so palsying a consideration—the suggestion of a despairing imagination. If the finest production of the Father of Being should only be doomed, by his parental fiat, like the meteor of a moment, to a momentary duration, the consoling idea of the perpetual improveability of mind would have in this world at least, nothing to reward its exercise but unaccomplished, though perpetual effort; nothing but a baseless calculation, and that deferred hope which

maketh the heart sick! "Were we to form our systems on the credibility of such suggestions,"* says a writer alas too deeply interesting, "who would kill the darling of his heart with knowledge? The apprehensive nature of parents must shudder at the first scintillations of common sense, and fancy death to lie in ambush behind every shew of intelligence, the grave to spring a mine under the feet of genius: the skill of education would but betray its victims into the clutches of the universal enemy; the pen of the writer would become a poisoned arrow, the voice of the teacher would only be heard to sing a dirge over the extinction of his species!"

With others who have had like cause of grief, and are resigned under such a dispensation, her parents are thankful for the time, though short, this affectionate and lamented child was allowed to comfort them with her endearing society; they look forward with ardent expectation to an improved state of being where their child will be returned to their longing arms, where disorder, physical or moral, can have no existence, and where death itself will cease to be necessary! Praises, immortal praises to the Lord and Father of nature, who, whilst he afflicts by these bereavements, allows his rational offspring such a consolation, even in such sorrows!

On the 10th December, 1816, GEORGE, the infant son of Mr. Joseph GRISBROOK, of *Tenterden*. The immediate occasion of my transmitting to you an account of the death of one so young, is to state to the Protestant Dissenters in general, and particularly to those who avow their faith in the Divine Unity, and in the proper humanity of the Lord Jesus Christ, the following circumstance. On the day of the burial, a written inquiry was sent by the vicar of the parish, in what name, in what doctrine and faith, and by whom the deceased child had been baptized. To this an answer was sent, that it was baptized by the writer of this memorial, in the usual form; or according to our Saviour's own words, Matt. xxviii. 19. The vicar sent word that this was not satisfactory; and soon after in a note, that except it had been baptized in the name, in the faith and in the doctrine of the holy and indivisible Trinity, no burial service should be read at the grave over the corpse. It was of consequence buried without the church burial service. To console the parents, a funeral address was delivered in the house: about ten days after this, the vicar sent word that he would read it in future; but positively and repeatedly denied our right to it. This led on to a correspondence with the deputies of the Protestant Dissenters, through their secretary and solicitor, Mr. Webster: the form of words used being stated, and our denomination that of *Presbyterians*, though like many other congregations, not having any connection with or acknowledging any ecclesiastical authority over us on the part of the Scotch Kirk. This was followed with letters from the committee, through their secretary, that the refusal was illegal; and that the burial service was matter of right and not of favour.

In two following instances, the burial service has been read over Unitarians; the vicar still denying our right. It was therefore judged to be necessary to insist upon it, in the case of Mr. Grisbrook's child, or that the burial service should be read at the grave. The right being now admitted, this was required merely as a public testimony of it, and took place on Friday the 14th, at half-past twelve, in the presence of a considerable number of persons of all denominations, collected to witness so unusual an event.

S. HOLDEN.

Tenterden, Feb. 19, 1817.

P. S. The above has not been sent to the Monthly Repository with an invidious intention, but as applying to a subject of an evidently public nature, interesting to Unitarians, and to all Protestant Dissenters.

On the 17th of December, at the advanced age of 81, J. MACE, Esq. of *Tenterden*, and one of the firm of the Tenterden Bank, after suffering for a long period from a cancer in his face. He was for many years in extensive practice as a surgeon and apothecary, and of high and deserved reputation in his profession; but had for some years retired from business. Active and ardent in his disposition, he ever tenderly felt for and sympathized with the afflicted; and impressed with a just sense of the importance of mental cultivation, he was ever prepared to give his support to every useful public institution. The general reading of our departed friend and brother was extensive, and his faith in the great leading principles of natural and revealed religion, established upon the firm basis of free, serious, and earnest inquiry, and full conviction. In the strict sense of the term an *Unitarian*, he took the greatest delight in those *enlightening*, *consoling* and *animating sentiments* which stand in connexion with, and flow from the *unrivalled supremacy*, and the unchangeable goodness, love and

* Malkin's "Memoirs of his Child."

mercy of the one only living and true God, equally believing in the Lord Jesus Christ as the divinely inspired messenger of his truth and grace. He bore the trials of his concluding days with great fortitude and patience, although often wishing for the period of his removal, and closed his eyes upon the world with every appearance of serenity and peace.

S. H.

Edward Longdon Mackmurdo, Esq.

In the Obituary of *Mr. Mackmurdo*, p. 58, there is an error in the name and another in the date. The name should have stood *Edward* LONGDON *Mackmurdo*, Esq.: he died Jan. 23d, in his 61st year, and was buried in his family vault in Bunhill Fields.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

The late Political Prayer.

The Prince Regent was assailed with mud, gravel, potatoes and stones on his return from the Parliament House. One of the Lords of the Bed-chamber appears to have believed that an air-gun was fired at his Royal Highness. He is perhaps alone in this persuasion, but all sane persons are agreed that the conduct of the populace was outrageous and criminal, and that the individual rioters are deserving of punishment. A mob is ill-fitted to judge of measures of state, much more to deal out retributive justice to the state actors. The first magistrate of the country is always entitled to respect, and especially when he is engaged in the exercise of the highest constitutional functions. If the people disapprove of the measures of government, it is their right, it is even their duty, and a duty of the most solemn kind, to assemble in a legal manner, and to express their sentiments, to state their wrongs, and to demand their rights, in language becoming *free-men*, BORN FREE.

These are, we believe, the views of the greater part of the well-informed and moral people of the United Kingdom. His Royal Highness's ministers, however, have judged this a fit occasion for alarming the nation with a report of the attack upon the Regent being the result of treasonable plots: it remains to be seen whether any such plots have been formed, and whether if they have had an existence they were any thing more than the mad schemes of a few half-witted or frantic and starving desperadoes, unconnected with any body of people whatever. In the mean time, the cry of treason serves the purpose of bringing the pursuit of reform into discredit, and of frightening the rich and the timid and the dependents upon the government into declarations and addresses, which for the moment give life and strength to the system of misrule which has reduced the nation to a state of unparalleled distress.

As usual, the ministers of the Regent have enlisted the church into their service, and the following manifesto, in the form of a prayer, has been put out by authority, and ordered to be read in all churches, on fourteen successive days:

"Almighty and most Merciful God, who in compassion to a sinful nation, hast defeated the designs of desperate men, and hast protected from the base and barbarous assaults of a lawless multitude, the Regent of the United Kingdom, accept our praise and thanksgiving: continue, we implore thee, thy protection of his Royal person. Shield him from the arrow that flieth by day, and from the pestilence that walketh in darkness; from the secret designs of treason, and from THE MADNESS OF THE PEOPLE.

"And whilst we pray for thy mercy and protection, give us grace, O God, to perceive and know what things *we ought to do*, lest *impatient of evils*, and unmindful of thy manifold goodness, *we seek relief where relief cannot be found*, and abandon those never-failing sources of national prosperity and happiness—obedience to thy commandments, and the fear of thy holy name.

"These prayers and praises we humbly offer to thy Divine Majesty, in the name and through the mediation of our Lord and Saviour Jesus Christ. Amen."

The people is a large phrase, and it is not quite consistent with decorum or gratitude or truth that the ministers

either of state or of religion should charge them with *madness*. If any of them be *mad*, the governors of church and state would do well to inquire *what has made them so?*

This part of the prayer has excited universal disgust and resentment. Mr. Brougham and Sir Francis Burdett have denounced it in the House of Commons as an insult on the people, and a solemn mockery of devotion.

In the second branch of the prayer there is a tacit acknowledgment that the governors and governed *ought to do something:* what the latter *ought to do* and what they ought *not* to do we have before stated,—they ought not to run into violence, but they ought to use the means which the Constitution has put into their hands, of asserting and recovering their rights:—what the former *ought to do* and ought *not* to do, is not difficult to conceive, though not very pleasant to them to state; perhaps, we might best express ourselves in sacred language, and therefore we refer the reader to *Daniel* iv. 27.

The compilers of the prayer deprecate *impatience of evils*, having probably in their memory the language of the ruling statesman of the day who has charged the people, the *mad people*, with an *ignorant impatience of taxation*. In spite of the gay lord and the ministers at the altar, it is to be feared that the multitude who *are an hungered* will still complain; and it might be a profitable speculation in the Cabinet Council, and in the meetings of ecclesiastics whether the diseased body politic might not be cured of impatience by being relieved from suffering. *Undo the heavy burdens and let the oppressed go free*; and if the people then complain, they may be justly accused of *madness*, and may be abandoned to the lash of the Noble Lord's eloquence, and to the prayers of the priests.

Another evil which the prayer points out is the *seeking* of *relief where relief cannot be found*. This ground of supplication, is, we hope not solid, and we are sure not respectful either to Parliament or to the Throne: for WHERE do the people seek relief, but from the *Prince Regent* and the *Two Houses?* And to say that relief cannot be found *here*, is to throw a most unseemly suspicion upon the constituted authorities. If we may oppose our opinion to that of the Archbishop of Canterbury's chaplain, to whom, probably, we are indebted for this strange piece of piety, we will venture to assert that the nation may find relief in the crown and the legislature, and that if they continue their constitutional exertions the relief is at no great distance.

On a future occasion we trust that the Bible will be searched for a precedent of prayer in time of national distress; there is a passage, *Nehemiah* ix. 32—37, which we would recommend as a pattern.

Christian Tract Society.

The eighth Anniversary of this Society, was holden on Monday the 17th of February, at the Old London Tavern, Bishopsgate Street. In the meeting for business the chair was occupied by the Treasurer, James Esdaile, Esq. The Report of the Committee was read by the Secretary. It commenced by repeating the declaration of the preceding Committee, that from the organized state into which the Society had now been brought, much of novelty was not to be expected in the detail of its proceedings and successes; but added that though the past year had been marked by no event of a very striking character, either favourable or unfavourable, and though the channels of distribution were nearly the same as in preceding years, the number of tracts which had been sent into circulation had exceeded that of any former period of the same length. The Report farther expressed the regret of the Committee that owing to the want of manuscripts adapted to the objects of the Society they had been able to publish during the last year only two new tracts, one from the pen of their old and valuable contributor, Mrs. Mary Hughes, the other by a gentleman who from its first institution had entered warmly into the design of the Society, and in many ways entitled himself to its best thanks. Of each of these tracts, forming Nos. 30 and 31 of the series, it was stated that 2000 copies had been printed, and it was added that owing to the continued and increasing demands for the Society's publications, the Committee has been obliged to reprint no less than ten of the earlier tracts, to the number of 17,500 copies—making, with the 4000 new tracts, the whole number printed in the course of the last year 21,500, being 11,500 more than were printed in the year preceding. The Report stated in reference to the past labours of the Society, that since its institution in 1809 it had printed in all 230,000 tracts, that of this number there had

been circulated previous to this anniversary 190,000, of which upwards of 23,000, had been distributed during the last year.

The following statement was given of the Society's present property.

In the Treasurer's hands....	11	16	4
Due to the Society from Booksellers, Country Societies, &c.....	180	15	4
Estimated value of the Stock	235	13	0
	428	4	8
Due from the Society for Printing, &c.....	78	18	0
Leaving a balance of.....	349	6	8

In favour of the Society.

The Report contained an earnest recommendation to the Subscribers to use their influence with their literary friends to furnish the Committee with manuscript tracts, suited, as to length, subject and style of composition, to the design of the Society; the pecuniary resources of the Society being represented as equal to the multiplication of its publications.

The Report having been read, thanks were voted to Mrs. Mary Hughes, and the other literary benefactors of the Society during the last year; to the Treasurer, Secretary, Committee, Auditors and the Collector, Mr. Marsom. The following gentlemen were afterwards chosen into office for the year ensuing.

James Esdaile, Esq. Treasurer.

Committee.

Rev. Thomas Rees, Mr. Frend, Mr. Parker, Mr. Foster, Mr. Hart, Mr. Gibson, Mr. Roberts, Mr. S. Barton, Mr. Bailey, Mr. Fennel, Jun. Rev. J. Evans.

Auditors.

Mr. Parkes, Mr. J. Taylor, Mr. Titford.

No Secretary was appointed, Mr. Rees having stated that it would be impossible for him again to accept that office, in consequence of an engagement into which he had entered with another Society, and the Committee not being prepared to recommend a successor. The Committee were empowered to fill up the vacancy as soon as they were able, Mr. Rees engaging to discharge in the mean time the duties of Secretary.

After the customary routine of the business of the Society had been gone through, the subscribers and their friends, to the number of about seventy, dined together on the usual economical plan, William Frend, Esq. in the chair. The day was passed with much harmony and spirit, the sentiments delivered from the chair being enlivened by the eloquent and pertinent observations of the chairman, and by the addresses of the gentlemen whose names had been connected with some of them—among whom were Mr. Aspland, the first Secretary of the Society, the Treasurer, Mr. Esdaile, Mr. Wilks, Mr. Foster, and Mr. Gibson. Several new names were added to the list of Subscribers.

Orthodox Alarm in Ireland.

[We copy the following from a Cork newspaper: we have already, p. 116, given an account of the Sermon which has raised this outcry. Ed.]

To the Editor of the Cork Advertiser.

Wednesday, Aug. 14, 1816.

Sir.—I saw yesterday, for the first time, a Pamphlet, entitled, "A Sermon preached July 16th, 1816, at Bandon, before a Meeting of some of the Members of the Presbyterian Congregations of Cork and Bandon," and I confess I read it with concern. I had imagined that Ireland, or at least the South of it, had been uncontaminated by the leprous taint of Socinianism: and I would not have believed that any one pretending to ordination from any Christian Church, and who is (if I mistake not) paid by the country for promulgating the tenets of Christianity, would openly preach the Deistical doctrines of Antitrinitarianism. But I find by this pamphlet that I was deceived.

The Sermon is below criticism. It is not recommended by argument, learning, or eloquence; the place of which is occupied by canting liberality and real intolerance, or rhetorical flourishes about aerolites and thunder-storms, and cumbrous masses and mists, and stormy waves, *et cætera de genere hoc.* It should not have been noticed by me (who am, I hope, above the idleness of criticising frothy blasphemy), had not the preacher been a Presbyterian minister, and (as he asserts) urged to publish it by a Presbyterian congregation. Though not a member of that sect, I feel (as what serious Christian does not?) the highest respect for their truly Christian principles. Differing from them chiefly on points of Church government, I must bestow my tribute of applause on their Protestant creed, and their sound Trinitarian sentiments. I look therefore on this assumption of their name as highly impudent, to say no worse, and I hope that they will not suffer themselves to lie under the stigma of having given any countenance to the impieties of this pamphlet.

I am, Sir, your humble Servant,

NICENUS.

Case of Mr. Charles Herbert, a Sufferer for Conscience' Sake.

The following statement of a case of persecution and extreme distress occasioned by a firm adherence to Unitarian principles, is earnestly recommended to the attention of the readers of the Monthly Repository, and to the friends of rectitude and liberality in general.

Mr. Charles Herbert, conductor of a charity school, at Elham, near Canterbury, was, at the conclusion of the last year, expelled from his situation, the duties of which he had uniformly discharged with a strict regard to its requisitions, and on which he depended for the scanty maintenance of a family consisting of a wife and nine children, purely on account of his embracing Unitarian principles, and his frankness when called upon, in avowing his convictions. For many years previous to this event, his circumstances had been much straightened from the operation of the same narrow and persecuting spirit. He had long entertained objections to many parts of the church catechism and service, and from a particular dislike to a passage in the former, which relates to the imputation of Adam's sin to his innocent posterity, had left it out in the instruction of his *own* children. This omission quickly attracted the notice of the clergyman, who then officiated at Elham, and who also expressed himself highly dissatisfied with some peculiarities which he observed in Mr. Herbert's mode of tuition. These peculiarities, however, are such evident improvements, and tend so materially to facilitate the progress of the pupil in every branch of learning, that on an inspection of the school, the clergyman was obliged to acknowledge his error; nevertheless he would not consent to giving his acknowledgment the same publicity that he had to his groundless complaints. On the contrary he gave encouragement to a friend of his own, in establishing a school in a neighbouring village, by means of which Mr. Herbert's already scanty income was reduced to thirty pounds per annum.

The malignity of opposition still continuing, baffled every effort to make known his improved system, and together with the very unfavourable circumstances attending the impoverished condition of Elham and its neighbourhood, rendered unprofitable to himself its important advantages. His mind, however, though depressed, still continuing unbroken and ingenuous, a few years since he incidentally met with the "Letters to Mr. Wilberforce on Hereditary Depravity, by a Layman," which opened to him a new and delightful field of theological reflection, entirely coinciding with his preconceived opinions. Desirous of being further conversant with Unitarian writers, he communicated his wishes by letter, to Mr. Belsham, from whom he received a supply of tracts, in the contents of which he soon became deeply interested; and though he determined to maintain a strict adherence to his former line of conduct in the management of his school, so long as he remained in that situation, yet a few of these tracts found their way into the hands of some neighbours, who shewed a degree of interest in the same important inquiries. Intimations of these circumstances at length reached the ears of the present curate of the village, ever watchful to guard the sacred mysteries from the unwelcome intrusion of investigation and discussion. The orthodoxy of Mr. Herbert now appearing suspicious, he was warned before a conclave, consisting of the clergyman and the other resident trustees of the charity school, to give an account of his principles. A certain inquisitorial rudeness appeared in their conduct on this occasion, which ill accorded with the manly and independent spirit of Mr. Herbert, and to avoid misrepresentation he determined to deliver to the clergyman, in writing, an explicit declaration of his faith, which he did as follows: "I believe that Jesus of Nazareth is a proper human being, the greatest of all the prophets of God, descended from the family of David, and sent into the world to abolish the Jewish economy, and to teach the great doctrine of a future life; also that the world was formed by one Supreme God, and that it is governed by him, and that the loving our neighbours as ourselves, and being merciful even to brute beasts, are the duties of every Christian."

Although these convictions had no influence whatever on his conduct in the school, yet the clergyman and his friends now resolved to make this unequivocal voucher of his integrity the foundation of their future proceedings against him. They accordingly on the 27th of May, 1816, delivered to him in writing, a notice to quit the school and premises at the ensuing Michaelmas. All his remonstrances on the irregularity of the notice, on his not having violated any condition on which he was appointed;* and on the

* It was directed by a clause in the will of the gentleman who bequeathed the house and salary for the schoolmaster, that whoever was appointed to that situation should "be a true son of the Church of England;" but of this condition Mr. Herbert was not informed at his appoint-

plea of humanity in favour of a helpless family depending entirely upon his exertions in that situation for their maintenance, were disregarded, and the measure was persisted in with all the rigour which the clergyman and his colleagues could exercise.

But as they had exceeded their legal authority in the promptitude of their proceedings, and Mr. H. was wholly unprovided with any other situation or resource, the school remained under him after the expiration of the term, and in the mean time the affair was brought before some gentlemen, who were appointed what they called *out-trustees* of the school; that is, they did not reside in the parish, and whose sanction had not hitherto been formally obtained. At length, early in December, Mr. Herbert was summoned before these gentlemen, and again closely questioned respecting his faith, and particularly his denial of the Deity of Jesus Christ. As he still could not but acknowledge his convictions upon this head, he was further questioned as to his not quitting his situation in compliance with the notice; and peremptorily told that he must quit without fail on or before the 31st of December. His pleas for some degree of lenity were utterly disregarded; the school was taken away, and the combined influence of divines, justices, &c. is even now exerted in depriving this forlorn individual of scholars of every description; of those whose friends paid for their instruction, as well as those belonging to the charity school. The efforts of these gentlemen indeed were not confined to his expulsion from the situation which he had long holden, but a threat was uttered by the clergyman that his declaration should follow him wherever he went, in order to prevent him from obtaining a situation any where. But we trust that the dictates of rectitude and liberality, by the protection which they are ready to afford to injured worth, will obtain an effectual triumph over all such machinations.

Mr. Herbert with his numerous and helpless family is now "deprived of every stay save innocence and heaven." Under circumstances so imminently distressing, it is hoped that the generous friends of integrity, of enlightened and liberal principles, and indeed whoever will allow the plaintive cry of humanity to influence his breast, nor suffer its most pressing solicitations to be over-ruled by superstition, nor by the cold calculating spirit of worldly-mindedness, will be ready to exert their efforts on behalf of this worthy sufferer for conscience' sake, and of his innocent family. And if this statement should reach any benevolent individuals who may be acquainted with any situation or any means by which an ingenious man, a good arithmetician and algebraist, well qualified to act as a teacher, an accountant, or in any concern in which diligence and fidelity are the principal requisites, it is earnestly requested that they will be pleased to communicate the information either to the Editor of this Repository or to either of the undersigned.

We, the undersigned, have inquired into the truth of the above statement, and believe it to be strictly correct.

ABRAHAM HARRIS, *Minister of the Unitarian Congregation at Maidstone.*

THOMAS PINE, *Secretary of the Kent and Sussex Unitarian Association.*

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ment, nor indeed had he then any thoughts of leaving the church, as he had no acquaintance whatever with Unitarians, nor did he even know that there were such persons in existence. And after he had adopted his present opinions, he invariably caused the children committed to his care to be instructed in the doctrines of the church, without ever hinting to them that he was of a contrary opinion himself.

Removals amongst Unitarian Ministers.

DR. ESTLIN, of *Bristol*, retires from his pastoral duties at *Lewin's Mead, Bristol*, at Midsummer next; and DR. CARPENTER, of *Exeter*, engages to succeed him as co-pastor with *Mr. Rowe*.

MR. FOX, of *Chichester*, has been unanimously chosen to succeed the late *Mr. Vidler*, at *Parliament Court*, London. He enters upon the pastoral office at Lady day. There will be a public service on his settlement, at which several of the London ministers have agreed to officiate. [For particulars see the Wrapper.]

MR. HUTTON, from *Dublin*, formerly of the York Academy, and late assistant minister to *Mr. Tayler*, of Nottingham, has accepted and entered upon the pastoral office, at *Walthamstow*, near London, vacated by the resignation of *Mr. Cogan*. Mr. Cogan's farewell sermon is, we understand, to be included in the two volumes of sermons, which at the request of his friends, he has sent to the press.

MR. W. JOHNSTON has resigned the charge of the Presbyterian congregation at *Lewes*; and the congregation have engaged *Mr. Horsfield*, of the Unitarian Academy, Hackney, to succeed him at Midsummer.

[It is intended to resume this article occasionally; information is requested.

ED.]

Unitarian Congregations in want of Ministers.

EXETER. At Midsummer there will be a vacancy here by the removal of *Dr. Carpenter* to Bristol. The congregation has two ministers: *Mr. Manning* has been for many years, and still continues one of the pastors of this antient and respectable church.

LIVERPOOL, Renshaw Street. *Mr. Lewin*, the aged pastor of this congregation, has resigned his pastoral charge; his successor is not yet appointed.

EDINBURGH. *Dr. Smith* having removed to *Yeovil*, this congregation is destitute of a settled minister. Mr. Wright is now preaching at Edinburgh as a missionary from the Unitarian Fund. The situation would be very advantageous for a young minister wishing to attain the advantages of an University education.

NEWPORT, *Isle of Wight*. This congregation has been supplied for some time by *Mr. Goodier*, late of the Unitarian Academy, Hackney, but ill health has unhappily laid him aside from his public duties. The service is at present carried on by the kindness of *Mr. Hughes*, one of the congregation, formerly minister of Leather Lane, London.

ILMINSTER, *Somersetshire*, vacant by the removal of *Mr. Evans* to *Carmarthen*.

LOUGHBOROUGH, *Leicestershire*, vacant by the resignation of *Mr. Owen*.

CHICHESTER. This congregation will be vacant at Lady-day, by the removal of *Mr. Fox* to *Parliament Court*, London, as successor to the late Mr. Vidler.

[This article, compiled at the request of many correspondents, is intended to be continued occasionally. Attested information on the subject of it is requested. ED.]

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE Parliament has been re-assembled, but under most unhappy auspices. Before this meets the public eye the safeguard to the liberty of the subject will probably have been removed, and Englishmen, if suspicion is entertained against them, will be liable to be seized and detained in prison. That such a power should be lodged in a government in cases of imminent danger to the state cannot be doubted: but awful is the responsibility of those persons who advise such a measure, unless they are perfectly convinced that it is absolutely necessary, and that without it the danger to the whole community is extreme. Whether the times called for such a measure we have to learn. Facts will be declared, and upon them its propriety will be judged. Melancholy, however, is the state of the country, which, after the sufferings of so long a warfare, when it expected repose in the blessings of peace, finds itself harassed by the suspicion of real or pretended conspiracies, alike destroying confidence between man and man, and embittering the comforts of life. If our countrymen are so bad as they are represented to be, if such blasphemy and profaneness and even treason reigns among them, wonderful has been their secrecy, that those horrible vices have not been more publicly displayed. But, if they are so wicked, this wickedness cannot have sprung up in a moment. Nemo repente turpissimus. Some causes must have brought it on; and when these are allowed by all parties, a remedy may easily be found. At any rate, if the lower classes are plunging themselves into vice, let the higher be more careful what examples they set. High and low, rich and poor, to you all the words of God are equally addressed! Reform whatever is amiss in your conduct. Remove the beam out of your own eye, and then ye will see better to take the speck out of the eye of your neighbour.

The Prince Regent went down with his usual state to address the Parliament, but through the immense multitudes which he passed the cheerful sound of hurrahs was not heard, but horrid hissings and hootings proclaimed the indignation of the populace. On his return from the House these symptoms of popular displeasure were increased, and even stones were thrown at the carriage. A pane on one side was at first starred and afterwards smashed. The Prince, however, received no personal injury, but as soon as he had descended from his carriage a communication was made to the two Houses of the insults that had been offered to him, and the danger he had escaped.

The consequence of this communication was an immediate suspension of the discussions in the House as usual upon the speech from the throne. A Noble Lord

who accompanied the Prince in his carriage was examined, and he gave it as his opinion that the pane was starred not by stones or gravel, but by shot from an air-gun, and in this opinion perhaps he stands alone; and happily for the country he does stand alone, for it must affect every loyal mind with unfeigned sorrow that any man should be found who under the pretence of real or imaginary grievances should aim at a deliverance from them by means of assassination. The thing is too absurd to be entertained for one moment, when so many other causes may be assigned for the starring of the glass. It might have been from the throwing up of gravel by the hoofs of horses, or by wanton boys, or some enraged person who thereby vented his discontent, but without the least idea of taking away life. If we admit the notion of the use of an air-gun, it follows that the individual who used it aimed at assassination. But supposing that he had obtained his infamous end, what purpose could the taking away of the life of the first officer in the kingdom under the crown answer? Another Regent would have succeeded, and if the assassin had had associates in his guilt, no advantage could be derived to the party which employed him.

The pretended attempt at assassination may then be fairly dismissed from our minds, but the other outrages committed are sufficient to excite our commiseration and indignation. The first officer of the crown ought to be protected in the performance of his highest duty; and what is said of the first officer may be applied to the lowest constable, for there is an end of all society if individuals can assault with impunity those who are entrusted with the execution of the laws of the whole body.

The two Houses concurred therefore with great propriety in offering their homage of sorrow to the Prince Regent for the insults that had been offered to him in his way to and from the House, in their hopes that the perpetrators might be brought to condign punishment, and in the renewal of their loyal vows of allegiance to His Majesty's government. Addresses to the same purpose came up to town from all quarters of the country, but the matter seemed to be made of much greater importance than necessary when a solemn prayer was ordered to be read in all the churches upon this occasion. The Prince's life we are convinced was never in any danger, and the whole might be reduced to a wanton act, probably of idle and wanton persons, for the punishment of which the laws were sufficiently strong; and it may be matter of surprise that none of the malefactors were detected.

This will appear very extraordinary when we consider the numerous *cortége* with which the Prince is attended not only of soldiers but of constables. If the latter had been mixed properly among the people, one would think some one or other of the throwers of the stones would have been detected. Some persons have been apprehended for tumultuous behaviour, and it was attempted to bring a charge of treason, but on farther examination this fell to the ground, and they were admitted on bail. Whether they will be tried on any other charge time will discover.

But the issue of this day has been of far greater importance, and its results were not anticipated by ministers at the time they framed the speech from the throne. That dissatisfaction reigns throughout the country cannot be doubted, but it must be distinguished from disaffection. The source of this dissatisfaction being duly investigated will afford a sufficient clew to all the late proceedings.

About six years ago the Speaker of the House of Commons declared that there were mal-practices in the representation of the people at which our ancestors would blush, and it was said that one of the ministers was involved in them and screened from the punishment of so high a misdemeanour only from the universality and notoriety of such pernicious conduct. This speech of the Speaker's found its way into every corner of the kingdom, and led every one to inquire into the real representation of the Commons in Parliament, and how far that House as at present constituted was calculated to answer the purposes for which it was originally designed. One circumstance was too striking not to produce a very considerable sensation, namely, that the greatest county in the kingdom sends only two members to Parliament, whilst several individuals were known to possess the power of sending two or three times that number. It had also been stated in the House that seats in it were as notoriously bought and sold as stalls for cattle in a fair.

Such facts as these impressed upon the minds of every one, and at a time when the distresses of the nation forcibly called upon all to inquire into their causes, produced the effect that might have been anticipated. From one end of the kingdom to the other were meetings for petitioning Parliament, and from the opening of the House the table of the Commons was loaded with declarations of grievances couched in different terms, some respectful and others very unguarded in their language. These caused continual debates, and of the latter several were rejected, but the petitions to the Houses contain myriads upon myriads

of signatures, far more numerous perhaps than were ever known at any period of our history.

The uniform language of these petitions was a reform of the abuses existing in the representation of the people: some stated the reform they required, others were content to leave the reform to the wisdom of Parliament. The former class varied in its ideas of reform: some were for universal suffrage and annual parliaments; others for an extension of suffrage to householders and those paying direct taxes; others merely requiring the shortening of the duration of parliaments and correcting abuses that existed by the traffic and sale of boroughs, or the innovations of time depriving them of inhabitants. Several of the petitions excited considerable debates, in which the petitioners were treated with little ceremony. They were represented as wild, visionary, fanatical. The idea of universal suffrage seemed to fare the worst, and perhaps none of the speakers against it were aware that it existed even in Europe, and exists now in a small corner of it, if its institutions have not been destroyed by the French volcano. In a canton of Switzerland the right of suffrage commences at the age of fifteen, and is enjoyed by every member of that community at that age. The people are remarkable for their ingenuity and industry, and when the absurdity of admitting boys at the age of fifteen was inveighed against by a Frenchman to one of them, he shrewdly replied that the number of boys who voted in their assemblies was small in comparison of that of their men, and at any rate the enjoyment of such a right was not so contrary to common sense as the constitution of his kingdom, which allowed a boy of eighteen to dispose of their lives, liberties and property.

In opposition to these petitions, a more formidable engine was now employed. It was solemnly declared to the House that a spirit of disaffection and treason had widely spread itself, and that it could be met only by new powers in the government to suppress it. A committee was appointed by each House to investigate secretly this matter, and a green bag sealed up was delivered to each; containing the documents on which the apprehensions of extended disaffection was founded. After a short interval the committee delivered their report, in which to the surprise of the public, a great part referred to the notions of an obscure man in Yorkshire who died of a broken heart in consequence of a prosecution for what he supposed to be a grand discovery and one of the greatest benefits to mankind. The walls of the metropolis had in a few places been scribbled over with the words of Spencean plan, but so little curiosity did they excite that very few persons gave themselves the trouble to inquire into its existence or nature. Some wretched men have been taken up and are now in the Tower, supposed to be the disciples of this Spence; and as their trial is soon expected, the nature of this plan and how far it is connected with schemes of a treasonable nature will be laid open to the public. Disaffection was also imputed to several societies under the names of Union societies, Hampden clubs and the like, but as nothing relative to them was asserted beyond what the public knows by advertisements and accounts of their proceedings, it is incumbent on the parties who drew up and those who countenance the report, to shew that the individuals connected with them had any designs against the government.

But whether there are individuals or not in the country really engaged in a plot or conspiracy, the report afforded sufficient ground for a plan to suspend the Habeas Corpus Act, to introduce some new law to protect the person of the Prince Regent, and to prevent improper assemblages of the people. These bills are now pending and seem likely to go through both Houses with a very considerable majority in their favour. In the mean time the question of the reform of Parliament remains to be decided. This is to be brought before the House by Sir Francis Burdett after the holidays, and then it will be seen whether corruption will be triumphant or such regulations be made as wisdom may dictate.

If the opinions of the people were taken upon this subject, it is probable that ninety-nine out of a hundred are for the reform of the House of Commons, and a very great majority of this number would be content with such a reform as might ensure the integrity and independence of the House. Of those who are against reform in general, most probably ninety-nine out of a hundred derive advantages from the present system, and of those who do not derive any advantage from it, probably the greater part are apprehensive of a greater danger from any change than of permanent benefit. In this difference of opinion let every one be duly persuaded in his own mind. Our kingdom is not of this world, yet living in this world we must be careful how we give a sanction to corruption, neither siding with a multitude to do evil, nor encouraging an evil cause because it is patronized by wealth, or power, or precedents of time.

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BIOGRAPHY.

Memoir of the late Rev. W. Vidler.

[Continued from p. 72.]

MR. VIDLER set out on this journey, which was important to him in many respects, in the month of May, 1791. Passing through London, he went to Abingdon, where he met with a cordial reception from Mr. D. Turner, the Baptist minister, and Mr. W. Tomkins, by whom he was introduced to the Independent congregation of the same town, and to the mixed congregation at Oxford; all of whom united by their liberality to make the traveller's journey appear hopeful. He next went, again by way of London, to Northampton, where Mr. Ryland (the present Dr. R. of Bristol), gave him the right hand of fellowship, and introduced him to the venerable Mr. Hall, of Arnsby, father of Mr. Robert Hall, of Leicester; though in both places he was unsuccessful in the great object of his visit, the harvest having been just reaped by another's sickle. From Northampton he walked with Mr. Ryland to Olney, to attend the Baptist association, in the religious service of which he was called to take a part. Here he saw for the first time Mr. Andrew Fuller and heard him preach. "On the Thursday evening, after supper," he says in his Journal, "I presented my case to the messengers and ministers. Mr. Ryland read it, and Mr. Hall requested me to relate the dealings of God, at Battle, with myself and people; which I did, and all present glorified God for what they heard." The case which he presented was as follows:

"Brethren, God who is rich in grace, having called a few of us from darkness into light, we sat down in gospel order on the 28th of March, 1780, being then only thirteen in number, but by the blessing of God in his word to the conversion of sinners, we are now about one hundred and fifty in communion. We have for several years past met in a small old meeting-house, which was not our own property, but by reason of our increase we could no longer meet in it without manifest damage to our health and hindrance to the success of the gospel among us. We have therefore built a new house of a convenient size, which has cost us upward of £700: we have raised among ourselves £160, which though it may seem little to our number, yet is really great for our circumstances; the greater number of the members being either servants or day-labourers with great families. Dated May 1, 1791."

To this case the ministers present cheerfully affixed their signatures by way of recommendation.

Mr. Vidler was now introduced to the leading ministers of his denomination, of whose character and talents he formed an accurate judgment. He was a penetrating observer, and by a few glances caught the prominent features of men's minds. Of the persons whose acquaintance he now gained he considered Mr. Andrew Fuller the most distinguished, on account both of his strong intellectual powers, and of his stirring, resolute disposition. Fuller, also, whose cast of mind was in some respects similar to Vidler's, marked the stranger with curiosity and discovered that he was no ordinary man. The two brethren approached each other with respect, which before they parted grew into attachment; neither of them suspecting that they should in a few years appear before the public as theological opponents on one of the most important controversies which divides the Christian world. Before they separated, they pledged themselves to a literary correspondence, as we gather from the following memorandum in Mr. Vidler's

Diary: "*Mem.* To write to Mr. Fuller my experience—and account of the *Consequences of Socinianism*."

It is not a little creditable to Fuller's sagacity that he perceived that the workings of such a mind as Vidler's, and the changes of his character with regard to religion, must be interesting and instructive. On his side, there was another evident motive for his soliciting a correspondence: he was now about to throw down the gauntlet to the "Socinians," and he contemplated his undertaking with fear and trembling, expecting, as he once emphatically expressed it, to be "torn limb from limb:" he must therefore have been very desirous of the assistance of his brethren, and especially of such of them as thought for themselves, and were not led in the trammels of books. Those that knew Andrew Fuller intimately may conjecture that there was another reason of his engaging Vidler to put his story and his thoughts upon paper; namely, that he might ascertain whether his new acquaintance were thoroughly sound in the faith. He was very suspicious of heresy, at least in others; and it is very probable that he discovered some train of thought in the mind of his companion that bore an heretical complexion. In a letter which he addressed to Vidler in less than two years after this period, he tells him that "he had observed him to be of a *speculative* turn of mind;" a phrase by which Calvinists denote an incipient heretic, or one who not satisfied with first appearances or common explanations will look at an opinion or system on all sides and examine its bearings, connections and tendencies.

Whether the agreement to correspond was fulfilled by either or both of the Baptist brethren, and to what degree, we have no means of determining; no letters remaining among Mr. Vidler's papers but such as have been made public. His relation of his experience, or religious conversion and progress, and, above all, his thoughts on "the consequences of *Socinianism*" would be extremely interesting now that we have seen the conclusion of his life and earthly history, and have witnessed the happy effect of his "Socinian" belief in supporting him in the midst of acute pains and protracted sufferings, and in delighting his soul in his last moments with divine comforts and heavenly hopes.

From the association at Olney Mr. Vidler proceeded to Norwich, on the invitation of Mr. Mark Wilks, by whom he was cordially received; though he obtained but little aid in that city, owing to several applications similar to his own having been made to the Baptists there just before his arrival. He met with many disappointments on his journey, and even where he succeeded his temper was sometimes severely tried. One of the persons on whom he called, in some town in Norfolk, a tradesman and a member of a Baptist church, no sooner heard his case explained than he began to reprimand him; complaining that "he was perpetually called upon by idle parsons, who ran up and down the country on the same errand." He concluded his railing, however, with throwing a guinea upon the counter and bidding Mr. Vidler be gone. Mr. Vidler coolly took up the guinea and thus addressed the giver, "Sir, I take up the guinea, which you are pleased to throw down with so much anger. It is a guinea, and as such it will go as far in the discharge of our debt as any other of the like kind. But, Sir, I grieve on your account to think that though this guinea has come out of your pocket towards relieving our distresses, your unfeelingness in upbraiding my motives, and your making this donation an occasion of abuse, will prevent my acknowledging the gift at the Resurrection of the Just." This reproof, which was delivered with calmness and solemnity, produced its effect; the churlish contributor was softened by it, and taking Mr. Vidler by the hand thanked him for his faithfulness and earnestly and cordially invited him to his table.

The fruits of this collecting tour were not equal to the expectations of the pastor and his flock: the debt contracted in such strong hope, was in reality but little diminished: in another way, however, the journey was exceedingly profitable to Mr Vidler, for it introduced him to a large circle of religious acquaintance, amongst whom were many dissenters from what he himself considered as the orthodox faith. He has himself described his

visit to an heretical people in Lincolnshire, which may have been the occasion of his inquiring more earnestly than he had hitherto thought necessary into the truth of his religious system, and which shall therefore be related in his own words. "At Wisbeach," where he preached for Mr. Freeston in the General Baptist Meeting-house and collected "a few shillings," he says, "I heard of Mr. John Atkins, who was some years ago minister at Tenterden, in Kent. I took a resolution to go and see him at Long Sutton, in Lincolnshire, where he was minister of a General Baptist people. Accordingly on Friday afternoon I went to Tid-Goat, to a Mr. Stanger's who is a farmer and a member of a General Baptist church at Fleet, about three or four miles from Sutton. I was received very courteously though a stranger and of a different communion from Mr. Stanger. The next day he invited me to preach at Fleet on the following Sunday as that place was destitute of a minister. On Saturday, I went to Tidd St. Mary's, to call on a Mr. Hursthouse, where I was received in the same affectionate manner, and in the afternoon went to Fleet to a Mr. William Stanger's, who received me with the same openness. I preached on the Sabbath morning at Fleet, and in the afternoon at Sutton, for Mr. Atkins. I found many lively, good and generous people in these parts, many of whom are in the scheme of final restoration, as taught by Mr. Winchester."

Some of the persons to whom Mr. Vidler was now introduced proved friends for life, and especially Mr. Hursthouse who shewed him substantial kindnesses on various occasions.

Intercourse with Christians of various persuasions could not fail to produce a strong effect upon a mind like Mr. Vidler's, not formed to remain long in a passive state. So early as the year 1784, he appears from the following entry in his Journal, to have entertained doubts on the Calvinistic system: "I have lately had some serious thoughts on two important points in divinity—the godhead of Christ, and the eternity of hell-torments. At present *I do not doubt*" (he should rather have written *I do not deny*), "the truth of these doctrines, as commonly received among the orthodox: but I do intend to consider them both more minutely: and as I desire to have nothing but truth, I intreat God to direct me and keep me from error." This resolution was strengthened by the death of his father about this time, for whom he possessed a strong affection, but in whom he saw no signs of such a conversion as on the Calvinistic scheme would warrant the hope of his future happiness. The struggle between the feelings of his nature and the dictates of his creed was painful, almost to distraction. The result was an indistinct hope, which he is said to have expressed in the funeral sermon which he preached for his father, that good men would be finally saved, even though they might not clearly apprehend what the reputed orthodox termed saving faith.

But his doubts were never so completely roused as on this journey, in which he set out a Calvinist and returned an inquirer. Among the memoranda of his tour, we find these, strongly indicative of the state of his mind: "Three things to be done by the abettors of final restoration, before their scheme can be received; 1st, Prove that the prophecies and promises applied to this subject are to be taken in that extensive sense. 2nd, Obviate those plain passages that speak of the perpetuity of future punishment in the Old Testament and especially in the New. 3rd, Prove that there is a plain account of a dispensation to take place after the day of judgment.—*Note*, To investigate the doctrine of atonement before I consider the scheme of final restoration. Dr. Edwards has written an answer to Dr. Chauncy. I must get it."

His inquiries were now regularly but cautiously pursued. His Diary exhibits great restlessness and indecision of mind. At one time he seems to satisfy himself in his old creed; at another he perceives in it difficulties and perplexities without number; and once, at least, he ventures to ask whether he do not deceive himself by faith in divine revelation. Through these doubts and anxieties his mind was still making its way toward truth, and the change of his opinions though gradual was at length complete.

The publications of the late Mr. Winchester in favour of universal restoration had found their way into Sussex, and had made considerable impression at Battle and the neighbourhood. Great alarm was raised amongst the believers in Calvinism: Mr. Vidler would not have been allowed, if he had been disposed, to be an idle spectator of the contest; he was indeed for some time silent, but he was busily engaged during this period in correspondence with friends upon the subject, in reading and especially in examination of the Scriptures. At length, he remarks, "1792. August 22. Lord's Day. It is long since I wrote any thing of the state of my soul.—I have been lately much stirred up again by reading Mr. Winchester on the final restoration of all things, which doctrine (upon a consideration of several years, and much fear and prayer for direction), I am constrained to say I believe.—I preached this morning from the parable of the pounds, Luke xix. and found myself much confined in speaking, as I have always found myself when treating on such passages. I suspect I have something wrong in my sentiments which I ought to get rid of. O Lord! I desire to have no sentiment but what I receive from thy word."

On the last Sunday in this year, at the annual church meeting, Mr. Vidler openly declared his mind in favour of universal restoration, and entered into an explanation and defence of that doctrine in an address which occupied three hours in the delivery. The church, which now consisted of nearly two hundred members, was divided in opinion, and a separation ensued: the majority adhered to their pastor; the minority, including some of the oldest members, formed themselves into a Particular Baptist church, which exists, though not in a flourishing condition, to this day. In the midst of the agitation and affliction of mind which this event brought on, Mr. Vidler consoled himself and animated his friends with the rich truths of the gospel. He had counted the cost of heresy: though as yet he had renounced Calvinism only so far as it respected the efficacy of the death of Christ and the extent of redemption, he foresaw that he should be disowned by his religious connexion, and that almost every pulpit in the kingdom would be shut against him; but none of these things moved him; he had already borne and was still willing to bear evil report as well as good for the sake of truth and a good conscience. Letters of expostulation and reproach poured in upon him from many sources: his apostacy was the theme of general discourse amongst the Baptists; and in the summer of 1793, he and his church were formally excluded from the Kent and Sussex Yearly Association; the presiding elder of the Assembly, which was held at Chatham,* pronouncing the sentence of excommunication on Mr. Vidler, who was present, and in true papal style fulminating an anathema under the guise of a benediction: his wish for the disowned brother was *that the hell which he advocated might be his portion.* On the Sunday after this synod had been held, Mr. Vidler preached a sermon designed to encourage his proscribed friends, from a passage of Scripture, which both minister and people appropriated to themselves, viz. Isaiah lxiii. 16, *Doubtless, thou art our Father,—though Abraham be ignorant of us and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.*

In addition to these religious troubles, Mr. Vidler was at this period subject, in common with his brethren throughout the kingdom, to some annoyance on the ground of political opinions. He was indeed far from being a political partizan, but it was suspected that the Dissenters as a body were friendly to the French Revolution, and inimical to the war declared by the monarchies of Europe against the infant republic of France, and hence without any proof of disaffection to the government or any cause of offence to the public, they were treated by the populace in various places with rudeness and even violence. Battle was not exempt from the contagious poli-

* Mr. Wright has already given an account of the proceedings of this ecclesiastical council, Nonconformist creed-makers and Dissenting tryers of heresy. M. Repos. XII. 2. The assembly was held at *Chatham* as is recorded above, and not at *Lewes*, as Mr. Wright, through a slight forgetfulness, has stated.

tical fervour; the supposed leader of the advocates of French freedom was burnt in effigy by the mob of that town; and Mr. Vidler escaped insult and outrage only by his fortitude and good humour. †

Throughout the whole of his life, Mr. Vidler was a decided friend of liberty, civil and religious, but he was not an habitual, indiscriminate opponent of the measures of government. Latterly, he displayed a great leaning to the political sentiments of the majority of his countrymen. No man regarded the late extraordinary Ruler of France with a stronger or more honest detestation. His hopes were particularly high with regard to the Spanish nation, and he confidently foretold from the beginning of the unprovoked contest which Napoleon carried on with that people, that the invader would be repelled and overthrown. He even vindicated Great Britain in the recent quarrel with the United States of America, and anticipated a result very different from that which history will describe. In all these opinions he was moved by the purest feelings; and they are recorded, not because they agree entirely with the sentiments of the writer of this memoir, but because they shew that Mr. Vidler's habits of thinking were not formed by a contradictious and disputatious disposition, and that an equal zeal on behalf of Unitarianism may subsist with all the varieties of political feeling.

Mr. Vidler's embracing the Universal doctrine led him into acquaintance with Mr. Winchester, the apostle of that faith, who had come over to England from America, his native land, to make it known. By his popular eloquence, Mr. Winchester had already made many converts and established a considerable congregation at Parliament Court, Artillery Lane, London. He did not confine himself to London, but travelled into various parts of the country, as openings for the Universal doctrine presented themselves. Amongst other places he now visited Battle, and from this time a warm intimacy subsisted between him and Mr. Vidler. The churches also, at Battle and Parliament Court, were brought into correspondence by means of their pastors. At the joint request of Mr. Winchester and his people, Mr. Vidler was invited on account of Mr. Winchester's infirm health to administer the ordinance of baptism, by immersion, to some candidates in the congregation at Parliament Court: he accepted the invitation and accordingly came up to London and officiated in this service on the 9th of February, 1794, which was the first time of his appearing in the metropolis under his heretical character. His preaching was highly acceptable to his new friends, and on Mr. Winchester's sudden departure for America, in the same year, he was unanimously chosen to succeed him.

It may be supposed that Mr. Vidler could not be easily induced to desert his interesting charge at Battle. The congregation was wholly of his own raising, and he was with them as a father amongst children; they had gone on together in the road of religious inquiry and had jointly borne reproach and persecution; though much shaken by the late disputes, the church was in a promising, if not a flourishing condition; and in addition to all this, a considerable debt yet remained on the new place of worship, which nothing but the union of the pastor and the people and the prosperity of the whole society afforded

† *Thomas Paine*, the author of "The Rights of Man," was burnt in effigy at Battle, as well as most other large towns. The loyal procession which surrounded the man of straw in its progress through the town stopped at the doors of the principal Dissenters and others suspected of holding free political principles, and demanded that they should cry *No Paine*. A halt was made before Mr. Vidler's house, and the vociferations of the populace seemed to threaten mischief. He stepped forward, and with the greatest self-possession, congratulated them on their good spirits and on the ingenuity which they had shewn in making their effigy. They demanded to know whether he was for *Paine?* He promptly replied, "No, my lads; be assured I have no liking for *pain*, I am for *ease*." This well-timed pun put the mob into good humour; and they pronounced him a hearty fellow, gave him three cheers, and proceeded with their victim to the pile, prepared for the destruction of the representative of the wicked republican.

any chance of liquidating. In this state of things, Mr. Vidler referred the congregation at Parliament Court to his friends at Battle, determined to abide by their decision. With great generosity, they agreed to give up their much loved pastor, with a view to the great interests of Christian truth, but only on conditions proposed by the applicants themselves; viz. that Mr. Vidler should visit Battle several times in a year and spend two or three sundays there on every visit, and that the congregation in London should take upon themselves the responsibility of the debt lying upon the Battle Meeting-house. These conditions were unhappily never fulfilled, though the non-fulfilment of them cannot be attributed in any degree to Mr. Vidler. He accepted the leave granted him by his old friends to remove to London, under the firm persuasion that this step would be beneficial to both societies, and in the eager hope that he should be an instrument in the hands of Providence, of extending the knowledge and influence of the universal love of the Heavenly Father.

From the time of Mr. Winchester's departure, Mr. Vidler divided his services between Battle and London, until the month of November, 1796, when he removed his family to London. He was now considered as the head of the sect of Universalists and attracted scarcely less attention than Mr. Winchester. He had no avowed heresy but the doctrine of restoration, and this he maintained on popular grounds. Crowds flocked to the chapel in Parliament Court. A small party in the congregation considered themselves as *the church* and met together for the enjoyment of Christian ordinances and for mutual instruction and edification, and with this inner society Mr. Vidler regularly united as a brother amongst brethren, both teaching and learning. All was harmony, affection, prosperity; and no cloud overhung the prospect of the future.

Amidst these bright promises, a domestic affliction befel him, which painfully instructed him in the vanity of all earthly hopes. His eldest child, a fine intelligent youth, of the age of fourteen, was suddenly taken from him by a putrid fever on the 26th of January, 1797. On this melancholy occasion, and while the disease yet raged in his family, he delivered a funeral address to his congregation, of which the outline is preserved and which bespeaks the most tender affection and the greatest Christian fortitude. The loss of his son afflicted him doubly in the unhappy effect it produced upon the mind of his wife, whose spirits sunk under the bereavement and could never be fully recovered.

On his first coming to London, Mr. Vidler lodged at the house of Mr. Teulon, in Houndsditch; with whom he afterwards entered into partnership in the bookselling business. His engaging in trade in London was rendered necessary by the inability or indisposition of his congregation to make good their agreement with regard to his salary: they had engaged to raise him £150 per annum, but for the few first years of his ministry his income rarely exceeded £100 per annum; a mean stipend for so numerous a congregation to have contented themselves with giving to a minister whose labours were incessant and acknowledged by all to be in the highest degree acceptable, and quite insufficient for the maintenance of a numerous family, which suffered much in point of health by removal from an airy country town to a close street in the heart of the metropolis.

In connection with Mr. Teulon, Mr. Vidler projected and in January, 1797, began to publish a periodical work intitled, *The Universalist's Miscellany: or, Philanthropist's Museum. Intended chiefly as an Antidote against the Anti-christian Doctrine of Endless Misery.* It was sold at first at sixpence and afterwards at a shilling each number. The design was liberal and it grew more so as the work proceeded. The successive volumes mark the progress of Mr. Vidler's own mind.* At no time popular, the

* Without entering prematurely into Mr. Vidler's final change of opinions, the writer submits to the reader the following passage from the Preface to the Fifth Volume of The Miscellany, as truly characteristic, and indicative of the point at which the Editor had arrived in his inquiries.—"We have not [confined] nor do we mean

bolder character of heresy which it gradually assumed diminished year after year the number of subscribers. It was ill supported by respectable correspondents, and it must be confessed that Mr. Vidler excelled in nothing so little as in the office of editor of a magazine. After struggling for existence, under various titles, throughout several years, the work, long oppressed by a growing weight of debt, expired at the end of the year 1805, and with it ended Mr. Vidler's editorial labours.* It may be matter of information to some readers, that the *Monthly Repository* which is now the register of Mr. Vidler's death, was instituted in consequence of a pecuniary arrangement with that gentleman, as a continuation in its design at least of the former publication, the first number of it appearing in February, 1806, the next month after Mr. Vidler's magazine was dropped.

In the first number of the Universalist's Miscellany, Mr. Vidler addressed a letter "To Mr. Andrew Fuller, of Kettering, Northamptonshire," the occasion of which was as follows. On Mr. V.'s embracing the Universal doctrine, Mr. Fuller sent

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in future to confine ourselves to the universal doctrine. There are many other interesting subjects in theology which demand the attention of serious and thinking Christians. The popular systems appear to us far from being consistent with divine truth; and we solicit the assistance of any and every friend to truth, in our researches: *we may have mistakes, but we have no secrets, and we would advise our friends to have none in religion.* Let us think freely, but modestly, that is, in submission to the authority of Sacred Scripture: *let no man make us afraid.* ——— It is the peculiar felicity of our Magazine to be open to all parties; to let Christians of every sentiment propose their difficulties and give their solutions. This liberality has given much offence to some narrow-minded men, but we mean still to pursue the same plan, being firmly persuaded that truth can never suffer by exposure: nothing but error is afraid of scrutiny. If some of our correspondents have used their liberty as a cloak of maliciousness, we are sorry for it; the blame be upon their own heads: we always recommend *soft words and hard arguments.* ——— Some persons object to all controversy: whether their motives be right in this we will not determine. We only observe that with some people one great objection against controversy is that *they cannot bear contradiction;* others object to it because *it brings certain truths to their minds which it does not suit them to embrace;* others because *it brings the trouble of thinking along with it which they are too idle to practise;* a few may object to it from a better motive. It is clear, however, that the ministry of the prophets, of Christ and his apostles, was almost one perpetual controversy: *and while truth and error exist, the controversy between them must exist also.*"

* As the complete work is now scarcely to be obtained, it may be of use to detail the history of it. Five Volumes from the commencement were published, in so many successive years, under the title given above, at sixpence each monthly number, with several variations in the type and the quality of the paper: the First Volume is faced with a Portrait of the Editor, "William Vidler, Preacher of the Universal Restoration, engraved by B. Reading from an approved Likeness by Richard Williams." There is a *likeness* in the engraving, but surely not a likeness to be *approved.* In the Sixth Volume, the title is changed to "The Universal Theological Magazine, for the Year 1802. Intended for the Free Discussion of all Religious Subjects, to which Persons of every Denomination are invited: Being a Continuation of the Universalist's Miscellany." The work under this title was raised to one shilling a number, and Two Volumes were published in the year. The title itself is a neat copper-plate engraving, and with it is given a decent Portrait of the "Rev. Robert Robinson." The paper and type in this volume are improved in proportion to the increase in the price. Vol. VII. the second for the year 1802, contains an engraving, "The Genius of Shakespeare corrected by Revelation." Vol. VIII. the first for 1803, contains an ill-executed Portrait of "Rev. John Evans, A.M." and Vol. IX. the second for the same year, contains a pretty allegorical Frontispiece. The next year, the title was changed to "The Universal Theological Magazine and Impartial Review: New Series," and the numbers of the past volumes were dropped. Two volumes were still published in a year. Vol. I. contains a silhouette Portrait of "the Rev. William Turner, late of Wakefield." There were Four Volumes of this Series, ending with the year 1805; making in all, from the commencement of the work in 1797, thirteen volumes, thin 8vo.

him a private letter of inquiry and remonstrance, to which Mr. V. returned no answer. For this silence, Mr. V. assigns two reasons, first, the number of letters which he received on the subject and the impossibility of answering them all, and second, his natural love of peace and his wish to avoid all controversy with his former connections whom he highly respected. Two years after the letter was written it appeared in the Evangelical Magazine, with a postscript stating that it had never been answered. Here, by accident, Mr. Vidler saw it, and he opened his new periodical work with a reply to it, which extended to two numbers. Mr. Fuller's rejoinder was inserted in the third volume, and the controversy was continued through that and two volumes following. The letters on each side were collected and published in pamphlets in the years 1802 and 1803. Previous to the appearance of Mr. Vidler's Letters, a clergyman (Mr. Jerram), subscribing himself *Scrutator* published "Letters to an Universalist; containing a Review of the Controversy between Mr. Vidler and Mr. Fuller, on the Doctrine of Universal Salvation." Of the merits of this controversy it is not difficult to judge. *Scrutator* displays not the coolness of a *reviewer*, but the angry zeal of a partizan. Mr. Fuller entered into the dispute, uninformed of the Universal doctrine, and was hence betrayed into blunders, which he was compelled to acknowledge: it must be admitted, however, that he has advanced some strong Scriptural objections to the hypothesis of his opponent, and that where he has the advantage he improves it with the dexterity of a practised polemic. In point of temper, Mr. Vidler was unquestionably superior to him; Mr. Fuller clearly shews that he could not think well of the heart of an erring brother. The letters of Mr. Vidler evince likewise a more intimate acquaintance with the scope and idiom of Scripture, and, as appears to the writer, a greater satisfaction in his own faith than those of his antagonist. The controversialists were perhaps equal in understanding and general knowledge. Mr. Vidler encumbered his defence with some interpretations of Scripture, common to him and most of the preceding writers on restoration, which it is well known that he gave up before he died; and both combatants entangled themselves in Hebrew and Greek criticisms, in which their education had given them little skill, and neither of them, as Mr. Fuller intimates, was at home. In one respect Mr. Vidler's candour is exemplary: he not only inserted entire the letters of his opponent in a work under his own care, but he complied with the request that his answers should not be published in the same number as the letters to which they referred. It may be presumed that Mr. Fuller would not have exercised the same liberality; for he communicated a private letter to a Magazine without apprizing the person to whom the letter really belonged of what he had done, and knowing that it was the rule of that Magazine to hear only one side of a question. A letter of Mr. Vidler's to the Evangelical Magazine in reply to Mr. Fuller's was of course rejected. It was Mr. Vidler's wish, and he made it known to Mr. Fuller, to be informed when the controversy was closed, as he intended to publish together all the letters in a separate work: whilst, however, he was awaiting Mr. Fuller's determination, that gentleman's letters, which were strictly speaking the property of the editor of the Universalist's Magazine, were given to the public in a pamphlet, unaccompanied by Mr. Vidler's.

[It was the design of the writer to conclude the Memoir in this Number, but he has found it impossible to do so, without injustice to the subject. Another paper will include all that remains to be said in this compressed Biography. It will take up the third period of Mr. Vidler's religious history; from about the time of his becoming an Unitarian to his death.]

ORIGINAL LETTERS.

Letter I. *from Dr. Doddridge to Rev. Mr. Toms.*

Northampton, Feb. 2, 1750-51.

MY DEAR AND WORTHY BROTHER AND FRIEND,

YOUR letter received in a chamber of illness, has revived my heart and awakened my joy and my thankfulness. Blessed be you of the Lord, and blessed be your counsel; and may he in whose cause you have exerted a zeal so truly Christian, not only accept it, as he undoubtedly will, but anticipate the reward that awaits you above, by giving you now to see the happy success of your scheme. I remember my faults this day. I have read and heard a great deal of the sufferings of our Protestant brethren in France. I have conversed with those who saw their assemblies dissolved and their temples ruined, their dead bodies torn out of the graves and given to the fowls of the air. I have read the letters of their pastors and those of their martyrs, and the incomparable discourses of Superville and Saurin, which so pathetically represent their sufferings, and one of the last was before me when your letter came; and yet alas! I have in a great measure forgotten the afflictions of Joseph; and now and then a transient prayer for them, the telling of their sad sorrows (with a few tears) which I have often done to my pupils, children and friends, has been all the fruit of my compassion; while you—but I will say no more of that, by the grace of God you are what you are, and I hope his grace will be more abundant to you to preserve this thing upon the imagination of the thoughts of your heart and to guide your counsel with regard to it. And to me I trust your letter will not be entirely in vain: it has in some measure awakened my compassion, and my prayers, and you will find me ready to act in my little sphere to promote the good end you propose. I have considered of the matter seriously, and I have looked up to God for direction in it, and the result is this.

I cannot take upon myself the conduct of this general design. My want of leisure for it, especially in this present crisis when I am so hurried with preparing my Family Expositor for the press, is something: but it is more that I am but one minister in the country, and think it would be great presumption to suppose that my brethren in London and elsewhere should act under my direction. The plan that has offered itself to me is this. That you should go to London as soon as you conveniently can, and consult with some of the principal ministers of all denominations, particularly Mr. Barker, Dr. Guyse, Mr. Stennet and Mr. Burroughs. You see I take in General as well as Particular Baptists, and though I mention these four, whom I look upon as men of distinguished wisdom and piety, I mean not to exclude any others. You may if you think it will be of any avail communicate to them what I now write, and you may know of them whether they in general approve of the design and will be ready to join their counsel and efforts for bringing it into execution. If they do approve it and will authorize me to do it, I will then apply to some of the principal ministers of Edinborough, and to the Earl of Leaven and Commissioner of the General Assembly, acquainting them with what is working in our hearts, and desiring they would attempt to procure a motion in the Assembly for a day of fasting and prayer on their account to be ordered throughout Scotland: and if timely notice be given of it, I think the influence of those gentlemen mentioned above, in concurrence with several leading men in the country, to whom with this foundation we may reasonably apply, will certainly make it as general a thing as we can reasonably suppose any thing of this sort among the Protestant Dissenters can be; and our concurrence with our brethren of the Scotch establishment, for whom as an establishment those of our own have something of a regard, will make the thing less exceptionable. And on this foundation it may also be extended to Ireland and our plantations in America. If God spares my life I will preach, and if it be thought proper will publish a discourse,

which, in consequence of my intimate correspondence with some of the Walloon ministers in Holland, I can easily have translated into French, as several of my writings already are, (and especially one which was never yet published in English, relating to the state of the church in Holland, which if I may guess by the many thousands dispersed through the whole country was remarkably blessed in a very peculiar crisis), perhaps God may send this sermon into France, and it may be introductory to some greater and better attempt: but this last part of the scheme I would choose at present to conceal, the rest communicate as you judge proper, and please to favour me with the result as soon as you can, that I may write to Scotland without delay, and set the machine in motion. In the mean time let us lift up our hearts daily to God for its success and let him do as seems good in his sight. I may in consequence of this in some future letter lay before you another scheme of great importance, as I apprehend, for the service of religion in the propagation of the gospel of our blessed Redeemer, which lies much on my heart, to which I think the Providence of God seems to be opening a way by some remarkable occurrences of extraordinary circumstances. In the mean time let me recommend to your reading the Life and Journal of Mr. David Brainard, if you know where to get it at large. Quick's Synodicon I have. The Icones I shall be very glad to see when you can conveniently spare them: but I think whatever views we may secretly have with regard to their publication, it will be proper to reserve them in our own breasts till the first grand part of our scheme is brought into full execution, which may prepare way for the other. I have but one thing to add, which is, that whereas I have hitherto only thought of you as a most worthy brother whom I have sincerely joined with others in the general prayers I have been offering for persons of your character, I have now (touched to the heart by your excellent letter) inserted your name in a list of a few select friends, whom I esteem especially as the excellent of the earth, and whom I remember before God in seasons of solemn intercession. Let me conclude with presenting you both with our united salutations and intreating you thus to remember,

Rev. and Dear Sir,
Your affectionate brother and
faithful humble servant, &c.
P. DODDRIDGE.

P. S. If the books when you have done with them could be sent to Tarry's Northampton Waggon, from the White Horse, in St. John's Street, London, they will probably come very safe. Excuse my using the hand of a young and inexperienced amanuensis to transcribe this long letter from the short hand copy which I wrote the morning after your's came to hand.

Letter II. *from Dr. Chandler to Rev. Mr. Toms.*

London, Dec. 12, 1745.

Rev. and Dear Sir,

I RECEIVED your's of the 16th past, and am entirely of your mind that some short accounts of the tyranny and cruelty and enormous exactions of the Church of Rome, on a sheet of paper to be hung up in houses, would be exceeding useful, in the present conjuncture, and might be of standing benefit. I am determined to attempt something of this nature. But as the thing is difficult, because it must be short, and yet solid, I am not sure that I shall succeed. If I can please myself I will let you know. The five articles you mention shall, if I can, be all brought in. By the persuasion of some friends here, I have published a small twopenny thing, called Great Britain's Memorial against Popery and the Pretender, proving from the canon law that the principles of Popery are perfidious and bloody, and the practice of Papists hath been answerable to their principles. Some thousands have been bought up and given away here. I wish it were got farther into the country, and hope it might have some tendency to prevent the spread of that wicked and impious superstition.

As to what you propose of a small piece, in opposition to the errors of Popery, only from Scripture proofs, I think it would be very seasonable. But care must be taken rightly to represent Popery, and to produce such texts of Scripture as are striking and plain, and don't need much explica-

tion. But what is the great calamity of our times, is the universal degeneracy amongst all ranks, and especially the corruption of our nobility and magistracy and clergy, from which sources vice and wickedness flow down throughout all other conditions of men. And unless God in his good Providence put some stop to this evil, or find out some cure for this cause of our misery, we shall grow more and more fit for Popery, for the deceptions, impieties, the ruin and damnation that attend it. I have been apprehensive that our present calamities will grow to a yet farther heighth, and that a very severe scourge will now or soon come upon these unhappy nations, that God's floor may be more thoroughly purged, and the land may have some rest from the iniquities of those who dwell therein. May God prepare us for his pleasure, and hide us under the shadow of his wing till the indignation be overpast, or bring us by the storm if it reaches us, to that peaceful world of righteousness that remains for his people. I pray God succeed and reward all your cares for his glory, and the salvation of souls.

I am, Dear Sir,
With very great esteem,
Your affectionate friend and brother,
SAMUEL CHANDLER.

Letter III. *from Rev. D. Wilkins to Rev. Mr. Toms.*

[This was occasioned by Mr. Toms's circulation of a printed paper which we subjoin. The Rector's letter is a curious proof of the height of ecclesiastical claims at the time when it was written. ED.]

Hadleigh, March 13, 1744-5.

SIR,

NOT having had either the favour of seeing you at my house, or of meeting you any where in my parish, I take this opportunity of acquainting you, that I very much disapprove your distributing printed papers in so public a manner among my parishioners without my leave first had and obtained. As I am not only Rector of this parish, but also the Archbishop's commissary in this jurisdiction, so this public way of handing papers about would not be allowable even to a clergyman of the Church of England, if there was another church in this parish, without my consent and approbation: much less to any other that dissents from the Church. Besides, your promiscuous way of treating our parishioners all alike, might seem to intimate that I and Mr. Gurdon are neglectful or remiss in our duty of informing our people in the way of keeping Christmas, the reasons of keeping a public fast, and the rules of the conduct of a Christian; that they must in all this be instructed or reminded by you.

I cannot nor will I ever by any means hinder you from making your good intentions (for good and highly commendable they are) known to your congregation, even by such circular papers; only I desire that whatever is for the future distributed, though with so pious and useful a design, in a public promiscuous way, may not be done without my knowledge or concurrence.

If your affairs will permit, shall be glad at your leisure to see you and my good friend, Mr. Glanfield, at my house,

Who am, Sir,
Your very humble servant,
D. WILKINS.

Directions for the Religious Observation of Christmas Holy Days.

1. Keep in mind, through all the season, whose birth it is you are to rejoice at; and often devoutly repeat the *Angels' Song* at his nativity.

2. Meditate on the *amazing love* of God the Father and the Son shewn in Christ's incarnation; and observe well that the design of it was *to destroy sin and wickedness.*

3. Improve the opportunities which offer for *religious worship*, and imitate also the *trader's* example: compute your past *gains and losses* in religion, and examine whether you have laid up any *treasure in heaven* this year, or are any thing richer towards God.

4. Remember, through the holy days, that nothing can be *more opposite* to the end of *Christ's* coming into the world, and the commands of his gospel, than mispending and abusing precious time, and giving into *gaming* and to *excesses*, which lead to drunkenness, gluttony, &c.

5. Be careful therefore lest your temper and practice should highly *offend him*, and *disgrace his religion* at

the very season you pretend to honour the holy Jesus, and to have special zeal for his cause.

6. Wisely choose your *associates*, and shun the company of *irreligious* and *intemperate* men and their *entertainments*: or where this cannot be done, *draw a comparison* between their *words* and *actions* and your *Saviour's*, which may well inflame your love of *him*, and fix your *abhorrence* of their principles and practices.

7. Forget not that *charity* to the poor, or the smallest good office (if you are able to do no more) to the necessitous, especially if *religious*, will now and always be very pleasing to the *Redeemer*, if it proceeds from a principle of *faith*, *love* and *obedience*.

8. Think seriously, that however you may rejoice for *Christ's* birth, if you are not born again of the *spirit*, and thereby turned from your sins unto God, and interested in the *death* and *mediation* of *Jesus*; his second coming will be most dreadful to you, and issue in your condemnation to eternal punishment.

EXTRACTS FROM NEW PUBLICATIONS.

[A singular work has just appeared, entitled "Armata, a Fragment," a thin 8vo. volume, published by *Murray, Albemarle Street*, which is attributed to the pen of LORD ERSKINE. The internal evidence of the author is decisive: his vigorous genius is imprinted on every line.

The work is properly speaking a Romance, but is at the same time too true a picture of the modern history and present state of England, for which "Armata" may be considered by the reader as another name.

Our extracts will be sufficiently intelligible without further preface, or note and comment. ED.]

Mr. Fox.

MY confidence in this opinion is the more unshaken from the recollection that I held it at the very time, in common with a man whom to have known as I did would have repaid all the toils and perils you have undergone.—I look upon you, indeed, as a benighted traveller, to have been cast upon our shores after this great light was set.—Never was a being gifted with an understanding so perfect, nor aided by a perception which suffered nothing to escape from its dominion.—He was never known to omit any thing which in the slightest degree could affect the matter to be considered, nor to confound things at all distinguishable, however apparently the same; and his conclusions were always so luminous and convincing, that you might as firmly depend upon them as when substances in nature lie before you in the palpable forms assigned to them from the foundation of the world.—Such were his qualifications for the office of a statesman: and his profound knowledge, always under the guidance of the sublime simplicity of his heart, softening without unnerving the giant strength of his intellect, gave a character to his eloquence which I shall not attempt to describe, knowing nothing by which it may be compared.

Mr. Pitt.

The astonishing events which are soon to close my narrative, could not, upon any human calculation, *(at least in my opinion,)* have happened as they did, without the commanding talents of an extraordinary young man, who yet might not have flourished at so early an age, but from being the son of *another* man who had justly acquired a great reputation in our country by superior eloquence, always exerted in the cause of freedom; nor could his descendant, eloquent as he was, have risen to so premature an eminence but by treading in his father's steps, pleading the cause of public reformation, which *at that time* was highly popular, and of which he too took the lead from his very earliest youth: neither could even this illustrious course have produced the events which followed, but on the contrary might have averted them, if he had not turned short round on a sudden and not only renounced his former opinions, but sounded the alarm when others persevered in the sentiments they had imbibed from his own lips.—But history is a libel when it departs in any thing from the truth.—It must be admitted that the influence

of the Capetian revolution had given an inflamed and dangerous character to the proceedings of many who had mixed themselves with this cause, demanding the most prompt vigilance of our government, and the firmest execution of the laws; but perhaps no man existing was therefore so well qualified as himself to have changed those turbulent excesses, and turned them, upon his own principles, into a safer course; a duty which, without assorting himself *unfitly*, he had the happiest opportunity of fulfilling, through an association of his own equals in rank and eminence, who were then discountenancing by their influence and example every departure from sound opinions and declarations recently published by himself in his own name, and widely circulated amongst the people: yet the birth of this very association, (as far at least as times coincide,) was made the signal of universal alarm, and a proclamation by his authority almost instantly followed, which being the obvious forerunner of war, put wholly out of the question that politic and humane consideration for the suffering people of Capetia, which I shall die in the opinion of having been at the period before related the interest and the duty of the whole civilized world.

I take no delight in these observations.—Posthumous reputation is often held too lightly.—We consider that the dead can gain nothing by our applauses, nor suffer from our censures: but supposing a man whilst living to have stood alone like a rock in the ocean, without children or kindred to represent him, I should still remember that this life was but a portion of an immortal existence, and fame being the highest inheritance, I should feel like a felon if I robbed him of what I believed to be his own.—I knew, then, this great minister in his youth, and foresaw his future destination.—His understanding was vigorous and comprehensive—his reasoning clear and energetic—his eloquence powerful and commanding—and as he was supported throughout his eventful career by immense numbers of disinterested and independent men, it would be unjust not to believe that he was himself disinterested and independent.—His memory after death received this tribute from many illustrious persons who had differed from him in opinion, and it is not only held by his friends and adherents in affectionate remembrance but in reverence as the saviour of his country.—Having from a sense of justice recorded this *last* testimony of an exalted reputation, I hold it to be a solemn duty to question and deny it, being convinced that if we *revere*, or even *abide* by the system which characterized his administration as having *formerly* saved his country, we shall not save it NOW.

Mr. Burke.

When the war with Hesperia was approaching, a warning voice, as it were out of Heaven itself, from its wisdom and eloquence, though drowned by the clamours of ignorance and folly in the outset, yet in the end alarmed the people into a sense of the ruin they were rushing on; but, alas! this very voice, which had breathed so happily the gentle accents of peace, was now heard louder than the trumpet of war, to collect our world to battle; spreading throughout the land an universal panic, until the public councils complained of sedition, but the *forum of the complaint* only inflamed it.—Instead of leaving it to the sovereign, in the ordinary course of law, to bring the suspected to trial, the evidence was collected by the great public councils; was exalted into treason of the highest order, and published by their command.—It was no doubt within their jurisdiction, and was their highest duty to protect the state; to proclaim a conspiracy if they believed it existed, and to direct prosecutions against the offenders; but it was repugnant to the very elements of the Armatian constitution, to involve individuals in the accusations, and to circulate amongst the people the accusing testimonies stamped with their supreme authority, when inferior tribunals were afterwards to judge them.—In any other nation the consequences to the accused must have been FATAL: but there is a talisman in Armata which, whilst it is preserved inviolate, will make her immortal,—HER COURTS OF JUSTICE SPOKE ALOUD TO HER PARLIAMENT:—THUS FAR SHALT THOU GO, AND NO FARTHER.

In returning to, or rather beginning an account of this extraordinary composition, whose author was only in metaphor brought before you, your surprize at its warlike stimulus will be

increased, because I could have subscribed almost to the whole of it except in its REMOTEST APPLICATION.

He set out by truly and perhaps seasonably observing, 'that men were not the insects of a summer, but beings of a superior order, the heirs of immortality—that they should therefore look up with pious reverence, and downwards with anxious care to their posterity—that when they had accomplished a structure sufficient to maintain social order, much more to govern a great and enlightened people, it was more convenient to repair it when time had defaced it, and to improve it if originally defective, than to tumble it down in a moment to its foundations—that society was not a gang of miscreants, plundering and murdering one another, reviling all the institutions ordained to lead us in the paths of happiness and virtue, but a pyramid of human beings, rising in majestic order and harmonious in all its parts—that it was fit religion should consecrate such a structure—that her ministers should therefore be held in high respect, and should not be supported on the alms of those whom it was their duty to correct—that government should also preserve an attitude of dignity and wisdom, composed of high magistrates, invested with corresponding authorities and supported by revenues to secure obedience and independence—that a people, above all, for whose happiness this system was fashioned and supported, should in their morals and manners be assimilated; that they should not be buried like dogs, as if they were to sleep for ever, but be remembered by monumental inscriptions, recording the achievements of those who had lived before them and reminding the living that their histories would be read by those who were to follow them—that societies, however wisely constructed, were subject nevertheless to be shaken by the follies and wickedness of mankind, and that in those awful conjunctures the utmost fortitude became necessary to those who were to ride in such storms, yet tempered with a spirit of gentleness and mercy, shrinking back when called upon to strike, though justice and even necessity might demand the blow.'—He summed up all by a most eloquent reprobation of an unprincipled regicide, declaring in language which I hope will always be remembered, that the immolation of the unhappy prince whom fate had set upon this volcanic pinnacle, and who without any crimes of his own, must, in the harshest construction, have been the victim of the crimes of others, was base and inhuman; and in its wanton aggravation by indignity and insult, embittered by the foul murder of his queen and their helpless infants, cast a dismal shade over the moral world, suffering, as it were, an eclipse by the interposition of some infernal spirit between the Divine Creator and the beings who must perish but in his light. —Believe me, I feel for the hallowed shade of departed genius, and have endeavoured not to degrade, though it it is beyond my power to do justice to such a distinguished composition; but you have no doubt been looking in vain all this while, and through all this eloquence, for any possible incitement to war, though intended by himself and others to justify and provoke it.—If the work had been undertaken to illustrate the principles and duties of civil society in the *pure abstract*, it would have been as just as it was beautiful; but as a picture of Capetia, *before* her revolution, it was unfounded almost throughout, and in all that *followed* it was only an exquisite and in many parts a sublime exposure of the unhappy state to which she had been reduced by the desertion of Armata from her post: and how the rushing into battle with this delirious people was either to reform them or to secure ourselves, it is past my comprehension even to imagine.

Buonaparté.

No victory in human annals ever produced results so sudden and extraordinary.—The adversary, whose ambition and whose boast had been our destruction—who had built a thousand vessels to convey his armies to our shores—and who was then erecting a column, *even within our view*, to be crowned with his colossal statue pointing at us with his finger for his own, now fled when no one was pursuing, and gave himself up as a prisoner to the commander of a single ship.

Such a fate of so wonderful a being affords a convincing proof that our *apparent* destinies may generally be referred to ourselves.—In the earliest and most flourishing periods of his astonishing career, he was *(in my opinion)* more sinned against than

sinning; and even when he was pushing on his legions to the most distant territories, I was for a while in spirit on his side, because I thought there was a conspiracy of governments against him inconsistent with the principles of our own.—Some have thought he was so weak as not to see that there was no security for his own sovereignty whilst the sovereigns combined against him had an unlimited power over the persons and resources of their subjects; but my belief is that he foresaw this danger though he upheld their governments, because he feared a worse in their subversion.—He had seated himself upon an imperial throne with a mock and servile representation, and trembled at the influence of free constitutions.—*This* was the rock on which he split.—If by politic and moral conventions when the sword was in his hand to enforce them, instead of by a system of oppression and subversion, he had balanced in their own states the princes who opposed him, giving an interest to their people to support him, he might have surrounded himself with grateful and independent nations, to have guarded and almost adored him; but he left them insulted, pillaged, degraded, and in the hands of their uncontrouled and justly incensed kings, who of course made use of them to destroy him.—They were *no longer* mercenary, reluctant armies, but nations embodied against their oppressors.

From the moment I marked this base and senseless policy I foresaw his ruin, because he was now opposing the progression of a world which, in spite of all obstacles, will advance, because God has ordained it.

It is a grand and useful example, when the ends of men who abuse mighty trusts are thus signally disastrous.—We see distinctly the Divine Providence superintending and judging us, and when I visited Capetia whilst Armata was passing through her provinces in triumph, the evidence of it was decisive.—This mighty man, who had shaken the earth, collected all its spoils, and overwhelmed its dominions, was not to be seen or heard of even in his own capital, amidst the trophies of his universal conquests.

I was moved by this just description, and said to Morven, that it reminded me of a passage in our Sacred Scriptures most divinely eloquent, and which, since the days of the Psalmist, had never been so strikingly illustrated:—

'*I myself have seen the ungodly in great power, and flourishing like a green bay-tree.—I passed by, and lo, he was gone.—I sought him, but his place was no where to be found.*'

So prosperous a conclusion of a war so protracted and ruinous, was a fair and a national occasion of triumph to its authors and supporters; but giving them all just credit for honest intentions, and for their vigorous exertions, it is the office of impartial history to condemn them.—*They themselves* created the mighty antagonist.—Their mistaken counsels rendered his subjugation indispensable, and his dominion so powerful, that it could not be overthrown without almost the ruin of their country.—Allowing them, even, *for argument's sake*, all the pre-eminence over their opponents they contend for, what would there be in the comparison to boast of? because supposing the storm to have been inevitable, and in the end to have been skilfully weathered by them, which of two pilots would you prefer?—him who, though he saw it gathering, sailed out in the midst of it, and though laden with *money* only escaped *by throwing overboard the cargo*, or the other who, seeing the tempest also, would have remained in the harbour till it was overblown?

Agriculture.

To continue this momentous subject, be assured that the very being of your country, *above all at this moment*, depends upon your making *your own soil* support your most extended population, and that to consider population as an evil, is to be wiser than God, who, in your earth as in mine, commanded man to increase and multiply, and who, I am persuaded, throughout all creation, has ordained that nothing should go backward or stand still.

If there were no other proof of the pre-eminence of agriculture, let it be remembered that it is the greatest scource of labour, and in a proportion little understood, because it not only comprehends the direct and immediate labour upon and in its bowels, but the labours also of various arts and manufactures, whose raw materials it produces.—Labour, indeed, is the salt of

the earth, the preserver and nourisher of all things—the curse that man should eat his bread by the sweat of his brow, was mercifully repealed in the very moment it was pronounced, and was changed even into a blessing.—Labour gave him bread, and a comfort along with it, that nothing like labour can bestow. If the earth produced spontaneously, it might be a paradise for angels, but no habitation for beings formed like ourselves; without labour, what could support or adorn the whole fabric of society?—It would vanish like an enchantment.

The curse of DEATH was also revoked not only by the promise of immortal life hereafter, but to deliver man at the very moment from the barrenness of the earth that was cursed.—Without death, he might have toiled and sweated, but the ground would have yielded nothing; death therefore was ordained to revolve with life in a mysterious and fructifying circle.—The corruption of all created things returning into the bosom of nature, brings them back again to reward the industry of man. Every animal that dies, all vegetables, and they too have lives also, every substance which dissolves and becomes offensive, every heterogeneous mixture, which upon the surface would stagnate and become malignant, brought back by human wisdom into their allotted stations, become the future parents of a renovated world.

Can we suppose then that God has performed those stupendous miracles for nothing? When our Scripture tells us that man was formed from the dust of the earth, it should not be taken in a sense perhaps *too literal*—to the Almighty matter was not necessary to his creation, though his frame was to be *material*—it may mean that he could live only by the earth, and was to return to it after death.

South America.

Another momentous subject, still more, if possible, demands your attention, and with that I shall conclude.—One of the first sentences you uttered to me, after snatching me from the grave, made an impression upon me which I shall carry there hereafter. You said that this highly-favoured island had been the chosen instrument of Divine dispensation, and that if she deserted or slumbered upon her post, she would be relieved and punished.—Beware that this penal moment is not at hand.—Why do you now permit despotism and fanaticism to palsy the freedom of the rising world, when your duty and your interest are struggling for precedency to crush them at a blow?—If that vast continent were governed according to the humane maxims of civilized nations, you would have no right to wrest the sceptre out of hands however unworthy to wield it; but since you have been placed for so many ages in the high post of honour for the advancement of human happiness, you ought to suffer no other nation to run on before you in the rescue of suffering millions from famine, dungeons, and the sword.—Recollect your eulogium upon the triumphs of chemistry and mechanics:—apply them to the mines and other productions of those vast regions; not as robbers or task-masters, but in the liberal spirit of commerce with their people, by which you might resuscitate your own country whilst you were breathing new life into theirs.

The noble minded Morven seemed much pleased and affected, and spoke as follows, but in a voice so subdued as if he almost wished not to be heard:

There are difficulties in the way of what you propose so warmly.—The project your honest zeal has suggested might kindle a new war throughout our whole world, which might, in the end, be destructive of the happiness and freedom you justly hold so sacred.—There are many desirable objects of policy that are not within our immediate reach, and which we must wait Heaven's own time to see accomplished; but the principle should be consecrated, and the occasion closely watched for its earliest application.

Not a moment, I answered, should ever be lost in any thing we have to do, when we are sure we are in the right; there is no time but *the present* for the performance of a practicable moral duty; ENGLAND, in such a case, would set at nought all the nations of the old world if the new one invoked her assistance. Such a great work could not be begun prematurely.—If the sun stood still of old in the camp of the Israelites, it would now rush to the west with increased velocity and lustre, to shine on the British standard, if it stood planted even for a moment in the night.

England.

I have now finished all I have to observe upon the condition of your sublime country.—Looking at it with the eager curiosity of a stranger, bred in one which has long been the admiration of its own world, and not wishing to see her in any thing surpassed, yet I am obliged in justice to say, that I consider Armata in no respect behind her, except in the state of your finances. —I have not, indeed, been able to trace the smallest defect in any of your institutions, nor in the condition of any of your concerns, that does not manifestly come home to your revenue, which corrupts your government whilst it depresses your people.

Your energies are still happily undiminished, your industry is unabated, your courage unsubdued, your morals uncorrupted; but you have the same sacrifices *for a season at least*, to submit to, as an individual may have to make, though with the highest qualifications, if his expences have gone beyond his estate; and unless you know how to guard with skill and firmness this *heel of the Achilles*, the result must be fatal.

Remember always the noble eminence you stand on, and that NO OTHER NATION IS QUALIFIED TO TAKE YOUR PLACE. In the name of God, then, let this awful but animating consideration inspire you—Be firm in your resolves—Be patient under temporary privations—Be obedient to your government, and preserve your greatness by the wisdom which made you great.

MISCELLANEOUS COMMUNICATIONS.

Mr. Belsham's Animadversions on Dr. Magee.

[Concluded from p. 86.]

VI. THE sixth and last of the learned dignitary's charges, and which he seems to have selected as the *ne plus ultra* of Unitarian faithlessness and impiety, and in the prosecution of which he appears to have put forth all his strength and to have exhausted all his venom, is founded upon Heb. xii. 25, 26, the first clause of which stands thus in the Common Version and in Archbishop Newcome: "See that ye refuse not HIM who speaketh;" for which the Improved Version has substituted, "See that ye refuse not *God* who speaketh," printing the supplied word GOD in italics, to intimate that it is not found in the original.

The learned dignitary takes upon himself to be wonderfully angry at the presumption and impiety of the Editors in supplying the ellipsis with the word *God*. But let the Dean speak for himself in his own mild and edifying language.

"Griesbach and Newcome," says he, p. 671, "are the two great standards to which the Editors profess to adhere: yet here they depart from both, and arbitrarily introduce the word GOD, which is not only not to be found in either, but which is not even pretended to have place in any one of the Manuscripts, Versions, or Fathers known to be in existence; so that here there is a direct fabrication of the word GOD, and a gross imposition on the reader. To say that the word has been introduced, because the Unitarians conceive God to be intended as the speaker, is merely to say that the comment of the lowest and most illiterate order of Socinians shall be taken as forming a part of the original of the New Testament. This transcends Popery itself. The Council of Trent only decreed that the Comment imposed by the Church of Rome should be received as giving the meaning of Scripture: but the Council of Essex Street ordains that the Comment imposed by the Church *which denies Christ*, shall be received as part of the Scripture itself. That the word is *printed in italics*, is but a poor evasion. The common and uninformed reader, the unlearned man of 'sound understanding,' whom they select as the proper arbiter of their criticisms, but little attends to, and is for the most part ignorant of this distinction."* Pre-

* In the Introduction to the Calm Inquiry, p. 5, it is stated that the question concerning the person of Christ "is an inquiry into a plain matter of fact, which is to be determined like any other fact by its specific evidence—the evidence of plain unequivocal testimony, for judging of which no other qualifications are requisite than a *sound understanding and an honest mind*."

This assertion has given great offence to

suming, no doubt, upon this ignorance, and expecting to escape detection, though the Editors have printed the word in italics, the Dean has cited it in roman capitals, thus making it appear to those who do know and attend to the distinction as part of the text.

The Very Reverend dignitary proceeds:—"Let it for a moment be supposed that the Received Version, instead of reading '*him who speaketh*,' had substituted '*Christ in his divine nature*' for the word 'him,' would the Unitarians conceive that King James's translators had dealt fairly with the public? Would they not, on the contrary, clamour loudly against this as a dishonest attempt to impose the Trinitarian comments as the text of Scripture? Would there be any end to the outcry which would be raised against interested priests?" &c. &c.

"The fact is they *plainly saw* that the text as it stands must unavoidably lead the mind to Christ as the speaker. They *saw more:* they *saw* that it not only introduces Christ as the speaker now, but as the speaker before, both in giving the law and in uttering oracles through the prophets. They *saw in truth*, that not only the præ-existence but the divinity of Christ was obviously deducible from this passage, and with the wisdom belonging to their generation they have made the requisite alteration in the text. They have been compelled not only to *invent* a new translation for the text, but also to *invent* a new text for the translation. Examples abound of a nature similar to that which has been just adduced, and many of a quality yet more insidious and dishonest."

And now, what have these daring innovators, these seers of strange sights, the Editors of the Improved Version, to offer in favour of this novel, most *insidious* and most *dishonest* corruption of the sacred text? a corruption which finds no parallel but in their own corrupt writings? a forgery and a fraud which far transcends all example in ancient and in modern times, which exceeds Popery itself, and which, as the Dean emphatically assures us, cannot be matched in the performances of his own holy brotherhood, viz. supplying the ellipsis in the text by the word GOD printed in italics?

In truth these unfortunate Editors have but very little to say for themselves; and that little can only afford satisfaction to men of "sound understandings and honest hearts:" so that they entertain very faint hopes of giving content to the Dean and his very learned friends. The truth, however, must come out: and here it is.

In the twentieth chapter of the Book of Exodus, at the first verse, it is thus written: "GOD SPAKE ALL THESE WORDS TO THE CHILDREN OF ISRAEL."

The Editors, therefore, of the Improved Version did not conceive that they committed an unpardonable offence when they supplied the ellipsis with the word GOD, whose voice it was which then shook the earth. And I am confident that when the venerable Dean produces equal authority for his proposed amendment, "Christ in his divine nature," they will most readily and thankfully receive it into their text. And if the Church of Rome herself can establish her doctrine upon similar ground, I may vouch for it that the *Christ-denying* Church of Essex Street will admit that doctrine as an article of faith.

But the matter must not rest here. The Dean of Cork has produced this passage, this very clause, "See that ye refuse not *God* who speaketh," as a "specimen of important, unacknowledged departure from Newcome's Version, not to be accounted for from mere accident." He has marked the variation in capitals to attract notice: he has printed the word GOD in roman characters, not as the Editors of the Improved Version have done in italics, so that those of his readers *who understand distinctions* are naturally led to believe that the Editors have forged the text, an offence of which indeed the Dean distinctly accuses them, and by not acknowledging it, have made the Archbishop responsible for it. It is impossible for the reader of the charge alleged by the Dean against the Editors, p. 481 of his last volume, to form any other conclusion.

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those gentlemen who think that a man cannot be a judge of the truth of doctrines which lie at the foundation of the Christian faith, unless he is a profound Greek scholar. This is the cause of the many sarcastic allusions to these expressions in some late writers. Bishop Burgess is particularly sore upon this subject; and Dr. Magee, his humble friend, thinks that he ought to be very sore too.

Now, Mr. Dean, permit me with all humility to ask two or three plain questions. Did not you know at the very time when you exhibited this charge against the Editors of the Improved Version, in a form which necessarily led to this and to no other conclusion, that every word of this conclusion, the inevitable conclusion from your own statement, was erroneous and unfounded? Did you not know, though poor illiterate Unitarians might be ignorant of it, that the word GOD, which *you* have printed in roman characters, was by *them* printed in italics, for the express purpose of shewing that this word was not in the original, but that it was introduced by them to supply the ellipsis? and knowing this, was it quite "honest" and "fair" in you to print the word God in roman letters, and then to accuse the Editors of *inventing* the text? Did you not know that the Editors far from charging their alteration upon the Primate, had distinctly set down in their notes the reading both of the original and the Primate? And though it did not exactly suit your purpose to make the acknowledgment at the beginning of your book, where you brought your charge, where all your readers would have seen it, by which the Editors would have been saved from all suspicion of foul play, have you not yourself, Mr. Dean, towards the close of your work, p. 694, two hundred pages after the allegation of the charge, and where you might reasonably presume that nobody would look for it, slipped in as it were by stealth, this remarkable concession: "It must indeed be admitted that with respect to the clause hitherto considered, the Editors are not chargeable on this head: for in their note they confess that both in the Greek and Newcome the reading is, "See that ye refuse not him who speaketh." And this concession comes after having charged them directly, peremptorily and without any modification whatever, p. 482, with having in this, equally with other clauses, deliberately and *unacknowledgedly* rejected the Primate's rendering. How, learned Sir, do you contrive to reconcile these *apparent* contradictions? How is it that men are to blame, and to be censured as false, dishonest and dishonourable, for doing that which you acknowledge they never did? For once, Mr. Dean, deign to have a little consideration for that small proportion of your readers who are men of "sound understandings and honest hearts," whom in the lofty consciousness of your own vast superiority of learning, you commonly treat with such ineffable disdain. Condescend so far to their mean capacities as to explain that apparent inconsistency in your conduct which in their foolish way of thinking is deserving of epithets which I do not choose to express. Recollect, Mr. Dean, the language which you would yourself have used to the Editors of the Improved Version, had it been possible for them to have acted a similar part, and save us the trouble of the application.*

* It would be advisable for the Very Reverend dignitary to be a little more *correct* in his assertions, not indeed for the sake of the *God-denying*, *Christ-denying* Unitarians, who being without the pale of civilized warfare, may lawfully be attacked with any weapons fair or foul; nor yet for the sake of his *own* character, concerning which the Dean appears to entertain a most magnanimous indifference, but for the sake of his friends, who by implicit reliance upon his unqualified assertions are sometimes brought into a very awkward dilemma. It is not long since the worthy Bishop St. David's was made the instrument of retailing a most unfounded and abominable calumny against the author of this note, viz. that, Mr. Belsham says, the "clergy are paid to discountenance and repress the truth." And when the charge was denied, and the Bishop was challenged to produce his authority, his Lordship confesses that he had not seen Mr. Belsham's book: but, says his Lordship, "I quoted the words from an authority which *I was sure I could safely trust.*" This infallible authority was that of Dr. Magee, who had indeed printed a sentence of similar import, with inverted commas, as if it had been (which it was not) a quotation from my Review of Mr. Wilberforce's Treatise. And though the pious prelate, when convinced that he had trusted to a broken reed, and had unwittingly propagated a calumny, than which, to use his own words, "a more false and atrocious never was uttered," takes much laudable pains to prove that the assertion at most was but half a fib, because with a few verbal alterations, what I did not say might be made to resemble what I did say, yet to speak to the truth, his Lordship was by no means successful in his attempt. And notwithstanding all the

The remaining clauses in the text under consideration, Heb. xii. 25, contain some variations from the Primate's rendering, the acknowledgment of which has been omitted by the Editors of the Improved Version, upon which neglect, however, the learned Dean has not judged it necessary to expatiate: probably because he did not find it easy to magnify the error into an offence of high importance.

The clause immediately following that which has been already so minutely investigated, stands thus in the Primate's Version: "For if those escaped not who refused him that uttered the ORACLES OF GOD on earth,"—for which the Improved Version reads, "WHEN HE uttered ORACLES on earth." This variation, which is of some importance, is not noticed by the Editors.

It is remarkable that in this clause the Primate has introduced the word GOD without any authority from the original: for the word χρηματιζω by no means necessarily implies divine inspiration. It is also observable that the Primate has printed the word GOD in roman, not in italic letters: so that in his translation it appears as an original, not as a supplementary word. The Editors of the Improved Version regarding this as rather too great a liberty to be taken with the text, have in their Version left out the word GOD. Let us suppose now that the case had been reversed, that the Primate in the first clause had supplied the word GOD, and had printed it in italics, but had omitted in the second: also that the Editors of the Improved Version had omitted the word GOD in the first clause, and had introduced it in roman letters in the second: in what a different channel would the Dean's criticisms and invectives have run. What a hue and cry would have been raised against these ungodly Editors for wilfully and unacknowledgedly corrupting the sacred text; and how unmercifully would they have been loaded with all the vituperative epithets in the Dean's copious vocabulary. How strenuously would it have been maintained that the word GOD was rightly supplied by the Primate in the first clause. And how highly would his fairness and candour have been applauded in distinguishing the word by italics, that *every reader* might see that it was a supplementary expression and not to be found in the original text. With what keenness of censure would this open and manly conduct of the Primate in the first clause have been contrasted with the artful and fraudulent management of the Editors of the Improved Version in the second. What rummaging would there have been of Lexicons, what poring over of voluminous indexes, by the patient Dean and by his numerous and learned allies, in order to accumulate quotation upon quotation, and criticism upon criticism, so as to fill twenty or thirty pages with ancient and modern lore, to prove what nobody ever doubted that the word χρηματιζω does not necessarily signify to utter an oracle of God, and therefore that these daring Innovators had no right to have introduced that word at all! In what a lofty tone of indignant and impassioned eloquence would the pious dignitary have exposed the fraud, the falsehood, the presumptuous impiety of these audacious

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ingenuity and learning which the worthy prelate has exhausted upon the subject in the Gentleman's Magazine for August, 1815, the assertion first found in Dr. Magee's learned work, and afterwards repeated with a little additional colouring by the pious Bishop of St. David's, is an untruth as palpable and unfounded as ever issued from the school of Loyola. As it now stands, it is indeed the joint production of the Bishop and the Dean: and neither of these venerable dignitaries is responsible for the whole of it. But to what degree this division of labour between two holy men may reduce the responsibility of each, is a question the solution of which must be left to that renowned casuist, the Abbess of Quedlinberg.

The passage in the Review of Mr. Wilberforce's Treatise, referred to by Dr. Magee, and the words of which he professed to quote, thereby misleading good Bishop Burgess, and which I am confident that neither the Bishop nor the Dean can possibly regard as a libel upon the established clergy, is thus expressed: "Men who are engaged to defend an established system, are from that very circumstance engaged to discourage inquiry and to oppose truth, unless, which is not often the case, truth should happen to be the established doctrine." Review of Mr. W. p. 199.

Editors in printing the word GOD in roman characters. They *saw*, would he have said, that the word God was wanting in the original. They *saw* more. They *saw* that by printing it in roman letters, their readers would be made to believe that the word God was a part of the original text, and thus the *comment of the lowest and most illiterate of the Socinians shall be taken as forming a part of the original of the* New Testament. This transcends Popery itself. This wilful corruption of the sacred text can only proceed from the Christ-denying apostates of Essex Street, whose missionaries preach up unbelief as essential to salvation. Where will you find any thing to compare with this in King James's translators? This is forging Scripture with a witness. It is not only inventing a translation for the text but a text for the translation.

Such no doubt would have been the strain of the learned Dean's indignant invective, had the translation of the Primate been that of the Editors, and the translation of the Editors that of the Primate. But as Primates can seldom, if ever, do wrong, so it should seem that these unfortunate Editors can never do right.

In the last clause of the text, the Primate's Version reads, "Much MORE we shall NOT escape, if we reject him WHO WAS from heaven."—For which the Improved Version reads, "much LESS shall we escape if we reject him SPEAKING from heaven."

This variation should have been acknowledged in the notes, especially, as by supplying the ellipsis differently, a considerable diversity is created in the sense. The original is, "him from heaven." The Primate by supplying the words, "who was," supposes a reference to Christ. The Improved Version supplying the word "speaking," and the Public Version, "him who speaketh," refer the action to God, who formerly spoke on earth when he delivered the law to Moses: but who under the new dispensation speaks from heaven by the gifts and powers of the holy spirit.

I shall now briefly recapitulate the facts produced by the Dean as far as they are substantiated by evidence, that the reader may judge how far they support the charge of fraud, of falsehood and of faithlessness, so vehemently urged by the Dean against the Editors of the Improved Version.

1. Luke i. 35. For, "THE Son of God," as it stands in Newcome, the Editors of the Improved Version have without acknowledgment substituted, "A Son of God."

2. John i. 12. For, "POWER TO BECOME children of God," the Editors have substituted, "AUTHORITY TO BE, &c."

3. John iii. 13. For, "the Son of man who WAS in heaven," the Editors adhere to the Public Version [who IS in heaven] including the word in brackets, without proper authority and without any acknowledgment.

4. Rom. ix. 5. Newcome reads, "of whom AS CONCERNING THE FLESH Christ came:" for which, and without acknowledgment the Improved Version substitutes, "of whom, BY NATURAL DESCENT, &c."

5. 2 Cor. viii. 9. Newcome reads with the Public Version, "that THOUGH he was rich yet for your sakes he BECAME poor:" for which, and without any notice of the variation, the Improved Version substitutes, "that WHILE he was rich he LIVED IN POVERTY."

6. Heb. xii. 25, 26. Newcome reads, "If those escaped not who refused him THAT uttered THE ORACLES OF GOD on earth," for which the Improved Version substitutes, "WHEN he uttered ORACLES on earth."—Newcome reads, "much MORE we shall NOT escape." The Improved Version substitutes, "much LESS shall we escape."—Newcome reads, "if we reject him WHO WAS from heaven:" the Improved Version substitutes, "if we reject him SPEAKING from heaven."

Such is the prodigious birth of which this labouring mountain after all its mighty and portentous throes has been at last delivered. The Editors of the Improved Version profess wherever they deviate from the Primate's text, to mark the variation in their notes and to insert the Primate's words. This promise they have, generally speaking, fulfilled. But whatever care they might take, they could not flatter themselves, that they were exempted from oversights, or that in every instance they should escape from error. Out of many

hundreds of texts, six instances of unacknowledged variation have, by the sagacity and industry of the Dean of Cork, been brought to light: and these of comparatively little importance. And yet, upon these six cases, the Very Reverend dignitary has founded a grave and solemn charge of fraud and falsehood and faithlessness against the Editors of the Improved Version, and this charge he has prosecuted with unparalleled vehemence and malignity through an octavo volume of several hundred pages closely printed, and dressed out with no small display of critical erudition. It is hard to believe that the Dean himself can be serious in alleging charges so grave, upon a foundation so frivolous. But whether he is serious or not in alleging them, it is impossible that any individual in the united kingdom, man, woman or child, who possesses an atom of common sense, can be serious in giving credit to them, or can hesitate to treat them with the most sovereign and superlative contempt.

It is true that the Very Reverend accuser is pleased to allege, p. 481, that he has selected "but very few specimens out of the number that might be adduced:" and p. 693, that "examples abound of a quality yet more insidious and dishonest."

The Editors are duly sensible of their obligation to the Dean of Cork, for his great lenity and forbearance, that *half his strength he put not forth, but checked his thunder in mid volley*. They disdain however to avail themselves of his condescension. Out of the many hundreds of variations which occur in the Improved Version, it is possible that through inadvertence, surely not wholly unpardonable, many other omissions may have taken place, almost as important as those selected by the Dean. But they defy him, with his utmost industry, stimulated by his utmost malice, to produce a single passage to which the charges of "insidious and dishonest" can be justly applied. They know the Dean of Cork too well, to give implicit credit to his professions of forbearance. And they entertain no doubt, that if by any means he could have discovered a single text in the Improved Version, which by the art and venom of his criticism could have been distorted to a signification more offensive to his readers, and more disreputable to the Editors, than any which he has already produced, he would have seized it with eagerness, and would have presented it to his admirers as the *bonne bouche* of his savoury repast.

It may then be fairly concluded, that the six passages which have been selected from the Improved Version, are the most vulnerable which the industry and sagacity of the learned dignitary could discover. And surely it is no mean attestation to the attention and fidelity of the Editors of that work, that their most active, persevering and inveterate opponent, after having sat down to the investigation, for the express purpose of exposing the work and its Editors to the indignation and contempt of all good men, should be able to find no better foundation for his gross and unqualified charges of falsehood, dishonesty, and dishonourable violation of their word and promise, than what is contained in these six passages. This indirect and involuntary testimony to the character of the Editors, extorted so unwillingly from an enemy, and from such an enemy, cannot but be peculiarly gratifying to them, and must eminently contribute to raise the character of the work in the estimation of the public, which, after having already exhausted three large impressions, is now bidding welcome to a fourth, which has just issued from the press.

The professed design of the Dean of Cork in his late publication, is to load with infamy the Editors of the Improved Version, as having wilfully and fraudulently broken their engagement with the public. But as the venerable dignitary is not remarkable for adhering closely to his subject, he has occasionally diverged from his main design, in order to combat the rendering or the comments of the Improved Version. But though the Very Reverend ecclesiastic has made a marvellous display of minute criticism, and of lexicographical learning; though he has laid down his dictums with the tone of a pedagogue armed with the dreaded instrument of castigation for the trembling elves who should dispute his high authority; and though where argument fails, its place is abundantly supplied with the most vulgar and contumelious railing; the learned *gentleman* will have the goodness to excuse

the Editors both from adopting his amendments and retorting his calumnies. As to the former, they have too moderate an opinion of the Dean's qualifications as a Scripture critic, to be greatly influenced by his dictatorial decisions: with regard to the latter, they have too much respect to the dignity of their own character to imitate so disreputable an example. The interpretations which the Editors of the Improved Version have adopted, are in general supported by authorities of such high and established reputation in sacred literature, that they can have little to fear from the attacks of critics of such a scale as the learned dignitary. On one side we see the names of Faustus Socinus, of Slichtingius, of Crellius, of Wolzogenius, of Grotius, of Le Clerc, of Newton, of Locke, of Dr. Samuel Clarke, of Emlyn, of Sykes, of Law, of Jebb, of Tyrwhit, of Lindsey, of Wakefield, of Priestley, of Cappe, of Disney, and many other names which are an honour to learning and to human nature; and on the other side we have——the Very Reverend Dr. William Magee, Dean of Cork.

Before I conclude, it may not be amiss to remark, that the absolute nullity of the most material of the charges exhibited against the Editors of the Improved Version, acknowledged as such even by the accuser himself; the absurd and laboured exaggeration of those that remain, which give a cast of ridicule to the whole indictment; and the palpable self-contradictions which have been detected in the course of the preceding remarks, plainly shew either that the Dean of Cork's intellectual perceptions upon theological questions are so uncommonly dim, or that his controversial morality is of so very lax a kind, as may justly induce a man of "a sound understanding and an honest heart," to pause before he gives entire credence to his unqualified assertions and his virulent declamation: and upon the whole to "believe what he shall prove, rather than what he shall say."

The worthy dignitary as he approaches the conclusion of his labours, takes occasion to regret that his evil destiny should have imposed upon him so wearisome a task. "In truth," says this pains-taking writer, p. 689, "it is scarcely possible for any person who has not submitted to the odious labour of examining for himself, *an odious labour I can truly aver it to be*, to form an adequate idea of the mode in which the sacred word has been abused and falsified by the Unitarians," &c. &c. The Dean is right. Nothing can be more odious than the labour of compiling such a publication as that of Dr. Magee, excepting the still more wearisome task of reading it. Nothing surely can be more disgusting to an enlightened and liberal mind than to toil through a work so chaotic, so mis-shapen, so indigested: so wholly deficient in precision, in elegance, in perspicuity, in urbanity, in liberality of spirit, in comprehension of views, in every quality which is requisite to constitute excellence in composition: so full of vanity, of pedantry, of peddling criticism, of unprovoked abuse, of unproved accusation, of foul and malignant calumny. The composition of such a work must have been a drudgery to which few would have submitted but the Dean of Cork. Nor is it to be believed that even Dr. Magee himself could have endured the labour and the shame of so disgraceful an undertaking, had he not been supported, like many good men before him, by "RESPECT UNTO THE RECOMPENCE OF REWARD."

T. BELSHAM.

Essex House, Mar. 1, 1817.

P. S. It is worthy of observation that the Improved Version of the New Testament, upon which and upon its Editors so much unsparing abuse and unfounded calumny have been lavished by Dean Magee and others, does not from beginning to end contain an expression of asperity or disrespect against any individual, or body of Christians, on account of difference of opinion in theological doctrine. The Editors calmly and plainly express their own sense of the disputed passages; they assign their reasons, and commonly allege their authorities, leaving the reader to form his own judgment; and refraining from all unbecoming censure of others who interpret the Scriptures differently. Whether this temperate style of writing or the acrimonious invective of their adversaries best indicates a good cause, a sincere love of truth, and the genuine influence of Christian principles and a Christian spirit in their inquiries after it, may be left to the judgment of the serious reader.

The unprovoked personal abuse of

so humble an individual as myself, with which the Dean is pleased to load his pages, is altogether unworthy of notice. It is however somewhat surprising that the Very Reverend dignitary does not seem to be aware that extravagant exaggeration defeats its own purpose. The Dean of Cork does not leave me a particle of learning, a particle of science, a particle of biblical knowledge, nor even a particle of common sense or common honesty. With such an opinion of me, it is surprising that he could condescend to waste so much of his valuable time in writing down my publications. Be that as it may, it is a satisfaction to know that every body is not of the same way of thinking with the Dean of Cork. This will appear from the following extract of a letter from a person who is as much superior to the Dean in rank and station, as he is in sound learning, in urbanity of manners, and in every estimable quality of the mind and of the heart. After animadverting with some degree of animation upon certain passages in my writings which had unfortunately incurred his disapprobation, his Lordship adds, "I certainly have risen from an impartial study of the Scriptures with a conviction on one essential point entirely contrary to your own. But I never on that account entertained the least unfriendly feeling towards you, or the less highly esteemed your talents, your learning, or your sincerity."

T. B.

The New Morality.

MR. MALTHUS, in his book on the principle of Population (a work worthy of the greatest attention), seems to think that it is the first duty of the poor not to marry, and traces all vice and misery to this source. This may be called a new morality, to shew which I shall take the liberty to state the doctrine in this respect of the Old and New Testament. I begin with the Old Testament. It is most evident from the whole tenor of the Mosaic institution, and all the previous history he has given, that no discouragements then were thrown in the way of marriage. An increase of the people appears to have been an object of desire to this great legislator, and to be married was then certainly no reproach to the Jew: nay, it appears that it was rather a reproach not to have children. Polygamy was certainly permitted, and provision was made in the law that the eldest son of the less beloved wife should not be deprived of his inheritance by the son of the more beloved wife. Such were the views of this divine legislator on this subject: but the Christian dispensation clearly points another way. Polygamy is there utterly exploded: a virtuous celibacy is preferred to the married state, both by Jesus Christ, as his discourses are recorded in the Gospels, St. Paul in all his writings, and St. John's Revelation. Marriage is permitted only to avoid fornication, and celibacy recommended to those who are able to support it in a course of virtuous abstinence. So that although marriage be permitted to those to whom it is necessary, it seems to be considered as a state of less perfection in a Christian than a state of celibacy; and accordingly in all the early Christian churches, the virtuous single persons were held in the highest estimation.

But yet riches are never assigned as a reason for the permission of marriage amongst Christians, nor poverty as a reason for not contracting marriage. It is permitted amongst Christians in all conditions in life, to avoid immorality, and is so permitted for this cause only.

Mr. Malthus's scheme is to prohibit the poor from contracting marriage, and their marrying according to his scheme is the greatest immorality. Here is no allowance made for difference of constitution, or, as the Scriptures express it, of each one having his own gift of God. This is what I call the new morality. He says the two great evils of human life are promiscuous commerce and large families, which all may avoid if they please. This is going farther than the apostle of the Gentiles, who does not consider that all may live without marriage if they please. Now if this great apostle be right in his view of human nature, and if Mr. Malthus be right in stating the marriage of a poor man and woman to be a great immorality, Mr. Malthus's system wants one essential member to make it complete and practical—death is certainly to be chosen rather than vice and misery. Now this system of morals would be complete if it allowed

of suicide; for as man is forced into existence, and his constitution not of his own forming, it seems reasonable that if his circumstances are insupportable except through vice and misery, he should be permitted to abandon a miserable existence to avoid vice and misery. If Mr. Malthus throws aside revelation, which is clearly not with him, either in its directions, in its motives, or in its doctrine concerning the constitution of man, and appeals to the law of nature alone, as nature has kindly put it in his power for man to get rid of his present existence, why should she be supposed to prohibit from man the use of this power, in a cause so honourable as that of avoiding vice and misery? Again:—suppose Mr. Malthus's principle a principle of action, and without this it is nothing, it would evidently preclude every labourer from marriage, according to the price of labour, and the wages given in every state of Europe. Where is the labourer to be found whose wages are equal to the rearing of a large family without poverty, or what he calls vice and misery? Besides, such are the vicissitudes of this uncertain life, that a man who may suppose himself now to be in circumstances to marry, may soon see his circumstances change and his family be involved in misery. Mr. Malthus's book shews human life with the most dreadful aspect; but then if the picture be true, it is in vain to shut our eyes, for truth, however dreadful, must force itself upon us. The first impression that it makes is, that human life is a dreadful curse, and that the constitutions and circumstances of mankind are such, that the greatest evil is to be born.

"Thracian parents at his birth,
Mourn their babe with many a tear,
But with undissembled mirth
Place him breathless on his bier."

Is this, then, our lot, and is this the Providence which rules the world: with what spirit was it then said "Increase and multiply and replenish the earth?"

Perhaps some of your Correspondents will be pleased to point out a brighter aspect of things, and may be able to discover some way of evading the conclusions of Mr. Malthus.

HOMO.

SIR, *February* 24, 1817.

THE papers are continually informing us that the English gentlemen at Rome are particularly assiduous in paying their attentions to his pretended Holiness, to whom they are admitted in all due form, and from whom they receive every mark of distinction which he can confer upon them. This is a new feature in our history, and shews that the ardour of Protestantism is not a little diminished amongst us. I am for one exceedingly sorry for it, and should be rather pleased to hear that our countrymen viewed "the throne of the beast" with the spirit of their ancestors. It might have been some excuse for these gentlemen, if any disposition had appeared in this restored court to correct the superstition of ancient days, and to abolish the mummeries with which in that corrupted capital religion is disgraced. But nothing of this kind has appeared. Superstition is presented in all its ancient mockeries, and the *Diario Romano* now upon my table presents a list of the same follies, the same absurdities, the same blasphemous expressions, that though suspended for a few years, are now re-established in all their hideous forms.

The *Diario Romano*, or Account of the Rites to be performed every Day in different Churches, Chapels and Streets in Rome, for the Year 1816, is contained in forty-eight pages, closely printed, with numerous abbreviations, which would make above double that number of an octavo volume among us in common use. The first seven pages give us rites performed at different places during the whole year. As for example: *In S. Anna alle 4. Fontane si espone il Venerabile ogni mattina e si da la Benedizzione la sera.* "At St. Anne's the venerable is exposed every morning, and the benediction is given in the evening." By *il venerabile* is meant the wafer god, or pretended holy presence, the wafer having been by their legerdemain trick called transubstantiation, transformed into the real body of Christ, whom they in common with the great body of Protestants believe to be God. Before this pretended god the deluded votaries bend their knees with the same devotion that the Protestants offer up their prayers to the two gods which they call God the Son and God the Holy Ghost.

In various churches mentioned *alle ore 23, fa suonare la campana a pregare per quelli che stanno in agonia*, i. e. at a certain hour the bell is tolled for prayer for all those who are at that time at the point of death. At other churches named *si fa particular' orazione per quelli che stanno in peccato mortale:* certain prayers are uttered for those who are in mortal sin. At another church is a rite in honour of the sacred heart of Jesus. At another every day is a pious exercise for the three hours of agony of Jesus Christ, *e la sera in memoria di Maria SS. desolata*, and at night in memory of the distress of the most holy Mary. At another, after certain rites in honour of this most holy personage, a relation is given of a miracle performed by her image. Several churches are kept open all night, during which the wafer is exposed. After an enumeration of these particulars, come the rites observed in each month; and from a few extracts, the tenour of the whole will be perceived.

On the 6th of January is the feast instituted for returning thanks to God for having called to the faith, in the persons of SS. Magi, the most holy Magi, the first fruits of the Gentiles. Thus Cornelius is deprived of the honour which we are accustomed to attribute to him. On this day also the wafer is blessed, which is given afterwards for the whole year to the infirm. On the 22d, the miraculous head of St. Anastasius is exposed. On the 28th, the apparition of St. Agnes, virgin and martyr, at her church in the Piazza Navona. On the 9th of February is exposed the head of St. Apollonia, virgin and martyr. On the 13th, a rite for the manifestation of the miraculous image of the very blessed virgin St. Catharine. On the 28th, at the Pope's chapel, is the benediction and distribution of the sacred ashes: and at St. Mary's in Cosmedin, many sacred relics are exposed. On the 1st of March is exposed in various churches the most holy wood of the cross. On the 16th, is the feast of St. Philip Neri, in memory of the miracle by which the saint restored to life Paul Massimi. On the 21st, the feast of St. Benedict, at his church in Pescin, in Transted, where is his paternal house, in which he used to worship an image of Mary the Virgin, which is still preserved. 22. Very many sacred relics are exposed on the great altar at St. Lorenzo's. 24. Exposition of sacred relics and indulgence plenary with the freeing of a soul from purgatory. April 5. Exposition of the relics of St. Vincentio Ferrair, and at several churches his image is worshipped. 7. *Il Sommo Pontefice*, i. e. the Pope, or head bridge maker, gives the benediction and distributes palms. 13. Solemn baptism of Jews and Turks, and the sacred heads of the apostles are shown. 14. Solemn mass by the Pope at St. Peter's, after which is shown *il volto santo*, the holy countenance. (Our Protestant gentlemen probably assisted at this rite, and will tell us what this *volto santo* is.) May 3. Invention of the holy cross, whose holy wood is exposed. Relics carried about in every direction. 13. Dedication of the famous temple of the Pantheon, consecrated by St. Boniface IV. dedicated to the martyrs, and afterwards by Gregory IV. to all the saints, with plenary indulgence. 23. The image of the most holy crucifix is exposed in memory of the miracle on this day, in the year 1519, by which it was preserved unhurt, with the lamp burning under it, during the conflagration of the church. 24. A new feast in this year, for the first time ordained and established for Rome and the ecclesiastical state, by our reigning *Sommo Pontefice*, Pius VII. in honour of the great virgin mother of God, under the title of *auxilium Christianorum*, in memory of and perpetual gratitude for his happy return to his holy Roman see, five years after his most doleful transportation. At St. Nicolas di Lorenesi, is worshipped the image of Mary the Virgin, under the title, Mother by divine grace —Aid of Christians. June 1. Benediction of baptismal fonts. 13. Most solemn feast of the most august sacrament, called *corpus Domini*, when *il venerabile* is attended in procession by the Pope. 16. Stand exposed the heads of the Apostles St. Peter and St. Paul. Miraculous image of the most blessed Virgin worshipped at several churches. July 9. Feast of the patronage of the most blessed Virgin, in memory of the miracle of that most holy Virgin, in many sacred images, by rolling in a prodigious manner their eyes towards the supplicants, in sign of affection towards them. August 1. *Si beve l'acqua fatta scaturire miracolos-*

amente dai santissimi apostoli per battezzare molti Cristiani. 8. The miraculous head of St. Ciriacus is exposed. 16. Rites in honour of the most holy heart of Mary. 30. Prayers before the holy image of St. Rosa, brought from Lima. September 10. At several churches, *si bendice il pane prima della messa cant. che si cons. nolle Cate contre le temp e spiriti mal.* 21. Rites in honour of the sacred marks and miraculous blood of St. Francis, and of the immaculate conception of the most holy Virgin. October 18. At St. Peter's stand exposed his head, and at St. Mary the Greater one of his arms. The images of the Virgin Mary, painted by St. Luke, are uncovered. November 1. Feast of All Saints. Image of the eternal feast celebrated by the saints in heaven. 29. In the church of St. Nicholas begins the devout exercise of the recital of forty Ave Marias and of forty benedictions, in honour of the holy accouchement of the Virgin Mary. 30. At St. Peter's, exposition of his head. December 1. After mass sung by a patriarch at the Pope's chapel, *il Sommo Pontefice* carries in procession *il venerabile.* 14. One of the arms of St. Spiridion is exposed. 21. The table is exposed at which Jesus Christ made his last supper. 29. A tooth of St. Trophimus, preserver from the pains of the gout, is exposed.

I am well tired in going through the nauseous recital of heads, legs, arms and bodies exposed — processions of crosses and wafer gods — worshipping of various images, with which the Diary is filled. It is curious, however, to see the mixture of Heathen and Popish names, though on examination the rites of the two religions will be found to differ but little. But one thing is to be found in this little volume, to shame some Protestant churches which affect to establish an uniformity in worship, and to bring all to the same monotony in their services. On certain days the service is performed at Rome according to the rites of the Greek and the Armenian churches; the Romish church, thus manifesting to the world that it does not nor ever did pretend to establish an uniformity of worship. This absurdity was reserved for Protestants, for whom I can wish only that they would be more attentive to the spirit of our holy religion, and less to that letter which they derive from the ignorance and prejudices of their ancestors.

It is evident that there can be no want of employment for our Protestant gentlemen: every day presents to them some concert, some farce, or some procession; and we are much afraid that these mummeries in exciting their disgust, give them an aversion to all religion. A base guinea does not alter the value of the good one, but it makes us careful not to be deceived. So the sight of these mockeries ought to have the effect to make us value more the simplicity of the gospel.

CHRISTIANUS.

SIR, *February 25th*, 1817.

I FOUND very lately in a volume of Miscellaneous Tracts a Latin Version of the *Essay on Criticism*, with the following title:

"Tentamen de Re Critica. Anglicé priùs celeberrimo Alexandro Pope, Latinè nunc emittente *Usherò Gahagan*. Londini, 1747."

On the blank page before the beginning of this *Tentamen*, is written the following extract from the Gentleman's Magazine.

"Monday, Feb. 20, 1749, were executed at Tyburn, Usher Gahagan, Terence Connor, and J. Mapham, for filing gold money. Gahagan and Connor were Papists of considerable families in Ireland. The former was a very good Latin scholar, and editor of Brindley's edition of the Classics. He translated Mr. Pope's Essay on Criticism into Latin verse, and, after his confinement, the Temple of Fame, and the Messiah, which he dedicated to the Duke of Newcastle, in hopes to obtain a pardon. He also wrote verses in English to Prince George and Mr. Adams, the Recorder.

"In a poem addressed to Gahagan, are the following verses—

"Who without rapture can thy numbers read?
Who hear thy fate, and sorrow not succeed?
Who not condole thee betwixt fear and hope—
Who not admire thee thus translating Pope?
Translating Pope in never-dying lays,
Bereft of books, of liberty and ease;
Translating Pope, beneath severest doom,
In numbers worthy old Augustan Rome;
Whose ablest sons might glory in thy strains,
Though sung in massy, dire, incumb'ring chains!

G. M. 1749, XIX. 90."

Some of your readers may be amused by comparing the following short passages from the version of this misguided and unfortunate scholar, with the original.

On Poetical Reputation.

" Primus ades tu, qui *meritis* se præstet amicum,
Laus ea nulla venit, quæ laudes postvenit omnes.
Metrorum nimis est duratio curta *recentum*,
Maturèque suô vigeant pro tempore, par est;
Aurea, vix aliàs reditura, recesserat ætas
Quâ labor ingenii *Pylios* sibi vindicet annos.
Posthuma Vita, diu jam *Fama* vigescere nescit,
Lustraque vix hominum numerat bissena senectus."

On Erasmus and the Age of Leo.

" Tandem at *Erasmus* (non æquè non jureque læsum
Nomen id eximium, *Cleri* decus ille pudorque)
Fluctibus inculti furialibus obstitit ævi,
*Vandalos*que piôs istos depulsit arenâ.
" Quælibet, instabant sed ut aurea regna *Leonis*,*
Musa reviviscit, lauros renovata caducas:
Antiquus *Romæ Genius* super incubat urbis
Rudera, decussôque levat jam pulvere frontem;
Mox *Sculptura* redit, *Soror ars* redit omnis; in almas
Saxa salire putes formas, spirareque *Rupes;*
Uberiore melô surgeutia *Fana* sonabant,
Pingebat *Raphael*, modulis et *Vida* canebat;
Nescie *Vida* mori, *Criticæ* cui tempora dignè
Conserpunt *Hederæ*, *Laurus*que *poëtica* circum;
Læta tuum jactet nomen sine fine *Cremona*,
Mantuæ ut ipsa *locô*, jam *per te* proxima *famâ*."

I know that the life of a scholar is no more sacred than the life of a man who never felt the excitement of genius or was favoured with the light of learning; and from the former might be justly expected a more rigid abstinence from crime. I know too that an offender against the laws which preserve mutual confidence in society, must, for example, be punished, and not slightly. But what can we think of criminal laws, which, *for filing gold money*, as if he had committed the foulest murder, could send to the executioner a man who might have lived to benefit and adorn that society whose order he had violated, perhaps under the power of a strong temptation?

IGNOTUS.

* Leo X. Papa.

SIR, *Edinburgh, Feb.* 14, 1817.

OBSERVING in your Number for December last, a letter from a " Constant Reader" relative to the fund lately instituted for building an Unitarian chapel in this city, I beg leave to request your attention and that of your readers to some further observations on the subject, resulting from the perusal of the letter in question.

It is to be observed, then, that the operations of this fund are not expected nor intended to be immediate; the great exertions which the society find it necessary to make, in order to provide as liberally for their future minister as their circumstances will allow, and to defray the necessary expences of public worship, entirely preclude the possibility of this at present. We are strongly persuaded, therefore, that the most certain means of procuring to ourselves a decent house of public worship, is by the constant operation of such a fund as this. And we feel *confident* that however small the annual or occasional contributions may be, they *must* ultimately effect the purpose intended, if not diverted from their proper channel; to guard against which is the chief duty of those who have taken the management of them.

On submitting the plan, therefore, which appeared in your Repository for October last, to the society here, at a meeting held for that purpose, the projectors were anxious to impress strongly on the minds of the society what their object was in the establishment of such a fund; that it was not expected nor even wished that any one would direct any part of his resources towards this purpose, however he might approve of the object which the promoters of it had in view, unless he could do so without encroaching in the smallest degree on his contribution towards the support of public worship, which must always be regarded as the primary object: the intention of the projectors being not so much to do a great deal as to

convert into an accumulating fund such small resources as are within their reach.

The proposal met with the unanimous approbation of the meeting, and a set of rules for the regulation of the fund were established, a committee formed for the proper management and subscriptions opened. The contributions, though confined to a very few persons, have, considering the difficulties the society has to contend with, exceeeded our most sanguine expectations. The subscribers have put down their names for a gross sum payable by five annual instalments, the first instalment of which was paid down at the above meeting, and is lodged in a bank at interest. The necessity for a new place of worship is very generally apparent, and the desire of contributing to it very universal among all who feel it at all within their power. Should an opportunity occur of purchasing a more commodious chapel, there is little doubt but that the whole of the gross contribution, as well as additional sums from those who have not yet subscribed, would be very soon collected, if by assistance from our friends in England, as well as in other parts of Scotland, there should appear the smallest probability of succeeding.

A part of the sum necessary for effecting a purchase, or for building, would be sufficient, as the society could afford to pay interest for, and consequently to borrow between four and five hundred pounds, until the whole debt shall be paid off by means of the fund now instituted.

If the above considerations shall induce any of our friends to lend their aid to such humble endeavours, the society here will feel themselves under the most lasting obligations. To a "Constant Reader," I and my fellow members feel much indebted for his good wishes and the friendly interest which he seems to take in the success of our plan.

A MEMBER OF THE COMMITTEE OF MANAGEMENT.

P. S. Subscriptions will be received as formerly mentioned by the Rev. T. Southwood Smith, M. D. Yeovil; the Rev. J. Evans, Pullin's Row, Islington; and the Rev. R. Aspland, Hackney Road, London; to whom the committee desire to express their obligations for the troublesome task they have so kindly undertaken.

R. L.'s Observations on Mr. Fox's Reply, on the Argument from Scripture for Universal Restoration.

SIR,

I THANK your Correspondent, Mr. Fox, for the friendly and candid manner in which he has replied [p. 33], to my former observations, on his interpretation of Scriptures adduced to prove that *the final happiness of all men is predicted* in the New Testament. By free discussion in such a spirit, the truth is likely to be elicited. He has justly remarked that "our debate lies within a very narrow compass." I have already admitted that reasoning from the known benevolence of the Deity, from general declarations of Scripture of his universal compassion to the human race, and from what we frequently see of the effect of sufferings in this life, it seems highly probable that the discipline of the wicked in a future state may be temporary and preparatory to a restoration to the favour of God. But that this latter event is expressly *predicted in Scripture* I must still continue to doubt, and therefore beg your indulgence for a few more observations on this subject. It is not impossible but there may be reasons originating in the present imperfect condition of human beings, sufficient to justify the wisdom of the Supreme Parent, in involving the final state of those who die unreformed, in awful uncertainty. To such as make not the truths of revelation matter of serious investigation, and its precepts their practical guide, those terrible denunciations may be wise and benevolent, which nevertheless seem to cut off from them all hope of future happiness. It may not be unjust to remit, either in whole or part, that punishment which it would be just to inflict; but an unconditional promise to do so, would act in an opposite direction to that of many most serious cautions in the Scriptures. Perhaps this may account for the strong unqualified language in which the founders of Christianity are supposed by the Orthodox to have taught the impossible

doctrine of the *extreme and everlasting torments of the wicked.*

Is it not therefore conceivable that the future restoration and happiness of all men, may appear to the humble, virtuous and enlightened inquirer, an expectation worthy of the Divine character, and not inconsistent with the Scripture; whilst yet the Bible no where absolutely predicts that event? I have thrown out these hints to relieve the difficulty Mr. F. suggests in saying,—"It would be strange indeed that on so important a subject reason should speak plainly and revelation be profoundly silent."

I now proceed to a re-examination of the texts, on which I ventured the remarks that occasioned Mr. Fox's reply.

Matt. xxv. 46. "These shall go away into everlasting punishment." I am referred to Simpson's Essays (Vol. I. p. 56). But he does not satisfy me that κολασις signifies "not punishment in general but corrective punishment." This is the first place out of only two where this noun occurs in the New Testament; and Simpson admits that "we cannot argue from it here."

The second instance of its occurrence is 1 John iv. 18, and I think is very unfavourable to his interpretation. "Fear hath κολασις torment," i. e. trouble or anguish, for the term is as indefinite as to time or intention as any word can be. It does not therefore always mean *corrective punishment*, and consequently may have a different signification in Matt. xxv. 46. If so it is not a prediction of a "reforming process:" and it certainly appears to me much more like a terrible threatening of indefinite punishment. I remember a person many years since, who had a singular mode of interpreting Scripture, when he came to this passage—"these shall go away into everlasting punishment," exclaimed, "Here is a blessed promise!" I do not liken my respected friend F. to this wrong-headed fanatic; but it is worth consideration what views some persons are likely to have of the Scriptures, when they hear the same text represented by one as a terrible threatening—by a second as a prediction of happiness—and by a third as a blessed promise!!

Rom. viii. 19—23. On another careful examination of this passage, I am led to conclude that the Apostle is speaking of the resurrection of the dead universally, as a truth of Christianity, according with the general hopes and indistinct apprehensions of all men, even the Heathens, concerning a future life. And inasmuch as death is an universal evil brought upon men not for the particular sins of each individual, and their state in the grave may well be called "the bondage of corruption;" therefore their resurrection to life again will be a *glorious deliverance*, such a deliverance as even those who are now the sons of God by faith in Christ Jesus look forward to with earnest expectation and desire, as leading them to the highest felicity.

Yet, be it remembered, that our Lord has affirmed that some will rise at that day "unto condemnation." John v. 29. I fully admit that if the wicked are to be raised to *everlasting torments* in the orthodox sense, their resurrection would be the most awful curse that Divine vengeance could inflict. The Apostle predicts that all mankind will be raised at the last day, but not that all will be raised to immediate happiness; which indeed he could not do without contradicting his Master. Yet the resurrection of all men is spoken of in this passage, and in Rom. v. 12—21, which I had omitted to notice in my former paper, as a blessing and the gift of Divine grace. If it be *inferred* from hence that the wicked will be subsequently reformed and finally happy, as Mr. F. does, I am so far from opposing the inference, that I think it a delightful theory and a very probable expectation. But that it is predicted I do not perceive. There is an obscurity in the last quoted passage, arising from the alternate use of the words *many* and *all*, which yet do not seem quite synonimous, that deserves the attention of the Scriptural critic.

1 *Cor.* xv. 24. I was not aware when my last paper was written that any stress would be laid upon the rendering, of επα *afterwards*, in preference to the common translation *then*. It is not very safe to rest any doctrine upon mere verbal criticism. The word *afterwards* does not neces-

sarily imply a distant period, as our daily usage of it shews. The termination of the Christian dispensation, must of course be *after* the judgment, because that solemn event belongs to it, and constitutes the great manifestation of the glory of Christ, before all men, as the reward that was set before him. But I suspect it is a mistake that the Apostle designed to allege in ver. 25, a *reason* for the end not immediately following the judgment. For the enemies to which he alludes do not seem to be "death, sin and misery," in the sense intended by Mr. F.: but "all rule, authority and power," ver. 24. So that no power or authority will at that period be exercised over men, but by Christ Jesus; and this authority he will then surrender into the hands of the Father. I suppose it will not be disputed that the rulers of this world (see 1 Cor. ii. 1.) were in the Apostle's days universally acting in opposition to Christ and his cause; and many different forms of *power and authority* among men, even under the profession of Christianity, have been ever since in real though not avowed hostility to the spiritual nature and benevolent tendency of his religion. As little can it be doubted that all such "rule, authority and power," will be ultimately "put down." It has been the opinion of many sober commentators that Christ will reign personally upon earth, for a long period after the suppression of all Anti-christian power and authority. If I mistake not, Dr. Priestley was of this class. I only suggest this, to shew that there are other ways of interpreting these predictions, than that which Mr. F. thinks so certain and obvious. With respect to the phrase "that God may be be all in all," it seems to me to import that when Christ shall have fulfilled all the purposes of his being raised up as the great teacher, ruler and judge of mankind; then the sole supremacy and unrivalled glory of the true God will be universally and completely established. After which, whatever may take place as to the future condition of his intelligent creatures, will result from his immediate operation, in a way quite different from his present government of the world by mysterious dispensations of Providence or partial revelations of his will.

Before I quit this passage, I would just suggest in answer to the question with which Mr. F. concludes his paragraph upon it, that in the Book of Revelation, which I suppose we both appeal to as authentic, "the second death" is never spoken of as destroyed or put under Christ's feet. In Rev. xxi. 8. 27, and xxii. 15, after the most glowing descriptions of the felicity of the righteous, there are still assertions that some are excluded therefrom; yet it has been said before, ch. xxi. 3, 4, that "GOD HIMSELF shall be with them, and be their God: and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

The next passage referred to by my friend is Phil. ii. 10, 11, and I do not feel it necessary to add any thing to my former observations on it, excepting a single passage in proof, that some may be compelled to give glory to God, by acknowledging Christ to be Lord, in a very different state of mind from that of the sincere Christian, in owning his authority now before men, as intended Rom. x. 9. I refer to Rev. i. 7, "Behold he cometh with clouds and *every eye* shall see him, and they also which pierced him: and all kindreds of the earth shall *wail* because of him." The passage therefore in the Philippians may be considered as a prediction of the universal subjugation of mankind to Christ, without admitting the doctrine of universal restoration.

Matt. xxviii. 18. "*All power is given, &c.*" This passage I had forgotten in my former paper. And now I do not see any evidence to prove the correctness of Mr. Fox's interpretation of it. I think the whole sense of the text is nearly as follows—"All spiritual authority over men, is now invested in me; therefore go and convert all the nations to my doctrine, &c. &c." But this has nothing to do with the final happiness of all men.

Rev. v. 13. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I say, &c." Mr. F. says, "if *this homage* be not strictly universal, language is unmeaning and useless."

Doubtless the terms are as universal as could be selected, implying not only the whole human race, but the inferior animals, the beast that prowls the desert, and the fish that cleave the sea. It is also well known that in other parts of the Scripture, even the trees are said to clap their hands, and the mountains and hills to rejoice. But I am sure Mr. F. will never contend for the truth of the literal sense of these passages; and I trust he will also see that such highly wrought figures are not the strongest foundation on which to build any important doctrine of Christianity. Comparing the prophetic language of Scriptures together, it appears doubtful to me whether any thing more be intended in the vision, Rev. v. than the very rapid and extensive spread of the Christian doctrine in the world.

I have no doubt, Sir, but some of your readers will think me a very cold, and perhaps a captious critic: indeed I must confess myself a little inclined to scepticism on points which to many of my friends appear bright as if written with a sun beam. However I do not wish to discourage the animating hope, that hereafter our Almighty and benevolent Creator may qualify even the worst of our race for heights of enjoyment which they certainly are not capable of when they depart out of this life. I think it is more reasonable to conclude thus, than to expect that myriads will be consigned to unlimited and everlasting tortures for the transgressions of a day, or that they will be utterly blotted out of existence. But I do not see any express prediction of this in the Bible. Before I lay down my pen, will you permit me, Mr. Editor, to request some of your Correspondents to say—Whether it is not conceivable, that on account of the progressive improvement of virtuous intellect in a future state, there may be strictly—*an everlasting difference* between those who at the judgment day shall have their portion with the righteous and with the wicked?

R. L.

SIR, *Clapton, Feb. 5*, 1817.

YOUR Correspondent, Mr. Gilchrist, has inserted in the Repository for September [XI. 529], what he calls a few queries, which certainly contain subjects of the greatest importance to mankind, and which I, as well as your Correspondent, shall be very glad to see discussed in your pages. But I think he throws some discouragement in the way of their being answered, by saying, that "crude thoughts in loose remarks will serve no good purpose;" it will not satisfy him unlesss they are "digested" into "simple, clear, distinct, self-evident, or demonstrable propositions." Now as they are subjects on which many hundred volumes have been written, and on which, most likely, volumes will continue to be written, to the end of time, if they are all to be "digested," (supposing it possible) in the way he desires, you must, I think, Sir, occupy the greater part of the Repository with them for some years to come, which would not I conceive be consistent with your plan; however as far as relates to myself I cannot pretend to send you any thing more than a few "loose remarks," which I shall proceed to make on the subject of government, to which some of Mr. G.'s queries relate, namely: "What are the principal advantages and disadvantages of the different forms of government?" "What are the most effectual means of preserving a common-wealth in the even tenor of progressive improvement, equi-distant from despotism and anarchy?"

I suppose we shall mostly agree that that nation is the best governed where the people for the most part govern themselves; and I think it may be laid down as a fundamental maxim, whether we speak relatively to free or to despotic governments, particularly in the present state of society, that that is the best government *in which there is least corruption*—where mind has more influence than money, and where the officers of the state are chosen for their capability to fulfil their different offices, without respect to their opinions on subjects not connected with their official duties. The great degree in which this was the case in France, whilst Napoleon was on the throne, was doubtless a principal reason why the people of that country so much preferred his absolute tyranny to even the limited tyranny of the Bourbons.

I have no doubt that a republic is the best *form* of government—the real

healthy state of society, but I should much prefer living under a limited monarchy, in which the checks and barriers against corruption were complete, than under a republic in which they were defective, and where corruption would consequently be continually encroaching on the rights of the community. The great aim of reformers should therefore in my opinion be, as indeed I believe it is, to get rid of that many-headed monster, that most baneful and detestable of all political vices, that secret, but sure means of undermining the freedom and virtue of a people, the original sin of all the existing difficulties of this country, which must indeed have arisen to an enormous height, ere the ministers of the crown would have dared to avow, that it was as notorious as the sun at noon, that they were in the habit of obtaining seats in parliament for their dependants by its means.

I think one of the best chapters in the "Political Justice" of that ingenious speculator, William Godwin, is that entitled "Of Forms of Government;" and his advice to reformers and statesmen, in that chapter, so much accords with my own sentiments, and is so particularly applicable to the present time, that I will conclude my letter by extracting that part of it which is entitled in the margin—"Mode in which improvements are to be realised."

"It follows, however, from the principles already detailed, that the interests of the human species require a gradual but uninterrupted change. He who should make these principles the regulators of his conduct, would not rashly insist upon the instant abolition of all existing abuses: but he would not nourish them with false praise. He would shew no indulgence to their enormities. He would tell all the truth he could discover, in relation to the genuine interests of mankind. Truth, delivered in a spirit of universal kindness, with no narrow resentments or angry invective, can scarcely be dangerous, or fail, so far as relates to its own operation, to communicate a similar spirit to the hearer. Truth, however unreserved be the mode of its enunciation, will be sufficiently gradual in its progress. It will be fully comprehended only by slow degrees, by its most assiduous votaries; and the degrees will be still more temperate, by which it will pervade so considerable a portion of the community, as to render them mature for a change of their common institutions.

"Again: if conviction of the understanding be the compass which is to direct our proceedings in the general affairs, we shall have many reforms but no revolutions. As it is only in a gradual manner that the public can be instructed, a violent explosion in the community is by no means the most likely to happen as the result of instruction. Revolutions are the produce of passion, not of sober and tranquil reason. There must be an obstinate resistance to improvement on the one side, to engender a furious determination of realising a system at a stroke on the other. The reformers must have suffered from incessant counteraction, till, inflamed by the treachery and art of their opponents, they are wrought up to the desperate state of imagining that all must be secured in the first favourable crisis, as the only alternative for its being ever secured. It would seem, therefore, that the demand of the effectual ally of the public happiness, upon those who enjoy the privileges of the state, would be, 'Do not give us too soon; do not give us too much; but act under the incessant influence of a disposition to give us something.'" *

T. H. JANSON.

P. S. I should be much obliged to Mr. Gilchrist, if he would take an opportunity of mentioning the name of "a certain masterly dissector of human nature and human society," whom he speaks of, pp. 588, 589, regretting he had not deeply studied his doctrines earlier.

George Yard, Lombard Street,

SIR, *Feb.* 15, 1817.

IT has been asserted in the pulpit, and if I mistake not, is believed by the majority of Christians, that the precepts found in the gospels which teach us to do to others as we should wish them to do to us, and to do good to those who injure us, were unknown to the wisest and

* Polit. Justice, Ch. vii. Bk. III. pp. 243, 245. 3rd Ed.

best of the heathens: this is an error, as the following extract from the writings of Sir William Jones,* who cannot be suspected of heresy, will prove:

"Our divine religion, the truth of which (if any history be true) is abundantly proved by historical evidence, has no need of such aids, as many are willing to give it, by asserting that the wisest men of this world were ignorant of the two great maxims that *we must act in respect of others, as we should wish them to act in respect of ourselves*, and that, *instead of returning evil for evil, we should confer benefits even on those who injure us*; but the first rule is implied in a speech of LYSIAS, and expressed in distinct phrases by THALES and PITTACUS; and I have even seen it word for word in the original of CONFUCIUS, which I carefully compared with the *Latin* translation. It has been usual with zealous men to ridicule and abuse all those, who dare on this point to quote the *Chinese* philosopher; but instead of supporting their cause, they would shake it, if it could be shaken, by their uncandid asperity; for they ought to remember, that one great end of revelation, as it is most expressly declared, was not to instruct the wise and few, but the many and unenlightened. If the conversion therefore, of the *Paudits* and *Maulavis* in this country shall ever be attempted by Protestant missionaries, they must beware of asserting, while they teach the gospel of truth, what those *Paudits* and *Maulavis* must know to be false: the former would cite the beautiful *Aryá* couplet, which was written at least three centuries before our era; and which pronounces the duty of a good man, even in the moment of his destruction, to consist *not only in forgiving, but even in a desire of benefiting his destroyer, as the sandal-tree in the instant of its overthrow, sheds perfume on the axe which fells it*; and the latter would triumph in repeating the verse of Sadi, who represents *a return of good for good as a slight reciprocity*, but says to the virtuous man, '*Confer benefits on him who has injured thee*,' using an *Arabic* sentence, and a maxim apparently of the ancient *Arabs*. Nor would the *Musselmans* fail to recite four distichs of HAFIZ,† who has illustrated that maxim with fanciful but elegant allusions:

"Learn from yon orient shell to love thy foe,
And store with pearls the hand that brings thee woe;
Free, like yon rock, from base vindictive pride,
Imblaze with gems the wrist that rends thy side:
Mark, where yon tree rewards the stony shower
With fruit nectareous, or the balmy flower;
All nature calls aloud; *Shall man do less*
Than heal the smiter, and the railer bless?"

These citations are not more interesting than Sir W. Jones's caution to missionaries is important; for, as he observes, "as the cause of Christianity could never be promoted by falsehood or error, so it will never be obstructed by candour and veracity."

E. RAINFORD.

SIR, *March* 1, 1817.

YOUR Correspondent in the last Number, p. 121, animadverting on the Political Prayer now offered up weekly in the churches belonging to the Establishment, notices the phrase "the madness of the people." He thinks it "not quite consistent with gratitude, truth or decorum," for the servants of the public to charge the people with madness. But perhaps he was not aware of the *high authority* they had for so doing. If he or your readers will consult that wonderful repository of fore-knowledge, "Moore's Almanack Improved," for the present year, it will be seen that that sagacious astrologer in his observations in p. 11, has prognosticated great troubles at this time from "the square aspect of Jupiter and Saturn," denoting "the MADNESS OF THE PEOPLE and the ambition of princes." How our ecclesiastical teachers came to borrow the first of the astrologer's phrases, and to leave out the latter, is not for me to say.

DEMOCRITUS.

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* Vol. III. pp. 242—4. 8vo. ed. 1807.

† "There is not a shadow of reason for believing that the poet of *Shiraz* had borrowed this doctrine from the Christians." Sir W. J. p. 244.

SIR, *March* 3, 1817.

IT happens "rather unfortunately" for Mr. ——— (p. 87) that on the cover of your last Number, no less than three sermons by ministers educated at York, are advertised, and another is commended in your Review; and that of not one of the four their Alma Mater needs to be ashamed, for either justness of thought, correctness or eloquence. I hope he will think it "rather fortunate," that in the course of the current month, he will have had repeated opportunities of witnessing the pulpit performances of another of her sons, while with a force of argument, a copiousness of language, and an animation of delivery, I had almost said worthy of his cause, he pleaded for the pure gospel of Jesus Christ. I do not wish to follow Mr. —— through all his references to particular persons or places, still less to controvert his general position, in which I on the whole agree; but I think his arguments would have lost none of its force, if some of them at least had been spared.

N. C.

Political Character of English Dissenters.

"Liberal and enlightened as our English Dissenters are in comparison, they have been found but too often leaning towards the Court, where the concerns of their peculiar sects were not in question. The *practical* lenity of the *Test* laws towards them has produced this effect. Although the Crown has no immediate connection with their priesthood, it is very much owing to their directing all their political feelings towards one object, Toleration, and being allowed in a great measure to attain it. Were the Catholic emancipated, and his spiritual guide an agent of the government (supposing always the impossible case of the body having acquiesced in such an arrangement), he would probably follow the same direction also in spiritual concerns."

Edinburgh Review, Dec. 1816, No. LIV. pp. 333, 4.

IN this manner a cool Presbyterian of the North estimates the English Dissenters. It is difficult to conceive in what way he calculates, since the people of whom he speaks have so little of a political character. They are not, like the Roman Catholics, one body, under one head; they are split into innumerable parties, jealous of each other, and except on one occasion, the memorable *Sidmouth* stir, have never been brought to act in concert. The Reviewer, probably, lumps the two great bodies of Methodists with the Dissenters, though they have in fact little in common with them except their separating from the Church of England and forming distinct assemblies for religious worship.

The Dissenters in general supported Mr. Pitt in his early contest with Mr. Fox, but then Pitt was more than Fox the champion of freedom and reform. When Pitt apostatized, the Dissenters withdrew their attachment, and, with the exception of a few money-changers, rallied round the Opposition.

Of late the course of politics has blended and confused parties; but the Dissenters have given no evidence of a leaning to the court against the people, or of a confidence in administration in opposition to the popular leaders (if any such may be now spoken of) in the Two Houses.

Recently, the Ministers of the Three Denominations and the Committee of Deputies have addressed the Prince on his late escape from the populace; but the ministers at least found that they were below the standard of loyalty at Carlton House, and both bodies went up to the Prince in his magisterial and not his personal character. *The powers that be are ordained of God:* this is their maxim: it was so in the time of Cromwell, and again in the time of the second Charles Stuart. There are, nevertheless, many amongst the ministers and deputies, who regret that the late addresses were made under such peculiar circumstances and at such a juncture. These dissidents allege that the outrage in the Park, though criminal, was not of so alarming a character as to call for congratulation to the Prince as if he had escaped assassination. There is no proof, they say, that any injury to the Regent was meditated: the bullets are no longer articles of faith: "the potatoes" indeed, as a worthy magistrate who will be long remembered, observed, "speak for themselves," but they do not speak treason. There appears to have been no outrage until the soldiery attempted to disperse the people and drive them out of the Park; then the missiles of popular resentment flew about, but we may still believe, for the honour of the people, that they were aimed at the soldiers only, and that the stones or whatever other substances struck the royal carriage, did so by accident. The

times, these remonstrants further urge, made addresses highly inexpedient; for his Majesty's ministers evidently wanted to strengthen their hands by raising a political alarm, and to excite a cry of danger to the throne, in order to drown the prevailing cry of danger to the constitution: they have succeeded; and to the addressers we may partly attribute the measures, which our children will rue, of suspending the Habeas Corpus Act and thereby abolishing Trial by Jury in the most important causes, and of preventing the people from meeting, according to the provision of the Bill of Rights, for the expression of their grievances, except under restrictions, which will constitute public meetings a trap for the unwary.

The Edinburgh Reviewer penned his paragraph before the ministers and deputies drew up their addresses: he cannot therefore refer to these; nor do we know to what he refers, unless it be to some of the sermons of Dissenting ministers upon the late successive enlargements of Toleration, which are, to be sure, quite as loud in praise of the administration as such compositions could be, their authors at the same time retaining their sincerity. The gratitude of individuals may have been excessive; religious liberty is not a boon to be implored at the hands of a fellow-mortal, it is a right to be asserted, and if it be lost to be reclaimed: such is the opinion and feeling of Dissenters at large, who do not consider themselves bound by personal obligations to support the Lords Liverpool, Sidmouth and Castlereagh. Some of the Nonconformists addressed James II. rather flatteringly on his assuming the dispensing power in their favour; but the mass of them united to bring on the glorious Revolution of 1688, and to prepare the way for the accession of the Brunswick family to the British throne.

The candour or rather the justice of the Reviewer deserves praise, in his acknowledgment that the "Crown has no immediate connection with the Dissenting *priesthood*." It would be captious to remark that the last word of the sentence is not legitimatized among Dissenters; they have no priests; they make their ministers, who are no longer their ministers than whilst they render them service and who never cease to be brethren amongst brethren: it is the people's voice that gives Holy Orders. Passing this,——the Reviewer is correct in absolving the Dissenting ministers from the suspicion of "immediate connection" with the Crown; but he needed not to qualify the phrase; there is no connection whatever, mediate or immediate: even the *Regium Donum* is no bond of connection; that has become a parliamentary grant, a mere bounty to poor Dissenting ministers; and the character of the principal receiver and distributor is a pledge of the fairness of the distribution. It may be otherwise with the *Regium Donum* in Ireland; but in England it answers no political purpose. It is not at the option of the minister of the Crown to grant or to refuse it; it is part of the establishment of the government: the vote is never preceded by inquiry or accompanied by remark: this is not one of the public expences upon which any reformer wishes to put the finger of retrenchment: it is the establishment by Parliament of Nonconformity amongst the poor, the endowment of Dissenting worship in villages and hamlets, the appointment of a class of religious teachers for those whose ignorance or whose consciences bar them from the *oldest* established worship: the bounty is voted equally by Whigs and Tories, by ministry and opposition, and neither party gets or loses election-influence by it. Some have doubted whether it be consistent and manly in the Lay Dissenters to suffer any rank of their teachers to lie under this apparent obligation to the state, which is, as far as it goes, an alliance between church and state, and a contradiction of the favourite principle of the more sturdy Nonconformists: but this scruple implies more than is commonly expressed, for on the very same principle that it is proposed to refuse the *Regium Donum*, there ought to be a rejection of other immunities, which Dissenting ministers enjoy without any reluctance of conscience, such as exemption from the militia, from parochial offices and from serving on juries. These too are boons from the state, granted to the Nonconforming teachers on the ground of their religious character, and though they are not money, they are, as every man in a civil capacity knows by experience, money's worth.

"The practical lenity of the test

laws" has had no such effect as the Scotch Reviewer imagines: it has indeed allowed the admission of a great body of Dissenters into our corporations; but the Dissenting corporations, witness Nottingham, Bridport, Coventry, and we believe we may add Norwich and Portsmouth, are of all others most favourable to the cause of the people, as distinguished from that of the government. The Corporation of London was never more decided than at present in its anti-ministerial politics, and we believe that the Common Council never before contained so many Dissenters. But "the practical lenity" in question, has had one certain evil effect upon the Dissenters; namely, that of seducing their richer and more aspiring members into the worship of the Established Church. Common Councilmen need not qualify by the sacramental test, but Mayors, Aldermen, Town-Clerks, and Recorders must: and it is surely an evil to both the Church of England and to the Dissenters and to religion itself, when men, professedly religious, sacrifice their principles for the sake of power, and join in worship which they do not approve that they may thus rise to official dignity. Honest Churchmen have at least as much reason to complain of this practice as conscientious Dissenters. To all lovers of truth and integrity it must, one would think, give pain to see a Dissenter, perhaps an Unitarian, stoop his neck to a chain, be it a golden chain, which ties him up from worshipping with the church of his deliberate choice, and binds him, victim-like, to the horns of an altar, on which he believes that superstition has kindled *strange fire*. This is a real and a moral evil, the consideration of which should arouse all religious men to the duty of praying the legislature to repeal the test laws, which are insufficient to keep Dissenters out of municipal government, but equally insufficient to convert them into honest Churchmen. The agitation of the Catholic question during the present session of Parliament with more likelihood of success than heretofore, enforces this subject upon the attention of the public and especially of the Dissenters. If the Dissenters be not included in the next grant of religious liberty, their state is hopeless: for the Catholics are now, as aggrieved dissidents; in favour of Protestant Dissenters; but should they obtain special relief their influence may be expected hereafter to be thrown into the scale of intolerance. Persecution has made Catholics the advocates of toleration; but their principles are not tolerant, and let them gain their private ends and the pressure and constraint of which they complain be removed, and the bent bow will fly back in a contrary direction and new force be thus given to High-Church and Tory sentiments.

The deputies and ministers of the Three Denominations and even the two classes of Methodists would do well to take this matter into serious and early consideration. They may, indeed, be doubtful as to the effect which would be produced in their denominations by the repeal of the Corporation and Test Acts. More of their wealthy members might be seduced into the world by an enlarged political licence and the offer of new temporal dignities. But those only would go out *from* them that are not properly *of* them, and their secession would purify whilst it thinned the several Dissenting communions. Their influence as Dissenters tends to secularize the Nonconforming churches. The loss would be only that of unsound members; and would in all probability be made up by the accession of dissatisfied Churchmen, who are retained within the pale of the Establishment by mere political ties. At any rate, the abrogation of the Test laws would be a clear gain to religion, to good morals, to freedom, to the English constitution and even to the Dissenters; for they are less grievous as a restraint than as a stigma: they imply that Dissenters are disaffected to their country and cannot be trusted, and the erasure of them from the Statute Book would be an acknowledgment by the nation that the insinuation is false, that there is neither reason nor justice in treating an immense body of Britons, exemplary for both religion and good morals, as Helotes in the midst of a free people, and that the state would acquire reputation, which is strength, by taking off the yoke from the necks of millions of the population, whose incapacity of civil usefulness is created by the law itself and whose distinction amongst their fellow-countrymen

is equally their superiority in knowledge and active virtue and their inferiority in civil honours and political rights. A.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXCVII.

Curious Introduction of a Sermon.

The following is the Exordium of a Sermon, published in 1757, with this title, "A Sermon preached at the Parish of W——n, in Gloucestershire, on the Fast Day. Now published to vindicate the author from several late cruel and unjust assertions on the occasion. 8vo. Price 6d. Scott." (See *Crit. Review*, III. 168, 169.)

1 Cor. vi. 10, *For ye are bought with a price.*

The words of this text, though taken from an obsolete and long since exploded book, are still to be found in the closets of some antiquarians; to whose particular curiosity, ingenuity, or vanity perhaps, we are obliged for the preservation of the whole.

The whole volume, consisting of two distinct books, by name the Old and New Testament, was wrote for the instruction of mankind in general, when in the dawn and infancy of their understanding. As they grew on to riper years and maturer judgments, there was no necessity for the legislature to condemn, censure, or lay it aside; for it naturally dropt of its own self, when they wisely thought there was no further occasion for its assistance.

The odds at *Arthur's* and other such excellent academies of science, are, that there is no such being as a Providence or God; this can be no *match*, as the cant word is there, among themselves, for they are all of *one mind in an house*, and never will suffer any strangers to mingle with them: and come abroad into the less polite world, how little chance is there of an alteration of thinking or acting there, where manners and fashions equally descend from the great to the small? for what the nobleman begins, the peasant generally ends.

But *(says our author)* to the words of my text, *ye are bought with a price.* The bribed returning officer first buys the poor voter, by money, promises, or threats; the wealthy candidate next buys the returning officer; the minister buys the member, and the minister at last is bought himself. Fathers sell their sons, mothers sell their daughters, friends sell one another. *Ye are all sold and bought with a price.*

'Tis true indeed, *(says this comical divine)*, that certain maxims contained in this obsolete book, are still retained amongst us. Thus the visiting the sins of the father unto the third and fourth generation, is still visible in the practice of a late m——y, who never forgave even the god-son of a father, though he was no relation, if ever that god-father voted against their pernicious and destructive measures. But not only persecution was a favourite and adopted virtue of theirs; patience and humility, though not entirely the same as recommended in the obsolete book, is highly in practice among the people in general of this kingdom, particularly the upper rank of them. They have the *patience* daily and hourly to be dunned by their tradesmen and creditors, without returning one evil word at all; they have the *patience* to hear a whole kingdom's voice against their corrupt and illicit practices, without changing countenance in the least; and they have the further *patience*, forbearance and long suffering, to wait for pensions, places, sinecures, and victualling or other beneficial contracts, till in the dirty pursuit of them they very *patiently* sink what little fortunes their fathers and honest ancestors bravely and honourably laboured to give them.

If a private unbeneficed clergyman, for instance, marries or injures the fair reputation of a great man's daughter, in order to marry her to more advantage, and of a sudden we see him raised to splendid dignities and golden honours, what can we say? but that in spite of all heresy, oaths of simony and other trifles of that nature, as they certainly are now-a-days, the preferment he enjoys *is bought with a price*; as without this lady's kind assistance, or the family's lucky pride, to preserve her tender and unblemished, because unknown reputation, a secret, he might still have remained on his usual pittance in Wales of £10 a year, exclusive of his other benefices—the tap and his cremona, those ever faithful friends to the clergy of that glorious principality.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Remarks upon the Systematical Classification of Manuscripts adopted by Griesbach in his Edition of the Greek Testament.* By Richard Laurence, LL. D. Rector of Mersham and of Stone, in the County of Kent. Oxford: Printed at the University Press, and Sold by Parker. Sold in London by Rivingtons. 1814. 8vo. pp. 135.

WE take for granted that those of our readers to whom this article of Review is particularly submitted are conversant with the history of the text of the New Testament. "No question relative to it," says Dr. Laurence, "can be considered by Christians of any denomination as wholly unimportant." We proceed, accordingly, without further preface, to notice the statements and the reasonings of this writer.

His pamphlet is divided into five chapters; exclusively of a copious appendix. On these we shall make some observations, in their order.

The first bears for it's title, *Griesbach's edition of the New Testament—Effects produced by it.*

"Of all the critical editions of the Greek text the most celebrated is that of Griesbach. The peculiar feature of his system, it is well known, consists in the arrangement of manuscripts under certain heads or classes."—Pp. 1, 2.

We do not impugn the accuracy of this short account of Griesbach's edition "of the Greek text." So far as it goes, it contains the truth, but not *the whole truth.* What has given such high *celebrity* to Griesbach's labours in this field? What has obtained for him the suffrages of scholars widely differing from each other in their religious creeds? The answer must be——his superior impartiality, skill and diligence. He has presented the world with a critical edition of the Greek Testament which is not indeed perfect, yet which is at once the most correct and the most compendious that the public has seen. Future editors may, no doubt, improve on Griesbach, as Griesbach has improved on his predecessors. Let not his efforts be depreciated, or overlooked, merely because he may enable those who come after him to do more. The *principle*, or, as Dr. L. pleases to call it, "the peculiar feature, of his system" of Biblical criticism, "consists," unquestionably, "in the arrangement of manuscripts under certain heads or classes." His eminence however is built on his practical application of this principle. The systematical arrangement of manuscripts, had occurred to former critics, as a matter of theory: for Griesbach the honour was reserved of rendering it instrumental to the promotion of sacred literature.

Had the author of the *Remarks, &c.* before us been as intent on doing justice to Griesbach as on counteracting the supposed "effects which have been produced by his repeated labours in critical correction," he would have spoken more largely of the merits of this admirable editor. But even Griesbach must be slightly and coldly praised, in order that Dr. Laurence may hasten to calumniate and insult "the Unitarians:"

"—— when it was known that an author, so highly respected as Griesbach, was preparing a second edition of his New Testament, expectation was upon the tiptoe among those, who, conscious that the received text will not 'without a little straining' satisfactorily entwine with their favourite tenets, are always anxiously anticipating the probable chances of relief, attainable by an unreserved use of the critical pruning knife. The Unitarians not only applauded and patronised his undertaking, but exerted every means in their power to carry the work with credit through the press, and to give it publicity in this country."—Pp. 2, 3.

And was "expectation upon the tiptoe" only among "the Unitarians," while Griesbach prepared his second edition? Are "the Unitarians" exclusively his admirers? Is a fondness for Biblical criticism confined to *them?* Can none besides estimate the value of the services of the learned editor? "The Unitarians" make no such arrogant pretensions. They know indeed that sound criticism, whether it be employed on the text or on the interpretation of the New Testament, cannot be unfavourable to truth: to sound criticism they are therefore

friends. Dr. Laurence, writing, perhaps, from his own feelings, and from those of the ecclesiastical circle in which he moves, too hastily charges on those from whom he differs in opinion the indulgence of a party-spirit. It was an attachment to the Scriptures, as the Scriptures, which obtained from the late respected Duke of Grafton the patronage of Griesbach's undertaking: this nobleman had no consciousness that the received text would not 'without a little straining' satisfactorily entwine with his favourite tenets, and that relief must be sought from the unreserved use of the critical pruning knife. Dr. Laurence substitutes poetical figures for simple expressions and accurate declarations. Griesbach himself appreciated more honourably and justly the munificence of the Duke of Grafton.*

But Dr. L. triumphs in his self-complacent persuasion that the purpose of "the Unitarians," in patronising Griesbach, has, after all, been defeated. "What," he asks, "has been the result?"

> "As far as relates to doctrinal points, the great object of their contemplation, their hopes have been completely frustrated; for nothing more was omitted in the second, than what had been exposed as illegitimate in the first edition."

In other words, Griesbach's persuasion that these passages formed no part of the Greek text was now stronger: the Trinitarian who should appeal to them, after the accomplished editor had produced this additional proof of their spuriousness, would be adventurous in the extreme. Was it thus that the *hopes* of "the Unitarians" were *completely frustrated?*

We beg our readers to compare together the two editions of Griesbach, in Acts xx. 28, 1 Tim. iii. 16, and 1 John v. 7; and, leaving the proper conclusion to their judgment, we shall, without delay, place before them an important variation in Matt. xix. 17. Here the received text is, τι με λεγεις αγαθον; ουδεις αγαθος, ει μη εις, ο θεος: this, too, is the reading in the former edition of Griesbach——in the second however they are omitted, and the following words taken into the text ——τι με ερωτας περι του αγαθου; εις εστιν ο αγαθος. If "the Unitarians," in imitation of Dr. Laurence, did *not* distinguish between *Biblical* and *Scriptural* criticism; if they did *not* confide in the impartiality as well as in the knowledge and experience of Griesbach, they might lament that their *hopes* in respect of this passage have been *frustrated:* they might then suspect that the editor's avowed attachment to Trinitarianism had unduly prevailed on him to deprive them of one of their favourite proofs of the absolute unity of God. But they harbour no such suspicion: they feel no such concern. They honour Griesbach's memory for the care with which, as an editor of the text of the New Testament, he divested himself of theological prejudices and prepossessions. Dr. Laurence has been silent concerning the verse which we have just quoted: this example of difference in the readings of the late Professor's two editions, might have convinced the *remarker* that the regard exhibited by Unitarian Christians to Biblical criticism is enlightened and sincere.

He introduces Griesbach (p. 3) publicly and solemnly declaring his belief in the deity of Jesus Christ. The extract was perfectly needless. Griesbach, a member of the Lutheran church, embraced the doctrines of the religious community in which he was educated: he embraced them, we doubt not, with the full assent of his understanding and his heart. But this is not the point at issue between Dr. Laurence and ourselves. We are inquiring simply into Griesbach's merits as an editor of the text of the Christian Scriptures. This is a distinct province from that of an interpreter of the Bible. It is not true that "the Unitarians" hold him in "*contempt* for his theological talents." His works on what the Germans style *dogmatic* and *exegetic* divinity, are little known by any of our countrymen: to pronounce an opinion on them—to make them the subject of either our censure or our praise—would, assuredly, be premature. It is sufficient for us to know that the high reputation of Griesbach rests on his services as a *Biblical* critic, in the restricted and proper meaning of the term. We *interpret* Scripture for ourselves: but in previously ascertaining what is correct and what, spurious Scripture, we thankfully employ the aid, and bow

* Preface. "Illustrissimus Dux——bonarum literarum patronus egregius, &c."

with deference, though not implicitly, to the authority of a scholar whose learning, time and faculties were principally bestowed on this department of theology.

"It seems," says Dr. L. p. 5, "that no new weapon of Unitarian warfare has been obtained from the critical armoury of Griesbach, which once glittered in the latitudinarian eye with so much promise; but that the integrity of the Trinitarian text, in every undisputed passage of Scripture, remains precisely in it's former state unattacked, and perhaps we must now presume unattackable."

On the degree of *taste* in which this period is composed, we are silent. It is rather within our province to remark that Dr. L. misapprehends the nature and the state of the Unitarian controversy. In proof of there being only one God, even the Father, we appeal to *the whole tenor of the Jewish and the Christian Scriptures*. Our evidence is direct and palpable, level to plain understandings, and capable of being presented in the language of the Sacred volume. It is the Trinitarian doctrine which stands in need of "new weapons of warfare;" while, in the eye of it's advocates, the instruments of attack and defence furnished by *the critical armoury* of Burgess and Middleton and Granville Sharpe, "glitter" with a "promise" which has been completely disappointed. From Griesbach's text of the New Testament "the Unitarians" derive no *positive* arguments for their characteristic tenet, in addition to those which they abundantly possessed before: in one respect, however, and that very obvious, it places them on much higher and, at the same time, more solid ground than their opponents; inasmuch as Griesbach now *removes from the text* some important passages, which indeed he had already marked as exceedingly doubtful, yet which many Trinitarians have been in the habit of quoting with unqualified confidence. An edition of the writings of the New Covenant, thus published by an orthodox believer and a most eminent critical scholar, which, nevertheless, renders it impossible for the advocates of the Trinity to cite without shame those verses as genuine which such a man has demonstrated to be spurious, is, certainly, so far favourable to Unitarianism.

Dr. L. himself appears constrained to admit thus much (ib.):

"The ancient weapons of the party have at least received a sharper edge: but those who may thus boast should recollect, that in defence of the same hostile ground, which was originally assumed by Clark [*Clarke**], Whiston, Wetstein, and others, they have merely acquired the additional support of another individual."

It is true, the merely numerical addition "of another individual" were nothing. When however we consider what are the religious sentiments of this individual, and what his critical qualifications, the acquisition is really important: and in *his* suffrage on such a topic it cannot be arrogant to triumph.

"All men," observes the Remarker, "are not critics; but all men, who feel a real attachment to the religion which they profess, are alike interested in the result of critical investigation, when applied to an object so important as the adjustment of Scriptural readings. It is natural therefore to expect that every novel mode of ascertaining the validity of a reading will be at first received with caution, and long watched with jealousy." —P. 6.

We object not to it's being so received and so watched; for Truth will be a gainer by this care and vigilance. Yet why insinuate that Griesbach's mode of ascertaining the validity of a reading is characterized by *novelty*? This, beyond doubt, is Dr. L.'s meaning. But we shall soon perceive that he contradicts himself, and with wonderful inconsistency accuses the learned editor of treading in the footsteps of preceding critics. To Griesbach he even attributes other qualities which are mutually irreconcilable. On what he calls this scholar's "particular hypothesis," we shall say little more till we proceed to Dr. Laurence's second chapter. We are at a loss however to imagine that it is more

* Authors seldom misspell the names of those of their predecessors with whose literary productions they are familiar. We suspect that Dr. L. is a comparative stranger to the works of the highly and justly celebrated Rector of St. James's.—Rev.

"readily convertible to party purposes" than any of those hypotheses which have been maintained or invented for the sake of upholding, in almost every point, the integrity of the received text. In an age of Biblical criticism, false theories on this subject will soon experience the fate which they deserve.

This pamphlet of Dr. Laurence's, would have been improved by the omission of the first chapter, which does little credit to his candour and discernment. The greater part of the second, is more relevant to the design avowed in his title page, and treats of the following topics, *Origin of Griesbach's theory. Bengel. Semler. Number of Classes. Remarks upon their limitation to three. Inadequacy of the result.* It thus opens:

"The critical talents of Griesbach have long ranked high in the estimation of the public; and an implicit confidence seems to be placed in the rectitude of his judgment and in the accuracy of his statements. If I do not however mistake the character of the man from his writings, he is himself the last to claim infallibility in the one case, or impeccability in the other. He certainly may be, and I believe he is, what Dr. Marsh denominates him, 'the most consummate critic that ever undertook an edition of the New Testament.'* But his perfection will still only be relative, upon a comparison with the merits of his predecessors in the same arduous department. Complete exemption from error either in hypothesis or in collation is surely what the vainest of verbal critics will scarcely venture to arrogate."

After premising that infallibility and impeccability have never, as far as our knowledge extends, been claimed for Griesbach, we request our readers to keep in mind this attestation, by the Remarker, to the modest pretensions and unrivalled skill of the Professor. The acknowledgment indeed seems to be almost extorted from Dr. Laurence, whose aim is evidently to depreciate, rather than to raise, Griesbach in the estimation of the public. Yet he could not decently oppose the opinion of so exquisite a judge of these matters as the present Bishop of Llandaff. With apparent reluctance therefore he adopts it as his own, and immediately has the goodness to admonish us that Griesbach's perfection will still be nothing more than *relative*. All human perfection is so: if then Dr. L.'s observation convey any pertinent and appropriate meaning, it imports that the Professor is not, in point of time, the *first* editor of the text of the Greek Testament; that his *merits*, be they, in other views, what they may, are not original and novel. How this intimation agrees with the statement, in p. 6, concerning "every *novel* mode of ascertaining the validity of a reading," Dr. Laurence has not judged proper to explain.

Against Griesbach he does not prefer the accusation "of permitting his theological prejudices to influence his criticism;" nor does he say of him that he was "the vainest of verbal critics." Both these charges he seems to level against Wetstein, whose name however, notwithstanding his faults, is entitled to great honour among the Editors of the New Testament. It were incorrect to pronounce of him and of Bengel that they were unbiassed by attachment to their respective doctrinal systems. Nothing is more to be desired than that the characters of the interpreter of the Bible and of the critical editor of it's text should be uniformly separated. Wetstein would have better consulted his usefulness and credit by this discrimination. Yet his merits have shone forth with a brighter lustre in proportion as his claims on our gratitude have been rigorously and impartially investigated: and Marsh in his annotations on Michaelis, has, with the candour and knowledge of a true scholar, done justice to the calumniated fame of the Remonstrants' Professor:† in his *Lectures*,‡ too, he attests the accuracy and faithfulness of this eminently sagacious and learned person.

The principal object, nevertheless, of Dr. Laurence in mentioning Bengel and Wetstein, appears to be that he might direct our attention to "the materials with which Griesbach erected the superstructure of his critical sys-

* Michaelis' Introd. &c. Vol. II. p. 628.

† Michaelis' Introd. &c. Vol. II. 856—869.

‡ Part II. pp. 22, 23.

tem." Why has the Remarker thus wasted his time, and enlarged his pamphlet, by a detail of notorious and unquestioned facts? "It is admitted that the first writer, who pointed out the utility of a" technical "classification of MSS. was Bengel." Again, "That Bengel indeed was the original projector of the system alluded to, Griesbach himself was too candid either to deny or to conceal." Nor was Bengel his "only predecessor in the same path. The immediate author of apparently *the precise plan adopted by him* was Semler, one from whose public instructions he professes to have derived much useful information, and whose writings he held in the highest esteem; perhaps the more so, because that adventurous critic was certainly never suspected of treading in the beaten track of preconceived opinion."—Pp. 14, 15.

After Griesbach's frank and ingenuous acknowledgments of his obligations to former writers on the text of the New Testament, we needed "no ghost" to assure us that this illustrious man neither was nor claimed to be an unaided labourer in the field of criticism. Dr. Laurence's purpose however is to wound the fame of Griesbach through the side of Semler: and hence Semler is brought before us with some parade and much injustice. "That *adventurous* critic," says the Remarker, "was never suspected of treading in the beaten track of preconceived opinion," *for which reason*, as he is pleased to conjecture, *Griesbach held his writings in the higher esteem!* This insidious censure, too, the *nigræ succus loliginis*, falls from the pen of a man who had before spoken of Griesbach's "*patient* hands" (6), and admitted that he was a "most consummate critic" (8), and who afterwards (30) declares, "Few writers express themselves more dispassionately than Griesbach, or more remarkably unite *modesty of statement* with confidence in opinion." And is it probable that an author possessing these qualities would be lightly enamoured with an "adventurous critic," solely because he is *adventurous*, and delights to leave the *beaten* road? Dr. Laurence confutes himself, and, in his zeal to detract from Griesbach's established and well-earned reputation, is guilty of inconsistencies. Nor should the memory of Semler be treated with contempt or his name pronounced with a sneer. Knowledge, virtue and human happiness owe much to writers whose aim has been the detection and exposure of error, wherever it was found. Of Semler's excellent services in Biblical criticism no man who is in any degree acquainted with the study can be ignorant. To his learning, correctness and sagacity, an honourable testimony is borne by Marsh:* and it is no mean praise that his inquiries afforded solid assistance to Griesbach's critical researches. We should be happy if some Correspondent of the *Monthly Repository* would favour us with a memoir of the life and writings of Semler: our knowledge of them is imperfect; but we perceive that, in the preface to his *Apparatus ad liberalem Novi Testamenti interpretationem*, he asserts the principles of a consistent Protestant, and solemnly disclaims self-confidence and a love of novelty—— *nulli levitati aut temeritati meæ obsecutus.*

The present censor of Griesbach objects that this editor (20) "confines himself solely to the triple division of an Alexandrine, a Western, and a Byzantine, text," while (18) "he admits the propriety of a more extended division."

Now the obvious reply is that Griesbach has done what he could, and has done it well: he has accomplished all that his materials enabled him to accomplish. In laying before the world the result of his examination into *the oldest and most important of the "editions" of the Greek text*, he has enabled us to ascertain this text with far greater precision than was before attainable. "No man," according to Michaelis,† has deserved so highly of the public in regard to the arrangement of the manuscripts of the Greek Testament under their respective editions, as Griesbach." Michaelis however was of opinion ‡ "that there have existed *four* principal editions: the Western, or that formerly used in countries where

* He calls him (Michaelis' Introd. &c. Vol. II. p. 639) "the immortal Semler" and a "great critic and divine," and says that he "made more discoveries in Sacred criticism, and ecclesiastical history, than the envy of his contemporaries has been willing to admit." And in p. 753 he speaks of Semler's "moderation and impartiality."

† Introd. &c. II. 175. ‡ Ib.

the Latin language was spoken; the Alexandrine, or Egyptian; the Edessene, which comprehends those manuscripts from which the old Syriac version was made," *of which edition*, adds Michaelis, "*we have at present no manuscripts*;" and "the Byzantine edition."

Now this eminently learned critic admits with readiness the general accuracy of Griesbach's text; though himself believes in the existence of *four*, instead of *three principal editions*. On this fact we lay considerable stress, because no man was more competent than Michaelis to pronounce such an opinion. The truth seems to be that the discovery and collation of a greater number of manuscripts may indeed assist future editors in improving on Griesbach's plan; while *even at present we are in possession of the oldest and the best*. Practicable and not ideal good, was the object of the labours of the late Professor of Divinity at Jena.

We scarcely know what the Remarker means when he says (24), in effect, that Griesbach employs the readings of particular manuscripts either to supply the want of "more direct testimony," or to augment its weight. In adjusting the text of any ancient writer, what "more direct testimony" can we have than that of *manuscripts?* If this be *a loose line of proceeding*, criticism is an empty name. In a future Number we hope to resume the consideration of this point, and to examine the remainder of Dr. L.'s pamphlet.

ART. II.—*Wat Tyler*. A Dramatic Poem. 12mo. pp. 82. Sherwood and Co. 1817.

THE Key to this publication is given in two mottos on the title-page:

"Come listen to A TALE OF TIMES OF OLD!—
Come, for ye know me—I am he who sung
The 'MAID OF ARC,' and I am he who framed
Of 'THALABA,' the wild and wondrous song.
SOUTHEY!

And I was once like this! .....
.....Twenty years
Have wrought strange alteration!
SOUTHEY!!!"

The meaning of these quotations is obvious. "Wat Tyler" is attributed to Mr. Southey, the Poet Laureate, who began his career as a violent reformer, but who for some time past has been said to employ his great powers of writing in the abuse of all those who are now what he formerly was, excepting his violence. Mr. Southey is thus consigned to his own lash; his self-castigation will we hope subdue his angry spirit: if it should have this effect, we would recommend to him, as a work equally fitted to his literary researches and his experience, a new *History of the Flagellants*.

The following extract will give the reader a pretty fair idea of this production of the Poet Laureate's youthful and uncourtly muse:

"ACT II.

SCENE—BLACKHEATH.

TYLER, HOB, &c.

SONG.

'When Adam delv'd, and Eve span,
Who was then the gentleman?'

Wretched is the infant's lot,
Born within the straw-roof'd cot!
Be he generous, wise, or brave,
He must only be a slave.
Long, long labour, little rest,
Still to toil to be oppress'd;
Drain'd by taxes of his store,
Punish'd next for being poor;
This is the poor wretch's lot,
Born within the straw-roof'd cot.

While the peasant works—to sleep;
What the peasant sows—to reap;
On the couch of ease to lie,
Rioting in revelry;
Be he villain, be he fool,
Still to hold despotic rule,
Trampling on his slaves with scorn;
This is to be nobly born.

'When Adam delv'd, and Eve span,
Who was then the gentleman?'

JACK STRAW.

The mob are up in London—the proud courtiers
Begin to tremble.

TOM MILLER.

Aye, aye, 'tis time to tremble;
Who'll plow their fields, who'll do their drudgery now?
And work like horses, to give them the harvest?

JACK STRAW.

I only wonder we lay quiet so long.
We had always the same strength, and we deserved
The ills we met with for not using it.

HOB.

Why do we fear those animals called lords?
What is there in the name to frighten us?
Is not my arm as mighty as a Baron's?

Enter PIERS *and* JOHN BALL.

PIERS *(to* TYLER).

Have I done well, my father?—I remember'd
This good man lay in prison.

TYLER.

My dear child,
Most well; the people rise for liberty,
And their first deed should be to break the chains
That bind the virtuous:—O thou honest priest—
How much hast thou endured!

JOHN BALL.

Why aye my friend!
These squalid rags bespeak what I have suffered.
I was revil'd—insulted—left to languish
In a damp dungeon; but I bore it cheerily—
My heart was glad—for I have done my duty.
I pitied my oppressors, and I sorrowed
For the poor men of England.

TYLER.

They have felt
Their strength—look round this heath! 'tis thronged with men
Ardent for freedom; mighty is the event
That waits their fortune.

JOHN BALL.

I would fain address them.

TYLER.

Do so, my friend, and teach to them their duty;
Remind them of their long withholden rights.
What ho there! silence!

PIERS.

Silence there, my friends,
This good man would address you.

HOB.

Aye, aye, hear him—
He is no mealy mouthed court orator,
To flatter vice, and pamper lordly pride.

JOHN BALL.

Friends! Brethren! for ye are my brethren all;
Englishmen met in arms to advocate
The cause of freedom! hear me! pause awhile
In the career of vengeance; it is true
I am a priest; but, as these rags may speak,
Not one who riots in the poor man's spoil,
Or trades with his religion. I am one
Who preach the law of Christ, and in my life,
Would practise what he taught. The Son of God
Came not to you in power:—humble in mien,
Lowly in heart, the man of Nazareth
Preach'd mercy, justice, love: "Woe unto ye,
Ye that are rich:—if that ye would be saved,
Sell that ye have, and give unto the poor."
So taught the Saviour: oh, my honest friends!
Have ye not felt the strong indignant throb
Of justice in your bosoms, to behold
The lordly baron feasting on your spoils?
Have you not in your hearts arraign'd the lot
That gave him on the couch of luxury
To pillow his head, and pass the festive day
In sportive feasts, and ease, and revelry?
Have you not often in your conscience ask'd
Why is the difference, wherefore should that man
No worthier than myself, thus lord it over me,
And bid me labour, and enjoy the fruits?
The God within your breasts has argued thus!
The voice of truth has murmur'd; came ye not
As helpless to the world?—shines not the sun
With equal ray on both?—do ye not feel
The self-same winds of heaven as keenly parch ye?
Abundant is the earth—the Sire of all
Saw and pronounc'd that it was very good.
Look round: the vernal fields smile with new flowers,
The budding orchard perfumes the soft breeze,
And the green corn waves to the passing gale.
There is enough for all, but your proud baron
Stands up, and, arrogant of strength, exclaims,
"I am a lord—by nature I am noble:
These fields are mine, for I was born to them,
I was born in the castle—you, poor wretches,
Whelp'd in the cottage, are by birth my slaves."
Almighty God! such blasphemies are uttered!
Almighty God! such blasphemies believ'd!

TOM MILLER.

This is something like a sermon.

JACK STRAW.

Where's the bishop
Would tell you truths like these?

HOB.

There was never a bishop among all the apostles.

JOHN BALL.

My brethren!

PIERS.

Silence, the good priest speaks.

JOHN BALL.

My brethren, these are truths, and weighty ones:
Ye are all equal; nature made ye so.
Equality is your birth-right;—when I gaze
On the proud palace, and behold one man
In the blood-purpled robes of royalty,
Feasting at ease, and lording over millions;
Then turn me to the hut of poverty,
And see the wretched labourer, worn with toil,
Divide his scanty morsel with his infants;
I sicken, and, indignant at the sight,
"Blush for the patience of humanity."

JACK STRAW.

We will assert our rights.

TOM MILLER.

We'll trample down
These insolent oppressors.

JOHN BALL.

In good truth
Ye have cause for anger: but, my honest friends,
Is it revenge or justice that ye seek?

MOB.

Justice, justice!

JOHN BALL.

Oh then remember mercy;
And tho' your proud oppressors spar'd not you,
Shew you excel them in humanity.
They will use every art to disunite you,
To conquer separately, by stratagem,
Whom in a mass they fear—but be ye firm—
Boldly demand your long-forgotten rights,
Your sacred, your inalienable freedom—
Be bold—be resolute—be merciful!
And while you spurn the hated name of slaves,
Shew you are men!

MOB.

Long live our honest priest!

JACK STRAW.

He shall be made archbishop.

JOHN BALL.

My brethren, I am plain John Ball, your friend,
Your equal: by the law of Christ enjoined
To serve you, not command.

JACK STRAW.

March we for London.

TYLER.

Mark me, my friends—we rise for liberty—
Justice shall be our guide: let no man dare
To plunder in the tumult.

MOB.

Lead us on—
Liberty—Justice!
(Exeunt, with cries of Liberty—no Poll Tax—no War.)"

ART. III.—*The Goodness of God Illustrated in the Appointment of Private and National Adversity.* A Sermon preached to the Congregation of Protestant Dissenters, assembling in Hanover Square, Newcastle-upon-Tyne, on New Year's Day, 1817. By William Turner, Jun. M. A. York, printed. Sold in London by Hunter. 8vo. pp. 27.

THIS is a devotional and patriotic Sermon; pleasing in it's spirit and useful in it's tendency. The preacher discourses from Ps. xxiii. 6. "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." After making many observations on the character of God as our *shepherd*, he recommends to his hearers pious thankfulness, accompanied with submission to the dispensations of Providence and with "a habit of looking as much as possible on the *bright* side of every object." Speaking of the *national* distress, he is encouraged by the general ascendancy of a disposition to confide in the Divine Benevolence, and says,

"There are nations whom calamities and losses such as have been witnessed in this country would have sunk in the gloomy indolence of despair. But here, while labouring under their immediate pressure, there perhaps never was a time when the enlightened and intelligent *mind*, that mine of wealth and prosperity, without whose successful application all other capital must remain unproductive, was more thoroughly awake and active, more ready to seize every favourable opportunity of opening out [of *opening*] new sources of profitable employment. * * * *."

"Not only has the enlightened mind, but the *feeling* HEART, been stimulated by the present crisis to powerful and effectual action.—Without unbecomingly boasting of our own good works, we may, I think, be permitted to affirm on behalf of our countrymen, that no nation upon earth, no period in the history of the world, can vie with Britain at the present day in the extent and magnificence of her labours for the benefit of mankind. * * there appears throughout the land a benevolent energy which is ready to hear and listen to the call of the remotest suffering fellow-creature;"

And Mr. T. pronounces it *impossible* that "such a marvellous accumulation of the means of usefulness" should fail of accomplishing any valuable end.

In a note, p. 24, he mentions the following as "the dates of five consecutive communications" occurring in "the correspondence annexed to the Reports of the Bible Society: *Sierra Leone, Calcutta, Copenhagen, Jamaica, Philadelphia,*" and adds,

"On being sent backwards and forwards in this manner from one extremity to the other of the earth's diameter, the first impression is a bewildering confusion, which however presently gives way to admiration on comparing this little island, scarce [*scarcely*] a speck on the map of the world, with the magnitude of it's resources and the extent of it's influence."

When this preacher beholds "such edifying exertions as have been lately witnessed of generous active benevolence on the one hand, of a calm, patient, and peaceable endurance, not however without the suitable expression of a manly independent spirit, on the other," he perceives "little cause for apprehension."

As an *example* "of a manly independent spirit" under sufferings, he makes an extract, in a note p. 25, from the memorial of the working weavers of Kirkaldy: it is deserving indeed of the praise bestowed on it by the respectable Editor of *The Rockingham* [published at Hull] of Dec. 14, 1816, and does particular honour to that class of the population from which "such sentiments" and "such language" have proceeded.

ART. IV.—*Scripture and Reason the only Test of Christian Truth.* A Sermon, delivered at Lewin's Mead Meeting, in Bristol, Dec. 22, 1816, and published at the Request of the Congregation. By John Rowe. 12mo. pp. 32. Barry and Sons, Bristol; Hunter, London. 1817.

CERTAIN occurrences at Bristol, have, it is said, given a peculiar interest to the subject of this Sermon. Mr. Rowe has discussed it ably and with a constant reference to Scripture. It is truly strange that the clear and satisfactory views of the evidences and means of truth which have been, as the author's extracts shew, opened for so long a time by such men as Tillotson and Foster, should be still unknown to the Christian world or neglected and forsaken for the clouds of mystery and the vapours of enthusiasm.

ART. V.—*Observations on the Nature of Civil Liberty and the Principles of Government.* By the Rev. R. Price, D. D. F. R. S. A new Edition. By William Beck. 8vo. pp. 16. Dolby, Wardour Street, 6d. 1817.

DR. PRICE'S "Observations," published during the American War, produced a great impression on the country, and were so well received in the City of London, that the Corporation voted him thanks and the Freedom of the City in a Gold Box. The republication is very seasonable. In a Dedication to "the Rt. Hon. Matthew Wood, Lord Mayor," the Editor asks, "Shall we tacitly and tamely permit our Liberty to be lost?" Let Dr. Price give the answer:

"The people of this kingdom were once warmed by such sentiments as these. Many a sycophant of power have they sacrificed. Often have they fought and bled in the cause of liberty. *But that time seems to be going.* The fair inheritance of liberty left us by our ancestors *many of us are not unwilling to resign.* An abandoned venality, the inseparable companion of dissipation and extravagance, has poisoned the springs of public virtue among us. *And should any events ever arise that should render the same opposition necessary that took place in the reigns of King Charles the First, and James the Second, I am afraid all that is valuable to us would be lost. The terror of the standing army, the danger of the public funds, and the all-corrupting influence of the Treasury, would deaden all zeal, and produce general acquiescence and servility.*"—P. 15.

ART. VI.—*The Contemplative Philosopher:* or Short Essays on the Various Objects of Nature. By Richard Lobb. 4th ed. 2 Vols. 12mo. 16s. Sherwood and Co. 1817.

WE are glad to see a new edition of this valuable work, which was first published anonymously but is now ascribed to the late Mr. Richard Lobb. We know of no book which so much unites instruction with entertainment.

POETRY.

HYMN TO THE DEITY.

"*There is no sound or language where their voice is not heard.*"

The heavenly spheres to Thee, O GOD!
attune their evening hymn,
All-wise, All-holy, Thou art praised in
song of seraphim;
Unnumbered systems, suns and worlds
unite to worship Thee,
While thy majestic greatness fills space—
time,—eternity.

Nature,—a temple worthy Thee, that
beams with light and love,
Whose flowers so sweetly bloom below,
whose stars rejoice above;
Whose altars are the mountain cliffs that
rise along the shore,
Whose anthems the sublime accord of
storm and ocean roar.

Her song of gratitude is sung by spring's
awakening hours,
Her summer offers at thy shrine its earli-
est, loveliest flowers;
Her autumn brings its ripened fruits in
glorious luxury given,
While winter's silver heights reflect Thy
brightness back to heaven!

On all Thou smil'st—and what is man,
before Thy presence GOD?
A breath but yesterday inspired,—to
morrow but a clod:
That clod shall moulder in the vale,—till
kindled, Lord, by Thee,
Its spirit to Thy arms shall spring,—to
life,—to liberty.

R.

Translations from the Portuguese.

NIGHT.

Now joyful Cynthia, beautiful and bright,
Clad in her vestal robes of placid light,
And scattering splendour, silvers as she
flies
The surge-like clouds that roll along the
skies;
By the immortal steeds of midnight
driven,
She rides across th' eternal field of hea-
ven;
While gleams of fire are glancing from
afar,
And glory gilds and gladdens every star.

A.

The noblest virtue in a scene like this
Is to love GOD;—the highest, noblest
bliss
To be by GOD beloved.

Let great ones know
Mildness is mightier in the hearts of men
Than rigour,—mercy than severe account;
Heaven has more lightenings to alarm the
world
Than thunderbolts to scathe it.

Deeds (not duration) measure human life.

None yield the palm of wisdom,—but the
wise.

A.

POETRY.

From Old Manuscripts.

Wareham, Feb. 9, 1817.

SIR,——I HAVE lately met with some old manuscripts.—Of their author I am ignorant.—Their apparent age is a sufficient excuse for the quaintness of their style. I should not, however, have obtruded any of them upon your notice, had they not appeared to me to contain much true poetic feeling and original thought, as well as ardent devotedness to God. Should they appear to you at all suited to the Repository, I shall experience great pleasure in occasionally sending you a few transcripts.

J. MORTIMER.

God's Mercies to Man.

The stars do daily labour; and the sun,
(That glorious bridegroom) for me
shines:
The rivers evermore do run,
The trees do grow,
The vines do flow—
They daily flow with precious wines.

All things are full of labour, Lord! for me.
The spring rich flow'rs:—the summer
bears
(What shall I render Lord to thee!)
Her golden ears:
With these my fears,
My cares, my love, my tears.

A feeble harvest, to so great a King;
For joys so endless and divine,
Poor, barren, empty things, I bring!
A feeble man
No riches can
Return to thee, O Lord! but thine.

God's Love.

By thee, O Lord! thy saints do breathe,
Thy love alone is life to them;
E'en while we live on earth beneath,
Thy glory is, O Lord! our only gem.

Let ev'ry breath that I draw in
From thee draw joys, O Lord! to me,
That by thy breath, thy joys within,
I praises may return, and breathe to thee.

Thou first in man a soul didst breathe:
His life is breath from heav'n above:
Unless thou still, O Lord! dost breathe,
His life will straight, his breath, O Lord! remove.

His life is love;—if that be gone
There is no joy nor life in him:
A cold, dead, barren, empty stone
He is,—who else might be, a cherubim!

O Thou! who first in us did'st breathe
A life divine, from heav'n above—
Breathe into us, on earth beneath,
New life from thee.—Our life, O Lord! is love.

A Drooping Spirit.

That I should in myself be dead,
A silent stone, and desolate,
As if all joys were from me fled,
Whilst Thou, who didst my soul create,
Above dost reign
A Sovereign
Within thy holy place,
In infinite
And great delight,
All blessed joys before thy face!
What woeful grief, what sorrow doth it bring—
Have pity, Lord! some comfort send, O King!

That desert I and void should be,
All blind, and naked, and forlorn,
No life, nor wealth, nor joys in me,
No blessedness my life adorn.
Why should I dead
And banished,
From thee divided lie?
Some comfort send,
O glorious friend,
And heal my woeful misery!
Visit thy child, my soul, O Lord! relieve,
For Jesus' sake, one drop of comfort give.

One drop of comfort from thy throne,
Which thou, O God, in love dost send,
More joy to me—though 'tis but one,
Than seas of joy, that earth can lend:
It shall like seas
Diffuse and please
Each corner of my heart;
Each joy of thine,
A life divine,
To me shall be in every part.
No antidote can more my soul revive,
One smile from thee shall make my soul alive.

While in this wilderness I grow,
Thy face is, Lord, my glorious sun!
While that doth shine I sweetly flow—
But that remov'd, my summer's done!
Revive each hour
Thy dying flow'r,
Cause me to flourish still;
So all thy rooms,
With sweet perfumes,
With life and praise my joys shall fill.
My soul to thee sweet odours, Lord, shall breathe,
If thou first shine upon me here beneath.

Though absent in this wilderness
I sojourn as a pilgrim strange,
I love in paths of righteousness
To walk, O Lord!—my woes exchange.
My God look down,
Thy servant crown,
Hide not thy face from me:
To me some joy
Do thou convey,
Let me again thy glory see!
Though I am poor, thy joys I love to see,
Thy bliss is mine, such is my love to thee!

Sonnet.

[From the Examiner.]

Eternal and Omnipotent Unseen!
Who badst the world with all its lives complete
Start from the void, and thrill beneath thy feet:
Thee I adore with reverence serene,
Here in the fields—thine own cathedral meet
Built by thyself—blue roof'd—and hung with green,
Wherein all breathing things in concord sweet,
Organ'd by winds perpetual hymns repeat.
Here hast thou spread that book to every eye,
Whose tongue and truth all—all may read and prove—
On whose three blessed leaves—earth—ocean—sky—
Thine own right hand hath stamp'd might—justice—love—
True Trinity! which binds in due degree
God, man and brute in mutual unity.

OBITUARY.

Some time since, died at Cockermouth, in Cumberland, in the 85th year of his age, Mr. JOSEPH FAULDER. He was born of Quaker parents, and educated in their principles. He was brought up a painter, and employed in house painting; but soon, without any instructions, or opportunities of observation, became by his own efforts a very eminent artist, painting portraits, landscapes and historical pieces, with the highest execution and art. He became in early life a sceptic in all religion, and was excluded for his opinions from the Society of Friends. His morals were perfect throughout his whole life; he lived single, and never had any intercourse with the sex. Such was his temperance in eating and drinking, that it perhaps has never been equalled, and such, of course, was his contempt for money, that he has been known not to call for pay for his labour for twenty years. His integrity was such, that the word of no one in the town commanded such implicit confidence. Indeed, perhaps, there never was a man more free from every tendency to vice. How then it may be asked became this man an unbeliever, who had no vicious infirmity to oppose itself to the morals of Christianity? This is not difficult to account for. He had never paid the least attention to the historical testimony in favour of the Christian religion, and having been early taught the doctrines of the Trinity, the atonement, and eternal torments, he considered these as too absurd to deserve any notice, and these he considered as the essential doctrines of Christianity, for no other had ever been preached in the place of his residence. The writer of this article has frequently conversed with him on these topics, but he would not listen to different doctrines, nor believe that any other interpretation could be put on the language of the New Testament. Eternal torments appeared to be his great stumbling block. He was a very acute man, and an accurate observer of human kind. He used to argue thus (for he acknowledged a God at all times, but seemed not to believe in a future state), "All religionists acknowledge that God is the *Creator* of all things. He is, therefore, the AUTHOR of all the appetites, passions and circumstances of mankind. The notion of future rewards and punishments has universally been taken from the idea that it is unjust that there should be one lot hereafter for those you call the righteous and the wicked. The justice of God is therefore assumed as a first principle in the argument; but a Being who shall punish his creatures with everlasting misery, himself being the author of their temptations, has no justice. The argument, therefore, is self-destructive, and it is not only impossible that the doctrine can be true, but it is impossible that a book containing it can have any authority. Why then need I look into the History of Miracles? Again—look at mankind—their constitutions and circumstances differ essentially, and although there may be some who merit reward and some who merit punishment—surely justice requires that all circumstances should be weighed and that punishment should be equitable." The only answer that this argument seems to admit of is that punishment is exactly thus described, in general, in the Scriptures, for it is there again and again declared that men shall be treated according to their deeds, and the strong figurative language which has been thought to teach eternal punishment, occurs but in four or five places in all the New Testament, and no one has ever said that there is NO figurative language in that volume. However, this extraordinary man was no reader; he thought much, but he read no books. He had never read one sceptical work; he had never read the Unitarian interpretations of Scripture, and seemed scarcely to believe that there were such a class of Christians, conceiving their doctrines to be too reasonable to be entertained by any Christians. Let no one suppose that religion does not contribute to the improvement of morality, because this exemplary man did not seem to want its aid. There are constitutions which are in health for nearly a century without the aid of surgery or medicines—but will any one say that surgery or medicines are not necessary to others, and that by their means many lives are saved?

The fair inference from the life and opinions of this excellent man, is, that the time is come when the Scriptures must receive a REASONABLE interpretation, else they will be equally rejected by the virtuous and the vicious. Hence, the value of such men as Hartley, Priestley and others.

Mr. Faulder was universally respected, and treated by all his neighbours in the kindest manner. He never suffered any thing of persecution, and even the Methodists visited him kindly in his last illness. He died with the utmost calmness, saying—"Well! if there be a future state, I think I have as fair a chance as others."

On the 23rd of January, at the early age of sixteen, ANN, the daughter of Mr. R. CLOUTE, of Tenterden, after a gradual decline of eighteen months, borne with the greatest calmness and fortitude of mind. Her inquiries had been directed, thus early in life, to the great leading truths of religion. Fully convinced of the *Unity* of God, she was equally a believer in the divine mission of the Lord Jesus Christ; and receiving his instructions as her guide to endless happiness, she dwelt with delight on the fact of our Saviour's resurrection, as the pledge and assurance of her recal to life and immortality. A short time before she died, she said to those around her, that she was quite happy; and with a composure of mind, extraordinary in one so young, requested her mother not to grieve at the loss of her, but to think of the happiness she was going to enjoy, which would never end. Soon after this, she departed without a struggle or a sigh. Her sorrowing parents have requested the insertion of this memorial, more immediately for the sake of the young—not to fill them with uneasy apprehensions, or from a sense of the uncertainty of life, to render them unhappy, but to invite them to what must ever have a valuable tendency, a state of serious thoughtfulness and just reflection; that they may be induced to secure to themselves that, which is appointed to survive the ravages of time and the power of death—*a well-cultivated mind—an upright, virtuous and good character, followed with the favour and approbation of their Creator, and the happiness and glory of an endless being.*

L. H.

Tenterden, March 12, 1817.

March 3, at his house in Bishopsgate Street, Mr. SAMUEL BARTON, in the 56th year of his age. He had been for some time drooping, but was carried off rather suddenly at last. He is deeply and justly regretted by a wide circle of friends. His character was highly amiable: he was in an unusual degree kind-hearted, hospitable and generous. His religious principles were the result of sincere inquiry, and he held them firmly, though without any uncharitableness towards such as did not embrace them. He made conscience of supporting the various Unitarian societies, and took visible pleasure in the discharge of this duty. No man ever filled up his place with more punctuality in the religious society to which he belonged: nothing but sickness or absence from town had detained him from the Gravel Pit Meeting on a Sunday morning for years. He had for a considerable time been one of the representatives of his Ward in the Common Council of London, and his vote was invariably given in favour of peace, charity and freedom. In him the world saw an edifying example of habitual industry, solid worth and Christian humility crowned with the blessing of Providence, and rendering the subject of these virtues a blessing to his family, to the church and to society at large. He was buried on Tuesday the 11th inst. in the Unitarian burial-ground, Hackney, and a sermon was delivered by Mr. Aspland in reference to his lamented death on the morning of the following Sunday. He has left a widow, and two sons and a daughter by a former wife, who feel much consolation in the remembrance of his character and in the hopes which, with regard to such a character, Christianity never fails to inspire.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Unitarian Chapel, Tiverton.

THE Unitarian Congregation at Tiverton, having, in the year 1787, lost the services of Mr. Kiddell (by his removal to Hackney College), and being at a very low ebb, generally joined another congregation, in which the worship was conducted upon broad principles, and their own place was sold.

Of late years the ministers of that congregation have been of the Calvinistic persuasion; and a small number of Unitarians have met together for the purpose of religious worship, agreeably to what they deem the directions of the Scriptures. This was long conducted by Mr. George Dunsford; but in consequence of his ill health, it was undertaken by Mr. M. L. Yeates, who resides at Washfield, near Tiverton.

A short time since an opportunity presented itself of hiring a building (in an excellent situation), which was formerly used as a meeting-house, at the moderate rent of £10 per annum: and several encouraging circumstances concurring, the friends of the object at Tiverton resolved to engage it for three

years certain, with the power of retaining it as long as they think proper, subject to the continuance of two good lives.

They feel the prospect so satisfactory, that they venture to expect that, at no very distant period, they may be able to obtain the services of a regular minister; but till then, Mr. Yeates has declared his willingness to conduct the services, and those who have attended him express their great satisfaction in his so doing.

To fit up the place with the requisite accommodations, they find it necessary (in addition to their own means) to raise about 80 or 90 pounds; and they solicit the aid of those who desire to promote the worship of God, even the Father, in spirit and in truth.

Subscriptions will be received by the Rev. Dr. Carpenter, Exeter; the Rev. R. Aspland, Hackney-Road; the Rev. T. Howe, Bridport; and by Mr. G. Dunsford, or Mr. M. L. Yeates, Tiverton.

The following subscriptions have been already received:

A Friend to the Unitarian Cause, (by Dr. Carpenter)	5	0	0
Rev. James Manning, Exeter ..	2	0	0
Rev. Dr. Carpenter, ditto	1	0	0
Thomas Fisher, Esq. Dorchester	1	0	0

Religious Prosecution.

[We copy the following newspaper report of the *Bedfordshire Spring Assizes*, as another curious instance of clerical zeal and of laws which were made to root out Nonconformists being employed to harrass Churchmen.]

The Rev. Edward Drake Free, Clerk, v. *Sir Montague Roger Burgoyne.*

This was an action of a very novel as well as of a very extraordinary description, and excited a considerable degree of interest throughout the county. *Dr.* FREE, who is Rector of Sutton, appeared in court, dressed in his canonicals, and was prepared to take part in the conduct of his own cause. The action was brought to recover penalties under the Statute of the 23d of Elizabeth, by the fifth section of which it was enacted, that every person in England absenting himself from divine worship, either at his own parish church, or some other place appointed for public prayer, for one month, forfeited a penalty of £20. This penalty was equally divided into three parts, one of which went to the Queen, another to the poor of the parish, and the third to the informer. He should be enabled to prove in this case that the defendant had absented himself from his parish church for nineteen months; and having done so, he should be entitled to a verdict for the full amount of the penalties, or in all events for twelve months, which was the period within which the Statute required the action to be brought. Witnesses were then called to prove the case.

For the Defendant, *Lawrence Coxall*, church-warden of the parish of Sutton, proved that Sutton Church had been shut up from the 25th of June to the 3d of September.

Dr. M'Grath, a medical gentleman, proved the precarious state of Sir Montague Burgoyne's health, from his return from Gibraltar to the present moment, and the danger of his going to church at particular stages of his disorder.

Lucy Carrington, nurse in Sir Montague's family, bore testimony to her master or mistress invariably reading prayers to the family on the Sunday when they did not go to church.

The Rev. *Dr. Hughes* occasionally visited Sir Montague's family for weeks together, and always read prayers to the family when they did not go to church.

Mr. Baron GRAHAM summed up the evidence. His Lordship abstained from making any remark upon the motives by which the Plaintiff had been actuated in this action, but at the same time remarked that no liberal mind could have construed the Statute of Elizabeth in the manner in which it had been construed by him. He left it for the jury to say, whether a reasonable excuse had not been proved for the non-attendance of the Defendant at church, and whether, in other respects, the case of the Plaintiff had not received a complete answer.

The jury without hesitation found the Defendant NOT GUILTY.

Deistical Principles a Disqualification for Parental Duty.

We are glad to find that our account of the Chancery case, *Westbrooke against Shelley*, under the above title,

in a former Number (p. 60), is not quite accurate: we insert the following correction from the *Examiner*, Feb. 2.

"Besides the paragraph written by the Editor and containing only an allusion, an erroneous notice of the private Chancery cause, *Westbrooke* v. *Shelley*, happened to get into our last *Examiner* from the daily papers. Among other mistakes, *Sir A. Pigott* was not council for the latter: the defence was chiefly made, and in a most impressive and spirited manner, by *Mr. Montagu*. *Sir Samuel Romilly* is amongst the gentlemen retained on the other side; but it cannot be supposed that he looks very complacently on the agitation of subjects connected with the remotest doubt of universal toleration: and in fact we understand that this part of the business in dispute is to be abandoned. The cause is again to be heard and privately."

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters. For the Year 1817.

William Smith, Esq. M. P. Chairman; Joseph Gutteridge, Esq. Deputy Chairman; James Collins, Esq. Treasurer; Messrs. Ebenezer Maitland, Joseph Stonard, William Freme, James Gibson, John Gurney, Samuel Jackson, William Alers Hankey, Joseph Luck, Joseph Bunnell, Benj. Shaw, M. P. Joseph Towle, Henry Waymouth, William Shrubsole, James Black, William Dudds Clark, George Hammond, B. P. Witts, Joseph Benwell, William Titford, Thomas Stiff, Thomas Wilson.

Removals amongst Unitarian Ministers.

Mr. James Yates, late of Glasgow, has been chosen to succeed the late *Dr. Toulmin*, as Mr. Kentish's colleague, in the New Meeting, at *Birmingham*.

Mr. Thomas Cooper, formerly of the Unitarian Academy, who has been two years minister at *Moreton-Hampstead*, Devon, where the congregation is in a prosperous state, has undertaken to go out to *Jamaica*, as the religious instructor of a populous plantation, the proprietor of which is desirous of introducing into his establishment the pure principles of the New Testament, uncorrupted by the creeds and systems of the Old World. We hope to have hereafter to record the success of the experiment. Mr. Cooper is to be succeeded at Moreton-Hampstead, at Midsummer, by Mr. *John Smethurst*, now of the Unitarian Academy; who is to travel into Cornwall during part of the summer months as a missionary under the auspices of the Unitarian Fund.

Mr. Henry Turner, late of Bradford, Yorkshire, succeeds Mr. *Hutton*, as colleague of Mr. James Tayler, at *Nottingham*.

Unitarian Congregations in want of Ministers.

Crediton, Devonshire. Mr. *Lewis* has removed from this place to *Dorchester*, to succeed Mr. *Trelcaven*, who is now supplying the congregation at *Reading*.

Princes Street, Westminster. The chapel in this place is purchased by the commissioners for improvements, in order to be taken down, and the congregation are looking out for a convenient spot in the vicinity on which they may erect a new chapel: when the building is finished they will appoint a minister.

Soham, Cambridgeshire. This congregation has been some time destitute of a minister. A young man, with an independency or able to subsist on the profits of an English day-school, might be very useful in this populous village. There are several preaching stations in the neighbourhood.

Miscellaneous.

The Dangers of Education.

We always believed that the enemies of freedom were the enemies of knowledge. They would not be wise in their generation, if they were not. The zeal, however, of all parties in the gratuitous education of the poor, the race that has been run in this course of charity by the Bellians against the Lancasterians, tended to quiet our suspicions, if not to convince us that we were in error. We

sometimes asked, indeed, *Would the High-Church and Tory party have taken up Bell if he had not been opposed to Lancaster?* Have they not supported him, not because they like the education of the poor, but because they think that education cramped by the Church Catechism is *a less evil* than education made religious only by the lessons of the Bible?—But these questions appeared uncharitable and we dropped them. At length, the secret begins to be disclosed. The orator, Mr. CANNING, who is commonly supposed to speak the sense of the worldly-wise men in the country, has discovered that the plots and riots, which were found in the *green bag*, of seditious and treasonable memory, may perhaps be traced to *the education of the poor!* And he drops a significant hint that it may be necessary for the peace of the country to throw the mass of the population back again into barbarism! He is thus made to speak in the Morning Chronicle of Saturday, March 15, in the debate the night before on the third reading of the portentous Seditious Assemblies Bill, which, according to Sir Samuel Romilly, is "*written in characters of blood.*":——

"One of the circumstances peculiar to the present times, the increase of *the intelligence of the country*, was now by *incendiaries* turned to *a source of poison*. He knew that by some it was doubted whether *the press*, to which so great a proportion of the people had been recently admitted, in consequence of the benevolent efforts which had been so largely and so successfully made in our times, *from an opinion*, that the safety of a state depended on its morals, and its morals on its education, *was not a source of greater detriment than of advantage, from this liability to abuse*. There could not in his opinion be a greater enemy to mankind than he who by taking advantage of the pressure of the distress of the people, and the increased means of knowledge placed within their reach, *called it in doubt* whether the communication of knowledge had been useful or detrimental to the community. This malignity in extent exceeded every other—it poisoned the well-springs of life—it palsied the efforts of benevolence, and *tended to deprive future generations* of one of the greatest blessings which a nation could enjoy."

We have nothing to do with the figures of this orator of the Morning Chronicle; they belong to another department of criticism. We confine ourselves to the sentiment of the passage, the suspicion, the more than suspicion, the rising hostility to education, which it manifests. The press! This is the engine of mischief. The people's press! this is the threatening peculiarity of the present times. "The increase of the intelligence of the country," this is the most alarming omen in the state of Great Britain. As if "intelligence," as if "the press" could be upon the whole unfavourable to any thing but falsehood, imposture and injustice. As if ignorance would make men more quiet under the acknowledged "pressure of distress." As if the poor in proportion to their "intelligence" and familiarity with "the press" were in danger of becoming passive tools in the hands of wicked demagogues. As if at the press the advantage were on the side, not of truth and reason and virtue, but of error and folly and wickedness. As if only bad men could write, and as if in reading the majority of men became weak.

Never in reality was there a more decisive proof, than at the present moment, of the value of the press. The state of the mass of the people is wretched, not only beyond experience, but also beyond belief. A large proportion of the passengers on the roads around the metropolis are beggars, not such beggars as Englishmen formerly knew, but beggars whose looks betray their shame, whose tone reaches to the heart, beggars who are ticketed by famine and forced into a degradation nearly as intolerable as death, by the cries of shivering, breadless, perishing children. Yet, whenever was there seen such patience, such quiet, such respect for the laws! The people cannot be seduced even by hunger into tumults. In circumstances that in other times would have converted the land into one wide scene of riot and outrage, there have been no assemblages of the populace but such as the OLD CONSTITUTION of England invites, and no voice but that which the BILL OF RIGHTS "demands and insists" that Englishmen shall be

at liberty to utter, the voice of Petition to the Parliament and the Throne. Whence this exemplary peace and subordination, but from "the press," from "the intelligence of the country." The people *know* that mobs are worse than useless, that they can gain nothing by doing mischief, that their tradesmen and their employers suffer with themselves, and that violence would hurt their own cause. They *know* that the very distress of the country will produce good, that they have only to wait with patience, and that trying as the interval may be they will be in the end rewarded for their sufferings. They *know* that Providence is bringing good out of evil, that the storm is raging only to purify the political atmosphere, and that when the fury of the tempest is overpast they shall breathe the free air of peace and plenty and *Old English Rights*. This knowledge saves the country. Could it be obliterated from every poor man's mind at once by the fiat of a prime minister, the vessel of the common-wealth would be an instant wreck.

Knowledge cannot be *unknown*. The press, so formidable to sinister politicians, will not allow the mind of a country to go back. Popular "intelligence" so hateful in the view of deceivers, gives an impulse to the people, which carries them on, in spite of all obstructions, to higher degrees of "intelligence." "Schools for all" perpetuate themselves: once established, as they nearly are, and no art, no violence can pull them down: public buildings may decay, societies may break up, professed teachers may disappear, but every house is a school, every man is an instructor and every book both rewards and gives education.

We thus take courage from that peculiarity of the people's condition which strikes the orator in the Morning Chronicle with dismay. In popular knowledge there is an antidote to the poison of popular delusion.

But if we could admit with the orator that a deceiver could successfully practise upon the people's "intelligence" and abuse their minds to his own advantage, we should still deny that he was the *greatest enemy to mankind*, and should place on this "bad eminence" the man who by his rapacity and plunder had contributed to reduce the people to a state of destitution, of suffering and of madness, in which they were ripe for every scheme (to conclude as the orator concludes) "of rebellion, devastation and ruin." E.

Duelling.—Cobbett and Lockhart.

It happens in our opinion very fortunately that while a most disgusting account is detailing in the daily papers of the proceedings of two military men, who are thirsting for each others blood and expressing their savage wishes in the most undisguised terms, in defiance of decency, religion and the law, an occurrence which is also made public has thrown contempt and ridicule upon a would-be duellist. We should be justified in the utmost severity of animadversion upon the conduct of a law-maker, who may perhaps have given his vote to bills for making it loss of liberty and in some cases even of life for a poor man to shoot a hare, and who yet upon a slight offence challenges a fellow-creature to meet him privately to try who shall murder the other. We are too much diverted, however, to pursue a serious strain; we really enjoy the mortification which the nonplussed challenger must feel; and we are inclined to believe that a few cases of this kind would bring the custom of duelling into general contempt, and fix upon every man who endeavoured to bring on a duel a nickname which would be as familiar as the name which his father or god-father gave him.

The case to which we refer was as follows:—At the late Hampshire county Meeting Mr. Cobbett, the Writer, and Mr. Lockhart, the Member of Parliament, were opposed to each other as speakers. Cobbett exposed without mercy a speech of Lockhart's: Lockhart was called upon to come forward in his defence, instead of which he contented himself with charging his opponent with *disloyalty, sedition and wickedness:* then came the cause of offence; Cobbett put it to the people whether Lockhart had not been guilty of *the foulest misrepresentation* that ever was made by mortal man.

At the close of the meeting, which was so tumultuous through the efforts of the loyal party (as they call themselves) that for a considerable time no man could hear his neighbour speak and that at last no one knew what was done, Cobbett was chaired to his inn; and at this period of the transaction, we shall take up his own words, in his Weekly Political Pamphlet, of Saturday March 15, addressed "To the Good and True Men of Hampshire:"—

"While this was going on, while all was joy and exultation in our breasts, very different were the feelings of *Lockhart the Brave*. He had come to me in the Grand Jury Chamber soon after I had charged him so justly with '*foul* misrepresentation.' He said, he had not been accustomed to receive language like that. I told him to come to me after the meeting was over. As we were going out of the Chamber he came again. The thing would admit of *no delay*. I told him to come to the inn. He did so, with *two men as witnesses*. I then told him, that I would have no communication with him, except it was in *writing*. They wanted to sit down in the room, where Mr. Goldsmith, Mr. Hunt and other gentlemen were with me; but this I told them that I would not suffer, and bade them go out of the room. They did so; and then a correspondence took place, which I insert here word for word and letter for letter, and, if the Learned Friend should feel sore at seeing his *agitation* exposed in his illiterate notes, let him thank his own folly and impudence for the exposure.

Sir—

as you requested me to put in writing the object of my requesting a meeting with you, I beg to inform you it was with a view to your retracting the word *foul* which you applied to me, by stating I had been guilty of a foul misrepresentation" I did not hear whether you said "of your language *or* intentions—I am Sir your obedient Servant—

J J Lockhart

Winchester, 11*th March*, 1817.

Sir,

I did not say that it was a "*foul* misrepresentation," which you had made, but "the *foulest* misrepresentation that ever was made by mortal man," an opinion which I still entertain, and always shall, until you shall fully express your sorrow for the effects of that mortification, which, I hope, led your tongue beyond the cool dictates of your mind.

I am, Sir,
Your most humble
And most obedient Servant,
Wm. Cobbett.

Sir—

I have received your answer which leaves no alternative except that of my insisting on that satisfaction which you owe me as a Gentleman, and which I wish you would empower some friend to arrange this evening.

I am Sir your obedient Servant
J J Lockhart
March 11, 1817—

I shall remain in Winchester this evening for this purpose until 8 o clock and a friend will deliver this Letter to you, to accept your arrangement—

To Wm. Cobbett, Esq.—

Winchester, 11*th March*, 1817.

Sir,

If I could stay here another day, I would amuse myself with some fun with you, but having business of more importance on hand, I must beg of you to renew your pleasant correspondence, upon our arrival in town. In the meanwhile I remain,

Your most obedient
And most humble Servant,
Wm. Cobbett.

"Now, my good neighbours, a few plain facts will enable you to form a perfectly correct judgment of this man's conduct and character.—First, he knew that I had written many essays reprobating, in the strongest terms, *the practice* of duelling.—Second, he knew that I had held it as a species of suicide for a man, in my situation, to fight a duel, seeing that if one *missed* me, another would be found, 'till some one should *hit* me.—Third (and *this* was his rock of safety) he knew well that if I *accepted of his challenge*, I must instantly forfeit *five thousand pounds sterling*. He knew this well, for he, who is a *Lawyer*, mind, knew that I had been bound in recognizances for *seven* years from the year 1812.—*This* was his *safeguard!* You often hear of people, who are going to fight duels, taken before magistrates and *bound over*. That puts an end to the affair. But he knew, and *well knew*, that I was *bound over before hand*, and in a monstrous and ruinous sum; and, when you are told that he brought *two witnesses with him*, you will easily guess

what were his *real* intentions. When men *mean to fight*, they go to work in a very different way. They send a *single* friend to tell the party of it in a *whisper*. They do not go to the party and take *two witnesses* with them. They do not run blustering about and making a noise. And my real belief is, that if I had done any thing which would have amounted to a breach of the peace; if I had accepted of a challenge, and had appointed a time to fight, Lockhart the Brave would have taken care to have us both bound over, and would have also taken care that this breach of the peace should have cost me five thousand pounds! This is my belief; but you have the facts before you, and I leave you to judge for yourselves."

It is a singular circumstance that none of the *almanacks* notice the now returning direction of the *Magnetic Needle* towards the North. In the year 1657 it pointed due North, but has been 160 years increasing in declension Westward: last year it attained a declension of 25, and it is now receding back again to the North.

Dr. Priestley's Works.

Clapton, March 23, 1817.

Sir,—I beg leave to inform those of your readers who have encouraged, or may intend to encourage the proposed edition of Dr. Priestley's Theological Works, that the subscribers now amount to 160, and that the copies for which they have subscribed are 174.

As the subscriptions required to complete the number of 200 copies are only 26, I am willing to hope that such would be soon procured, if those who have testified their approbation of the project by their own subscriptions, would submit to the trouble of a little further exertion. Any subscriptions which they may receive, I request them to remit to me in the way proposed in your last volume, p. 689, before the 20th of next month, as I must, by that time, at furthest, send you for insertion the list of subscribers.

I shall be obliged to those of the 160 subscribers who have not paid their subscriptions, if they will remit them to me, that there may be no mistake, having found in a few instances that names have been sent to me of persons as subscribers, who had indeed expressed a good-will to the undertaking, but had not designed to subscribe.

J. T. RUTT.

By the report of the proceedings of the Court of Chancery, we learn that Mr. Southey, the Poet Laureate, has acknowledged *Wat Tyler*, (Reviewed p. 172), to be his production, and has applied for an injunction against Messrs. Sherwood and Co. the booksellers, to stop the sale. His counsel said, "So sensible was Mr. Southey of the indecency, impropriety and dangerous tendency of the work, that he had thought it right to undergo the disgrace of acknowledging it to be his own production, in order that it might be suppressed." It came out that it was written in 1794, and offered by Mr. Southey to two booksellers, who refused to publish it. The Lord Chancellor would not grant an injunction, because Mr. Southey can claim no property in a work which, though his own, is seditious and wicked. Mr. Southey must therefore make interest with the Attorney General, to prosecute the seller of his poem!

Address of the Dissenting Ministers to the Prince Regent; with His Royal Highness's Answer.

At a special meeting of the Dissenting Ministers of the Three Denominations of London and Westminster, it was agreed to address the Prince Regent on the late outrage: the following are the address and answer:—

"To His Royal Highness George Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland.

May it please your Royal Highness—We His Majesty's most dutiful and loyal subjects, the Protestant Dissenting Ministers of the Three Denominations, residing in and about the Cities of London and Westminster, beg permission to approach your Royal Highness, to express our abhorrence of the atrocious outrages committed against your Royal High-

ness, when exercising one of the most important functions of your elevated office.

"As ministers of the peaceful and beneficent religion of our holy Redeemer, we feel ourselves bound publicly to declare our detestation of every act that tends to endanger the tranquillity of our country, the authority of the laws, and the stability of the constitution: and we are solicitous to express to your Royal Highness our deep conviction, that to promote the knowledge and the sincere practice of that religion, to the advancement and diffusion of which we have consecrated our lives, will ever be found the most efficacious means of preventing political disorder, and of promoting the peace and happiness of all classes of the community, from the lowest to the most exalted.

"His Majesty's Protestant Dissenting subjects were among the earliest, and have always been among the most faithful adherents to your Royal Highness's illustrious family. We are deeply sensible of the many blessings which our fathers and ourselves have enjoyed under the Princes of the House of Brunswick: and we fervently pray, that the future glories of your Royal Highness's government, and that of your descendants, may be signalized by the uninterrupted enjoyment of rational liberty, pure religion and universal happiness."

Signed on behalf of the body by the Deputation—

Dr. Rees	Mr. T. Thomas
Dr. Rippon	Mr. Coates
Mr. Morgan	Dr. Collyer
Dr. Rutledge	Mr. Burder
Mr. Clayton	Mr. Hughes
Dr. Winter	Mr. Barrett
Mr. Ford	Mr. Brooksbank
Mr. Newman	Mr. Ivimey
Mr. Belsham	Mr. Lane.
Dr. Pye Smith	

To the above Address, His Royal Highness delivered the following Answer, in the Closet at Carlton House, on Wednesday, March 5, 1817.

"I thank you for this loyal and dutiful address. The sentiments which you have expressed on the late flagrant violation of the laws are highly satisfactory to me: and I rely with confidence on your earnest solicitude for the maintenance of the public tranquillity, and on your steady attachment to our invaluable constitution."

The Deputation went up to Carlton House on the same day as the Clergy of London, and were introduced immediately after them. They were graciously received; that is, they had the honour of kissing the Prince Regent's hand.

FOREIGN.

Religious.

Opening for an Unitarian Minister, at Pittsburgh, on the Ohio.

The following application has been made to Mr. Aspland by *Mr. B. Bakewell, Pittsburgh:*

"A minister of Unitarian principles, if young and not indisposed to attend to education in the superior branches, would have the expences of his passage and journey paid and might depend on respectable support."

Mr. Bakewell thinks that a competency would immediately be had, with a prospect of improvement.

Increase of Unitarians in Europe.

[The following extract is from one of the numbers of the first or second week in January, of *Galiniani's Messenger*, a daily paper, and the only English one, published in *Paris*. The extract was taken at the time of the publication and has been put into our hands by a friend just returned from France. Ed.]

"M. Empaytax, Citizen of Geneva, who accompanied the Baroness Krudener in her travels, has published a pamphlet in which he accuses the ministers of Geneva of being Socinians. It is certain that this sect, aided at different times by men of acknowledged learning, has progressively and insensibly spread over all Europe: and it is not unlikely that if the world should change its religion (for all things change in time), the most probable means of that event will be obtained from the Socinian and Unitarian sects, which, by first denying the divinity of Christ, may, in proportion as they advance, efface from the world the Christian religion!"

The Inquisition.

An article from Rome, dated the 11th of January, says,—The Tribunal of the Holy Office will, it is said, be modified in the course of 1817, so as to render its functions the same as those of ordinary tribunals, it appearing dangerous to the government to support a body now become useless, and which is considered to be armed against human reason. *The Inquisition may be said to exist no longer.*

Protestant Church at Rome.

By a letter from Rome we learn that a meeting was held in that city on the 24th of December, by the English residents there to consider the case of the suffering poor in England, when it was resolved to make a general subscription for that purpose, and to remit the same to the society at the Thatched House. A previous meeting had been held, (the Marquis of Lansdowne in the Chair,) to take into consideration the relief also of the poor of Rome, when it was agreed to apply the produce of the sacramental collection after the service on the following sunday.

Dec. 29. This day was opened the first regular place of worship in the City of Rome, in the Foro Trajano: the public duties of the day concluded by a collection at the door for the poor at Rome, which amounted to upwards of £120.

Religious Fanaticism in Sicily.

(Extract of a private letter from Messina, Dec. 14.)—We were all witnesses of an event which might have produced fatal consequences. On the 10th the Communion cup, with the Host, was plundered from the Church of St. Auforne. The whole town was in movement; the people ordered the gates to be shut: neither coffee-house, nor shop, nor theatre, was left open. The streets were crowded with processions, and the church bells set a ringing. The populace obliged the old infirm archbishop to accompany the processions; he had at last the good fortune to escape in a convent. The people were absolutely furious; they passed through the city with torches, menaced to set fire to the houses of the unbelievers; and committed a thousand extravagancies, which would have ended it is impossible to say where, if some of the municipality had not already spread the report that the Communion cup, &c. had been found. The whole population exclaimed, *Nostro Signore si e trovato*, and returned to their own abodes. Some houses were pillaged, and some individuals ill-treated. The day after, when the falsity of the report was known, the people, who shewed symptoms of wishing to recommence the preceding scenes, were restrained by the presence of the troops of the line, and the *campagnoli* or militia, who had been prudently assembled. The processions, however, continue every day, nor do they dare to open the tribunals or shops, to work in the port, &c. Even the soldiers have covered their arms with crape.

A Letter from Messina of a later date announces that the cup has been really found and tranquillity entirely re-established.

English Church at Brussels.

Brussels, Dec. 31.—What scandal, what divisions, what spirit of party is there in this world! The English colony at Brussels desires to have a place of religious worship established, in which they may adore the Supreme Being after the forms of the English Church: nothing can be more natural or more edifying; but the chiefs of this holy enterprise, illustrious noblemen, marquisses and lords, do not choose to be mingled in the crowd; they desire, even in the house of God, to be separated from what is called the swinish multitude. A regulation is made, which decides, that people shall pay at the entrance of the church as at the entrance of a theatre; that those who pay shall be conveniently seated on handsome chairs, painted blue and red; and that the Christian *canaille*, if perchance any should appear, should be placed in the back ground, in an obscure corner, where they should stand, seeing there is there neither chair nor bench.

This corner of the temple remained empty for some time; but at last one fine Sunday morning there came a pious old woman; she is asked for her ticket; she has none; she is then desired to pay a franc in money; she

has not a penny; immediately she is sent into the despised corner: she, however, resigns herself patiently to hear the word of God. But the learned preacher is eloquent—his sermon is dreadfully long. He is from that country where the parliamentary orators take pride in speaking four or five hours together. The poor woman faints away.

The Philanthropist, an English paper, printed at Brussels, takes the liberty of publishing these circumstances, and even leans rather to the popular side of the question—a foolish conduct, which leads neither to fortune nor glory. The journalist, however, seems a well-informed man; he ought to know that the partisans of the popular cause have never succeeded. They all come to a bad end. To please at court, one must write in French like *The Oracle*, and in English like *The Courier* or *Times*; but if, like *The Philanthropist*, you insinuate that men, who are every where so unequal, are not so before God, and ought not to be so at church, you will draw on yourself the hatred of all those who set up for patrons. They will leave you as they do the poor journalist, who, for some days past, inserts in each of his papers letters from Lord such a one to Sir such a one, who tell him not to send them his journal any longer; that they withdraw their subscriptions, &c. who will indemnify him? Not so is the woman—*she is worth nothing*; that is to say, she has no money; which is saying a great deal; for in England, if you wish to know what you ought to think of a man, you ask *what is he worth?*—£50,000 sterling, more or less, but the estimate is always made in money.—*Extracted from Le Liberale.*

Miscellaneous.

The French are about to send a corvette from Brest, upon a voyage of general discovery, but especially with a view to the finding in the *Southern Ocean* some place proper for such a settlement as our's at *Botany Bay.*

A curious and interesting *monument of antiquity* has been lately found among the excavations made near the temple of *Jupiter Stator* at *Rome.* It is a fragment of the consular annals, which fill up one of the chasms of those that are already preserved, and comprises the years between 290 to 300, from the foundation of the city.

NOTICE.

The Annual Meeting of the Southern Unitarian Fund Society, will be on Wednesday, April the 9th, at the Unitarian Chapel in the High Street, Portsmouth. The sermon in the morning by the Rev. W. Hughes, of the Isle of Wight. There will also be a lecture in the evening for which a preacher has not yet been obtained; but it is hoped Mr. Bennett may take it in his way from Poole.

Portsmouth, March 23, 1817.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

GREAT BRITAIN presents at this time a melancholy appearance both in a political and a moral point of view. In the former light it shews evident signs of overstrained powers which now render the patient feeble and exhausted. This has created a considerable degree of dissatisfaction, and it has been thought necessary to put him for a time in a straight waistcoat, lest he should, as it is supposed, do himself an injury. This mode of treatment does not satisfy every one who considers the nature of the case, some deeming that the cure of the present evils would have been easier effected by more gentle treatment, whilst others are firmly persuaded that for some time at least rigorous measures must be tried. The experiment is assuredly of a very dangerous nature, and time alone can develope all the causes which have produced this very extraordinary situation, and justify or condemn the state physicians.

A vast body of petitions have been presented to the House of Commons; more than upon any occasion have been laid on its table, if we may use that expression when they literally cover the floor. Many have been rejected, but the remainder contain such a multitude of signatures, as may fairly shew the House that the spirit of their demands pervades the whole kingdom. They may be referred to two points, the lessening of the burden of taxation and

the correction of the evils that have sprung up in the representation of the people and the duration of parliaments. The tenor of them all may be best seen in a short petition from a district of Huntingdonshire, signed by between three and four hundred persons, chiefly respectable freeholders and householders; and as it does not come from a manufacturing district, it may be considered as a fair criterion of the sentiments of the landed interest and persons in the middle walks of life. It states that the petitioners "seeing and deploring the general distress of the country, earnestly entreat the House to take into its most serious consideration the alarming state of the nation, and to use its best endeavours to alleviate the burden of excessive taxation—to abolish sinecure places and unmerited pensions—to remove the nuisance of rotten boroughs—and to promote a complete constitutional reform in the representation of the people in parliament."

The question will be brought to an issue soon after the holidays, and a great and important question it is. It involves in fact the nature of the constitutional government of the country. No one doubts that this is by King, Lords and Commons. The institution of the latter body is generally allowed to be good, as experience has shewn that without some check from the people, every government, whether monarchical, kingly or aristocratical, is liable to great abuses. To make the House of Commons answer the purpose for which it is designed, it is contended that its members must be free and independent of all control, but what arises from the opinion of their constituents. If they are controlled by either the crown or by powerful individuals, it is impossible from the nature of man that they should have that due regard for the general interests of their constituents, which it is the main intention of such an institution to protect. It is asserted that a control does actually exist, which is injurious to the constitution; for by the innovations of time, several boroughs send members to parliament, who are in fact only the nominees of a few individuals, having the possession of these boroughs. Consequently it is possible that measures may be taken which may be very beneficial to these individuals, but very injurious to the public at large. Is it right and proper then that the institution should be brought back to its original design, or that it should continue as it is, giving farther power to the innovations of time, and increasing the influence of the borough-holders?

The chief argument against any amendment, is, that the nation has flourished in its present state, and that any alteration may be dangerous. In fact, that if the people were fairly and truly represented in parliament, the balance would preponderate too strongly in favour of the democratical part of the constitution. This might be indeed an argument against those who contend for universal suffrage; but it does not meet the question with those who complain of an abuse in the representation which may be remedied, and for which the history of parliament presents several instances. No one can doubt the propriety of its interference with respect to certain boroughs, where very immoral practices existed, and on which account the number of voters was increased from the adjacent hundreds. If this was allowed to be right in certain cases, surely it cannot be doubted, that if time has swept away the houses of a place or the number is very small, it would be very advantageous to use a similar corrective by giving it voters or enlarging its numbers from the adjacent hundreds. The plain matter of fact is, that the chief thing to be desired in a member is independence, and this will be best secured, when he is sent to parliament not by a single man, but by such a body of constituents as cannot be under the influence of a single man. The House has it in its power to make this correction, and a great deal of the present heat would be allayed by a judicious and temperate use of it.

But the argument on the prosperous state of the country under its present system is fallacious. For allowing the prosperity to be real, this did not arise from the present constitution of the House of Commons, but from a previous state of things, which the innovation of the borough-holders has not been able entirely to overthrow. The evil has been gradually growing up to its present alarming height: and the idea of selling seats in parliament, as stalls at a fair, is comparatively speaking of very late date. And probably it would not be difficult to prove that the alarming expenditure of the nation, which is now sensibly felt by all parties, would not have risen to so great a height if the House of Commons had been that constant check on the minister, which was intended to be one great excellence in the institution. This judicious control cannot be exercised when the parties who ought to employ themselves in it, may be rather considered as the allies of the minister than the scrutinizers of his measures and the examiners of his accounts.

We shall, however, see in a short time the whole question brought to a fair discussion. If it should be determined that no change whatever shall be made in the representation, that every rotten borough shall remain exactly as it is, the necessary consequence will be that the power of the borough-holders will continue to increase,

for time is producing daily alterations in boroughs, and persons of property will not be wanting to lay out their money in judicious purchases, whose value will be increased by diminishing the number of votes that have been purchased. Symptons of this may be seen in many parts of England, where a ruinous cottage with a burgage tenure is preferred to a good house, whose inhabitant might not be so submissive to the order of his landlord.

It will appear surprising that many persons of large landed property should be advocates for the present system, and even those who expend very large sums of money to become the representatives of a county, which sums would purchase with ease two or more seats in parliament. But many anomalies of this kind arise out of the present system; and it cannot be denied that many persons of very great eminence and truly patriotical principles are introduced into parliament by means of private patronage, who otherwise, if there was not a place with less than a thousand votes, would scarcely choose to go through the trouble of a canvass, or if they did could create by their merit sufficient interest for their return. But even this is scarcely an argument against reform, for talents will find their way, and there would be no want of them if the field of popular exertion were extended. The present state of the House has grown out of a variety of circumstances. Person's minds are more alive to it now than ever, and if nothing is done there is danger of the House sinking into contempt, or it will be perpetually agitated by the renewal of the same question.

The suspension of the Habeas Corpus Act has taken place, and a number of persons are in consequence of it now in a state of confinement. It is to be hoped that those who have been placed there on account of the Spencean plan may be brought to trial, as the nation will then see what foundation there was of danger from that quarter. Very few persons probably are acquainted either with the author or his plan, and indeed the writer never saw the latter till some time after his last report was before the public. The fact is that if the plan had been published in the same manner as that of Sir Thomas More's in his Utopia, it might like that have found its way into the closets of the studious, and have excited very little general attention. From the notice taken of it by the present administration, we must be led to presume that certain persons have really undertaken to realize it. But if that is actually the case, a madder plan perhaps never entered into the mind of man; for it supposes that these persons imagined that they could overthrow the whole tenure of landed property in this kingdom, and re-model it according to their pleasure. To do this it is evident that a prodigious force would be requisite, and it is difficult to say how it could be raised, as too many persons are interested in the present state of things to admit of a change, and much less of a change, which even to the laborious part of the community must appear disadvantageous. What then is the strength of this new party it remains for time to develope. If five hundred persons in the United Kingdom are engaged in it, the number will be thought extraordinary; and if a hundred times that number had taken it up, little could they effect. The plan would destroy itself by being made generally known, and treated with the contempt it deserves. At the same time it must be observed that the tenure of land in several parts of the world is of a much more objectionable nature, and that if a nation were formed upon the Spencean plan, its history might furnish to the politician many curious facts, and its operations on its neighbours would be no less extraordinary than those of the banditti by whom Rome was built, and of the people formed by the system of Lycurgus.

The bill on seditious meetings has occasioned considerable debates, and its provisions are of a most extraordinary nature. In fact, till the whole has passed into an act, it will not be possible for the people of England to know in what situation they stand; but according to present appearances it will be very difficult for them to act, for having been accustomed to indulge in a freedom of debate and a liberty which has raised them to the degree of eminence they possess in the political word, they will not easily be brought to curb their tongues, and to pace in the trammels prescribed for them. Liberty is a blessing beyond all others, it is the parent of every thing great and good. Like other blessings it may be abused, but if in correcting the evils the sacred principles of liberty are crushed, an inroad is made on the spirit of the people which will gradually be enlarged till such a nation becomes the contempt of its neighbours. Experience has shewn us how great nations have sunk into insignificance. This country may have performed the task assigned to it by Providence; and if liberty is not held in the high estimation in which it was in former periods of our history, the abridgment of it will be little felt. It must be remembered, however, that with loss of liberty we lose all the sources of our wealth, and this may make even the most fearful of the supposed dangers of the present crisis careful how they trench too much upon it.

Events at home have rendered every one less attentive to the course of affairs abroad; but a history from a remote quarter has excited no inconsiderable alarm for a valuable part of our commerce. It will be recollected that an embassy was sent out to China with most valuable presents for the Emperor. He has condescended to accept some of the meanest of them, for which he has paid according to their rules many times their value. But the ambassador has been dismissed without an audience. The reasons remain to be explained. It is probable however that they are contained in the green bag of Mandarins of the cabinet and will never transpire. The court of Pekin has its politics as well as the cabinets of Europe, and the Chinese are not quite so absurd a nation as Europeans are apt to fancy them. In fact Europe does not contain all the wisdom of the world, and it may not be amiss that from other parts of the earth it should receive admonition to this effect. An unlucky affair has happened also between a ship of war and one of the Chinese forts, which was silenced with great ease by a broadside; but how the tale will be told at Pekin we shall hear hereafter. The Chinese gazette is not more remarkable for its attention to veracity than the newspapers of Europe, and the Mandarins understand how to make up a story as well as if they had received their education amongst their enlightened brethren of Europe.

A history has arrived in Europe from St. Helena, which brings the extraordinary prisoner again before the public. The letter from his secretary contains the complaints of his treatment, and this is authentic, but the memoirs of his life may have been dictated in Europe. As to his treatment it cannot be doubted that the utmost attention must have been been paid to it by our government, and in fact it has been so declared by a minister in the House of Lords. However, there are three parties in this question, the prisoner, the government and the jailer. We have heard the statements of only two of them. It remains to hear the third party before a decisive opinion is formed. The generosity of the English character would be much hurt if that which has been amply provided has not been managed in the manner best suited to the feelings of the prisoner.

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ERRATA.

In the Number for *January*.—P. 27, col. 2, l. 19 from the top, for "charity" read *clarity*.

In the last Number.—P. 69, col. 1, l. 9 from the bottom, for "advise" read *devise*.

——— ———P. 120, col. 2, the signature should have been *L.* instead of "S." Holden, and in p. 121, col. 1, the signature should have been *L.* instead of "S." H.

——— ——— *Mr. Mace's* death took place, not on "the 17th of December," but on the 17th of *February*.

THE

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&c.

No. CXXXVI.] APRIL, 1817. [Vol. XII.

HISTORY AND BIOGRAPHY.

Memoir of the late Rev. W. Vidler.

[Concluded from p. 136.]

IN 1798, Mr. N. Scarlett, who was a member of Mr. Vidler's congregation, published a new translation of the New Testament, with Notes, in which work Mr. Vidler took an active part. The chief peculiarity of this Version is its being accommodated to the universal hypothesis; the words *Aion* and *Æonian* being invariably used instead of *world, age* and *everlasting*, whenever the Greek words from which those terms are derived are found in the original. The work possessed all the recommendations which it could derive from its external form and embellishment, and met with favourable notice from the Monthly and Critical Reviews, but it will be scarcely numbered hereafter amongst *improved* versions.

This literary connection between Mr. Scarlett and Mr. Vidler led to a partnership in trade. Mr. Scarlett was then carrying on the bookselling business in the Strand. Mr. Vidler was tempted to join him by flattering prospects that were never realized. Some of his friends made considerable efforts in order to ensure his wishes; though others warned him from the beginning of the risk which he incurred. A little time convinced him that he had been careless in his estimates and sanguine in his expectations, and the partnership was dissolved, with great loss to Mr. Vidler, though on a ground which was highly honourable to him, namely, his refusing from scruples of conscience to join Mr. Scarlett in the publication which he had for some time been conducting of a collection of plays entitled "The British Theatre." Notwithstanding this separation and disappointment, Mr. Vidler never spoke of Mr. Scarlett* but in terms of respect and friendship. He continued to carry on business in the Strand by himself for a few years, till he was compelled by his total want of success to relinquish it. His failure, however, did not cure him of his self-confidence as a tradesman, for by a whimsical contradiction of character, whilst he entertained a very humble opinion of himself as a Christian teacher, he was accustomed to set a very high value upon his fitness for business. His last attempt as a tradesman was in Holborn, where he succeeded to the bookseller's shop which had been established, and in 1804 vacated, by Mr. Marsom. Here he was weighed down from the first by incumbrances which had been long growing, and after an ineffectual struggle for two years retreated from the cares of business with the loss of every thing except his conscious integrity and the sympathy and confidence of his friends, confessing at last that he knew less of mankind than he once thought.†

* Mr. Scarlett was educated first at Kingswood school, under the patronage of Mr. John Wesley, and afterwards at Merchant Taylors' school. He was apprenticed to a shipwright, but leaving that employment he became an eminent accountant, and originated the "Commercial Almanack." Besides the Version of the New Testament, taken notice of above, he published, in 1801, a small volume in quarto, entitled "A Scenic Arrangement of Isaiah's Prophecy relating to the Fall of Babylon." At the time of his decease, which took place Nov. 18, 1802, he had written and methodically arranged a curious work called "The Millenial Age," intended to be published in twelve numbers, quarto, embellished with superb engravings by artists of the first eminence.

† The failure of Mr. Vidler's successive experiments in trade was not owing to any want of industry, much less of attention and civility: he was remarkably obliging

It has been already stated that there was a society within the congregation at Parliament Court known by the name of the Church. In this society a spirit of free inquiry was encouraged, and no one appeared more ready to abandon an error or embrace a truth than Mr. Vidler himself. He observed with peculiar pleasure the promise of talents in the younger members, and delighted in bringing them forward as speakers. The aspiring and ungovernable temper of one or two individuals, however, hindered the good effects of Christian fellowship, and occasioned distractions in the Church, which continued even after their own secession with the small party which they had contrived to raise. By these Mr. Vidler was much harrassed and impeded in his usefulness for years, till at length he and the congregation were compelled for self-preservation to resolve that there should be no other Church than the congregation, that the Lord's supper should be open to all, and that the New Testament, interpreted by every one for himself, should be the only rule of Christian communion.

For some time the congregation flourished in spite of the factions of the Church, and would in all probability have continued to flourish more and more, had not the enlargement of Mr. Vidler's mind and the proportionate diminution of his creed alarmed the greater part of the members, including some of his best friends, and raised even in this heretical society the cry of heresy against their minister. At first he held with the universal doctrine the tenets which are generally accounted evangelical, such as the Trinity, atonement, hereditary depravity and the special agency of the Holy Spirit: but he had already convicted himself of too much error to hold these or any other principles by a blind, implicit faith. He had invited discussions in his own Magazine which urged his mind forward in the path of inquiry. He commenced in that work a controversy in which he maintained the Deity of Jesus Christ, but soon dropped it, apparently convinced that he had undertaken a task beyond his powers, and that this was a subject on which it behoved him rather to inquire than to decide. He gave up neither this nor any other article of his creed with rashness, for his maxim was *never to surrender an opinion which he could possibly hold:* but from the moment at least of his becoming an Universalist, he entertained a strong dislike of theological dogmatism and presumption, and an increasing disposition in favour of free inquiry and religious liberty. He accounted human creeds, his own as well as others', nothing, and held that every opinion and every system, however ancient or popular, or with whatever awe it was regarded, must be brought to the test of Scripture, and that Scripture can be interpreted only by the understanding of every individual Christian.

His views and habits in these respects are well described and illustrated to the writer's hand by Mr. Teulon, who was one of his earliest acquaintances in London, who for years went with him side by side in his religious progress, and who having for a short period, under a misconception, withdrawn his religious intimacy, is now anxious in the true spirit of Christian frankness and magnanimity to bear his testimony to the virtues of his deceased friend. "Truth," he says, "made no hasty impression on his mind; as far as I observed it was extremely gradual, but when it entered, it took full possession. I remember this on the subject of faith: in a discourse he publicly declared that it was the gift of God, and that a man who had not the true faith could no more convert another to the faith, than any other than a human being could be the parent of a human offspring. After this discourse, at supper on the Sunday evening, I referred him to his words, and asked him if it was not grace that was the gift of God and not faith, and if the apostle would have rejoiced at the gospel being proclaimed out of strife and contention, if he had not known that though pro-

to customers, however casual or however inconsiderable their purchases. As a proof of this it may be mentioned that on one occasion Mr. Maurice, of the British Museum, passing Mr. Vidler's door in a coach, and observing stationery advertised, called to buy a sheet of paper to tie up some old books; when the readiness and evident pleasure with which Mr. Vidler served and assisted him, so impressed this gentleman that he became a good customer and presented the first volume of his "Indian Antiquities," then just published, to Mr. Vidler's eldest son, and continued afterwards to send the remaining volumes as they appeared.

claimed from the worst of motives, it was itself the means, and only means, of transforming man into the image of God. He fell into a study, then took his hat and walked out, and on the next Sunday morning published in his sermon his changed sentiment.

"Whilst he believed in the doctrine of the Trinity, he brought me one step towards Unitarianism. We were conversing on the Trinity. He asked me for my strongest arguments in its favour: we discussed and he overturned several. I at last, as my only resort, brought forward the Hutchinsonian system of fire, light and air. 'Brother,' he replied, 'must you and I build our theology on human philosophy?' Many months after this we had at the Conference, Phil. ii. 6, 7, '*Who being in the form of God, &c.*': several explained the passage in various ways, but chiefly on the Arian and Unitarian systems: he began to sum up and reply to the evidence with observing, that he might say with the Prophet, *I have nourished and brought up children and even they have rebelled against me*, and then went on replying to the arguments in the spirit of love, thanking God that he lived to see the day that so many speakers could deliver their sentiments without uttering an unkind word or reflection on each other.

"No man ever did so much in a church or society to encourage freedom of thought and speech as he did at Parliament Court; and every liberal idea that the members of that church held was derived from him: their enlightened thoughts were his; their unfounded jealousies, their criminating language and their domineering tempers were derived from their own heads and the Corresponding Society. Not that he was at all times gentle; for if he saw any one, though his dearest friend, infringe his right of judgment, or if he did but suspect it, he towered over him in the majesty of insulted indignation, and poured upon him a thunder-storm."

In asserting Christian liberty, Mr. Vidler hazarded nothing with his flock, who had been obliged to learn this doctrine before they could become Universalists, and who were obliged to hold it up constantly in self-defence: but he felt that he had the painful duty to discharge of exercising his understanding on topics which had hitherto engaged only his affections, and which the greater part of his religious associates considered highly dangerous. The exercises of his mind were now serious and trying. He examined and re-examined his faith, and in every stage of the process found that he had lost some of the arguments for the popular opinions on which he had most securely rested. Though not terrified, he was completely humbled. In his last illness he assured the writer that no language could describe the self-distrust which he felt when he perceived that his whole religious system was unscriptural. He seemed to himself to know nothing: preaching was an insupportable burden: he would have cheerfully embraced any situation, however low or laborious that he could have procured, which would both have furnished bread for his table and have allowed him to fill the place of a Christian learner. His post, however, was assigned him; he was obliged to appear before the public as a teacher; but as he could not dissemble his opinions or feelings his sermons consisted of doubts and inquiries; and his preaching, though unsatisfactory to many of his hearers and painful to himself, was at once the instrument and the record of his religious improvement. He had become an Unitarian before he had lost his aversion to Unitarians, whom he had always been taught and accustomed to regard as a mere philosophical sect, destitute of the simplicity, piety and zeal that characterize the true disciples of Christ. He knew none indeed of that denomination, and whilst his inquiries forced him into an acquaintance with their writings, he perused them with great caution and with a secret resolution that whatever conviction they might produce upon his understanding they should not alter his *religious character*, which he flattered himself was of a superior cast to that of these authors. As his familiarity with Unitarian books increased, he was surprized to find in them, contrary to the popular reproach and to his own expectation, a marked deference to the authority of Holy Scripture, and a system of biblical interpretation which was built upon a thorough and critical knowledge of the sacred volume, and which approved itself to all the maxims of common sense and all the principles of true learning. No less was his astonishment to perceive

that the authors of these decried books, whilst they preserved themselves from the theological jargon of the schools and the degrading folly of the times, set the highest value upon Christian wisdom, and recommended their scheme of truth as the means of more exalted piety and purer virtue. He was now ready to accuse his own prejudice which had so long blinded him to these treasures of Christian excellence. He saw that if some Unitarians had been philosophers, they had not been worse but better Christians on that account. His mind underwent, in short, a complete conversion; he began to breathe a different air, and to live a new spiritual life; nor had he any higher ambition than to follow Lardner, Priestley and Lindsey, in their imitation of the one common master, Jesus Christ.

To a mere student in the closet, such a change as this would have been of the highest importance: in his own case Mr. Vidler foresaw that it would be productive of fearful consequences. His heresy on one point of faith had raised against him a tumult which it required all his strength of mind and all his faith to become able to disregard; what might he not expect when he should abandon all the tenets on which the prejudices of the religious world are fastened and on which their passions feed and invigorate themselves! His congregation which had experienced some vicissitudes was now in a high state of prosperity, and the growing number and affection and ability of the members might justly embolden him to rely upon an increasing provision for the decline of life; but his avowal of what was called "Socinianism" would inevitably divide and perhaps disperse the society, and deprive him of all opportunity of acting in the character of a Christian teacher. The universal doctrine was likewise spreading throughout the kingdom, and he was looked up to as the head of the rising sect; but all his influence would be in a moment annihilated by his abandonment of reputed orthodoxy, on the reception of which in its more essential principles the Universalists, no less than others, placed the salvation of the soul. Some of his most devoted friends, too, on whose liberality he mainly relied in the present state of his worldly circumstances, were peculiarly zealous Trinitarians, and these he should estrange for ever by the profession of the Unitarian doctrine, without the possibility, at his time of life, of gaining other friends to take their places.

Such were Mr. Vidler's prospects on becoming an Unitarian. Had he been worldly-minded, or careless of religion, or hypocritical, they would have checked him in the course of inquiry and induced him to veil his doubts and to hide his convictions under a mysterious phraseology, which has in so many cases kept up the appearance of "orthodoxy" when the reality has long vanished. But his make of mind and heart would allow him neither to deceive nor to be deceived. He looked about carefully and patiently for the path of duty, and when he had found it, no consideration could turn him aside: converting his resolution into prayer, his language, familiar to the ears of his religious friends, was, *Take not the word of truth utterly out of my mouth; for I have hoped in thy judgments: so shall I have wherewith to answer him that reproacheth me, for I trust in thy word: so shall I keep thy law continually for ever and ever: And I will walk at liberty, for I seek thy precepts.*

The first sermon in which Mr. Vidler explicitly renounced the doctrine of the Trinity proved that his apprehensions of the consequences were too well-founded. Great alarm was instantly excited and many of his oldest and most opulent friends dissolved their connection with the congregation. Their secession weakened the bond of union, and the divisions which prevailed amongst the members who remained in communion at Parliament Court deadened the zeal of the society and it appeared fast sinking into decay. The salary which Mr. Vidler received during the last year that he preached the Trinitarian doctrine was not less than £250: his annual stipend dwindled soon after his change of opinions to £80, and at this low point it continued for many years. This alteration in his circumstances deprived him of many comforts and of the means of usefulness, and necessarily threw him into a state of irksome dependance upon his private friends; but it did not quench his thirst after truth, much less destroy

his spirit of independence. He continued to inquire and to study and to communicate the result of his investigation to his people; often indeed doubtful of the result, but always relying upon Divine Providence, and determined never to relinquish his post while he could find the means of subsistence, and a sufficient number of hearers could be preserved to defray the expences of the chapel.

His total change of creed rendered his past pulpit studies in great measure useless; he had almost every thing to unlearn as well as to learn; his old phraseology adopted from the Calvinists clashed with his newly formed faith and with the Scriptures: his public duties were on these accounts more laborious, but his preparations for them at home were proportionably diligent, and thus happily his mind was relieved from the burden of thoughts, more anxious and less improving.

For a long time, Mr. Vidler felt himself a stranger in the new connection into which he had entered. At the period when he made the avowal of his Unitarianism, which was about the year 1802, there were few societies of persons professing that doctrine established, for its promotion, and none which could call into action the services of a popular preacher and compensate by their support for the loss of other connections. To some Unitarians it was even matter of doubt whether their system could yet be laid before the people with any chance of success. An extempore preacher was scarcely known in the denomination and was not likely to be generally welcomed. The Presbyterian stiffness bound up the body and rendered it averse to all zealous exertion. Mr. Vidler had therefore exchanged systems rather than parties: he found that the party was still to arise with which he could co-operate. Some respectable and leading individuals amongst the Unitarians, it is true, gave him countenance and support, but he received patronage rather than fellowship, and the feeling upon his own mind which he strongly expressed a little before he died was that he was tolerated amongst his new friends, but not estimated according to his measure of public talents and his capacity of usefulness. The feeling in this case arose, as the event shews, from no extravagant self-valuation or mortified ambition, but solely from his ardent wish to serve the cause of truth, and his anxiety to devote to it those powers which he had throughout the whole of an active life employed in the promotion of error.

About the time of his becoming an Unitarian, his church applied for admission into the Assembly of the General Baptists. The application was strenuously resisted by the more "orthodox" part of that denomination, on the ground of the church professing the universal doctrine. The case was referred to all the churches in connection, and the majority of votes was in favour of the admission. On this decision, the minority withdrew from the assembly and formed a distinct association. Mr. Vidler was then and probably continued to the close of his life a decided Baptist; though he evidently saw in the end that there were more difficulties than he had once been willing to acknowledge, attending the question of the perpetuity of baptism.

Desirous of making every effort for the promotion of his opinions, which had cost him so much and were valuable to him in proportion to their cost, he instituted in the spring of the year 1804, a Thursday Evening Lecture, at the chapel in Leather Lane, Holborn, assisted by the subscriptions of a few friends who had formed themselves into an "Unitarian Evangelical Society." But the attempt was not sufficiently successful to justify its renewal.

In the year 1806, Mr. Vidler's parental feelings were severely tried by the loss of his second daughter, in the eighteenth year of her age, who was justly endeared to her parents and family by her virtues, and whose mental endowments gave a promise of much respectability and usefulness. Her father displayed on this, as on other similar occasions, the strength of his mind and that entire command of his feelings which was a peculiar feature of his character, by officiating at her interment in Bunhill Fields, and afterwards preaching a funeral sermon for her in his own pulpit.

The establishment of the Unitarian Fund in 1806 was an event most gladdening to Mr. Vidler's heart. He assisted in the institution of the society

and was mainly instrumental to its first successes. In promoting the object he was willing to be or to do whatever was proposed. He undertook many journeys as a missionary, and his services in this capacity will long be remembered with gratitude and delight.* From the moment of the formation of the society he pronounced that a new era had arisen amongst the Unitarians, and he always confidently predicted that Divine Providence would smile upon it, and bless it and make it a blessing.

On quitting business in 1804, Mr. Vidler had retired to the rural village of West Ham, where he occupied apartments in the house of a widowed sister, whose affection and kindness contributed essentially to his comfort. In one of the rooms of this house he carried on for several winters an evening lecture which was well attended. He resided at West Ham until his last illness.

In the latter end of the year 1808 Mr. Vidler experienced a new and severe bereavement in the death of his wife, in the 56th year of her age, to whom he had been married twenty-eight years. This was the only death in his family that affected his feelings too much to allow him to perform the customary funeral rites. On this occasion he solicited the services of Mr. John Evans. When Mrs. Vidler was seized with her mortal illness, he was absent in Cambridgeshire on a missionary journey. Being summoned back by a letter, he set out from Wisbeach in a postchaise on his return, after dark, and was unhappily overturned down a steep bank: he received a severe shock in the fall, from which he never completely recovered.

After being for a long time in a languishing state, the congregation at Parliament Court revived: some that had left the chapel returned, several Unitarian families in the neighbourhood connected with other congregations contributed to the evening lectures, and many strangers were attracted to the place and led to settle in it as habitual worshippers by Mr. Vidler's able preaching. The last few years of his public life were the happiest that he had known since he left Battle, and in one respect happier than any he had ever experienced, for his creed was not now at variance with his understanding or his feelings. He saw around him a society united in its views of truth and zealous for the cause which was near his heart. He could rely upon the co-operation of his neighbouring brethren in the ministry, between whom and himself there was a cordial sympathy. And he was supported in all his plans for the success of the congregation by several affectionate and liberal friends, who fulfilled his wishes from the joint motives of affection for him and regard to the interests of truth. If there be any thing to regret with regard to this period of Mr. Vidler's connection with the congregation, it is that the members generally were not sufficiently alive to the temporal interests of their minister, but allowed him to stand in need of the more private assistance of some individuals amongst them, which in addition to his salary would have proved inadequate to his wants in a state of declining health, if his wants had not been anticipated by a few members of his family, whose kindness was measured by their affection and not by their opulence. On this subject, Mr. Vidler himself uttered no complaint; but his patience and disinterestedness ought not to impose silence upon his biographer, who writes for the benefit of survivors.

Mr. Vidler's great and increasing corpulency had for a considerable period indicated disease.† It caused him great personal inconvenience, and in the winter and spring seasons he suffered extremely under an asthma. To reduce his bulk he denied himself the sustenance which nature demanded, and took laborious exercise in working

* His Letters to the Secretary of the Unitarian Fund, written on these journeys, from Reading and other places, may hereafter see the light.

† His constitution at different periods ran into opposite extremes. When he first settled in London he was of a lean and spare habit of body, and so weakly as to be constrained to preach sitting. He had the usual symptoms of consumption; of which, however, he was cured, Mr. Teulon says, by smoking tobacco, in order to promote expectoration, on the recommendation of a French minister who said that he himself and his predecessor in the ministry had both been cured of the same disorder by this practice. When Mr. Vidler had effected his cure, he laid aside the pipe, and substituted the snuff-box.

in his garden; but no means that he adopted subdued his constitutional tendency, or prevented or even mitigated his habitual complaint. In the year 1815, public speaking became very painful to him, and before the end of that year he was obliged to desist from his ministerial labours. The sufferings of his early life had made him very apprehensive of pain, and his prayer, in submission to the Divine will, was that he might be taken away by sudden death. Such, however, was not the design of an all-wise but mysterious Providence. "Months of vanity and wearisome nights" were appointed to him. The history of his disease would be a detail of pains and agonies afflictive to the reader. He was sometimes for several successive days without sleep. The nature of his complaint prevented his even reclining on his bed. There were occasionally favourable changes, in which he had intervals of comparative ease, and on two occasions of this sort he made a great effort and appeared amongst his congregation at Parliament Court, but his exertion at both these times occasioned a relapse and convinced him that his public life was at an end.

At West Ham he experienced all the attention that the kindness of an affectionate sister could devise and render; but a change of scene being recommended by his physician, he was removed early in the month of July, 1816, to the house of Mr. William Smith, his son-in-law, in Spencer Street, Northampton Square, where all his family united in mitigating his sufferings to the extent of their ability. It soon appeared however, both to himself and others that there was but one event from which rest could be expected. This he now looked forward to with pleasure, hailing every symptom of its approach: yet his illness was so tedious and his pains so excruciating that his patience was at times almost exhausted. His religious principles were the only support of his mind. On these he delighted to converse. He solaced himself in the fatherly character of God: he meditated on the example of Jesus Christ in suffering and death: he reviewed his own past life and appealed to heaven to witness his integrity in the midst of his imperfections: and he expatiated on the glorious change that awaited him when "this mortal shall have put on immortality." Thus enduring as seeing Him who is Invisible, he waited all the days of his appointed time, at seasons nearly overwhelmed by paroxysms of bodily distress, but in the intervals of relaxation from pain composed and serene, grateful to his attendants, affable and pleasant with his numerous visitors, exhibiting rational piety and Christian hope, until Friday the 23rd of August, when, without any perceptible failure of his intellectual powers, he gently breathed his last and *fell asleep in Jesus*.

So died in the 59th year of his age, William Vidler, one of the ablest and boldest champions in the pulpit of the Universal and Unitarian doctrine, who might have been reckoned upon according to the course of nature as the advocate of truth for years to come, with the growing authority of age, but who was so far favoured by Providence, as he expressed himself on the approach of death, that he did not outlive his usefulness. He had borne patiently opposition and reproach, and was rising by the strength of his mind and character above discouragements, when, as if his trial and purification were complete, it pleased his heavenly Father that he should rest from his labours and await in peace the summons to immortality.

Notwithstanding the imperfectness of his education, his knowledge was very extensive. He had read most of the standard books, in the English language, in the various departments of literature; and his clearness of conception and retentiveness of memory often enabled him to surprize his more intimate friends by the exhibition of his acquirements. He was quick in his perceptions, but at the same time patient in his inquiries and cool in his judgment. His conversation was formed after the model of the style which prevailed a century ago, and was occasionally quaint, frequently proverbial and generally sententious, but always intelligent and commonly tinctured with good humour. Instances have been already given of his presence of mind in sudden altercations and his smartness in repartee. Under offence, he assumed great severity of countenance, and administered rebuke

in a tone and manner which compelled it to be felt: but he was habitually willing to be pleased, and into whatever family he entered his presence commonly diffused cheerfulness throughout the whole circle. He was fond of children, and on entering a room where they were immediately attracted them to his knee. His heart was soon affected by any tale of distress, and in an early period of his residence in London he was much imposed on by persons affecting an equal degree of distress and of religion; in such cases he sometimes gave away all the money that he possessed: * yet if he suspected fraud no one expressed quicker or stronger indignation. His bodily make, tall and upright; his step, regular and firm; and his countenance, open and unvarying, indicated great courage. Mr. Teulon, whose communications we have before referred to, says of him that "he was a man to whom fear seemed unknown." In short, his was the old English character, mellowed and refined by the gospel.

As a preacher he excelled chiefly in strength of reasoning, simplicity and perspicuity of style and an open, manly elocution. His voice was clear and strong, his look penetrating, his attitude erect and self-possessed and his person dignified. He would sometimes indulge in the pulpit an ironical turn of expression, which produced a striking effect. In prayer he was less happy than in preaching, and he was accustomed to acknowledge the difficulty which he found in discharging this part of his public duty to his own satisfaction. His devotional exercises as well as his sermons were framed in a great measure in the language of Scripture, and this often gave them an interesting appearance of solemnity. Of the merits of his pulpit services we must judge by their effects; and in this point of view a high rank must be allotted to him amongst popular divines, for there have been few preachers who have been able to make upon the minds of an auditory, so deep an impression, not of feeling merely but of knowledge and truth.

Mr. Vidler wrote and published little: besides editions of *Paul Siegvolk's Everlasting Gospel*, *Winchester's Dialogues*, with Notes, and the *Trial of the Witnesses*; a Preface to *Revelation Defended*, in Answer to Paine's Age of Reason; and the *Universalists' Miscellany*, in its various forms, the following publications are all that can be traced to him: viz.

1. The Designs of the Death of Christ; a Sermon, delivered in October, 1794, at Parliament Court Chapel, Artillery Lane, Bishopsgate-Street. 8vo. 1795.

2. A Letter to Mr. S. Bradburn and all the Methodist Preachers in England. (Sold at 4d.)

3. A Testimony of Respect to the Memory of Elhanan Winchester, Preacher of the Universal Restoration, who died at Hartford, in America, April 18, 1797, aged 46 years. Being the Substance of a Discourse delivered at Parliament Court Chapel, June 18, 1797. 8vo. (Sold at 1s.)

4. A Sketch of the Life of Elhanan Winchester, Preacher of the Universal Restoration, with a Review of his Writings. 8vo. pp. 128. 1797.

5. God's Love to his Creatures Asserted and Vindicated; being a Reply to the "Strictures upon an Address to Candid and Serious Men." 8vo. 1799.

6. Letters to Mr. Fuller on the Universal Restoration, with a Statement of Facts attending that Controversy, and some Strictures on Scrutator's Review. 8vo. pp. 180. 1803.

* A man of notorious bad character, whose name was Jewel, and who sometimes attended Parliament Court Chapel, being ill sent for Mr. Vidler, who was so affected with the sight of the distress of him and his family, that not having as he thought money enough to relieve them, he went for the first time in his life to a pawnbroker's shop, and raised upon his watch as much as he wanted for the supply of their necessities. The return which Jewel made for Mr. Vidler's extravagant charity was waylaying him, with intent to rob him, one dark night, as he was going across the fields to Bethnal Green: the ungrateful wretch was hindered in his purpose, as he afterwards confessed, by Mr. Vidler's stumbling as he crossed a plank over a ditch and striking the board with the brass end of his umbrella to save himself, which Jewel mistook for the knocking of a pistol-head against a style, and supposing himself discovered ran away. His crimes brought this unhappy creature to an untimely end at Chelmsford many years ago.

Preston,

SIR, *March 25th*, 1817.

AS DR. TOULMIN's History of the Dissenters ends at the death of William III. perhaps some of your readers may like to see a continuation. I here send you a specimen of a Brief History of the Dissenters from that time: if you wish to insert it in the Repository, I will send you the rest.

T. C. HOLLAND.

THE beginning of the reign of Anne was distinguished by the punishment, enacted by an act passed in the last reign against those who denied the personal Deity of any of the persons of the Trinity, being inflicted in Ireland on a Dissenting minister of the name of Thomas Emlyn. He had been in England about the time of the Revolution, and the controversy between Sherlock and South relating to the nature of the Trinity had drawn his attention to that subject. He had examined it in connexion with Mr. Manning, a Dissenting minister in Suffolk, who became in consequence of this examination a believer in the simple humanity of Christ. Mr. Emlyn, after a considerable time and long examination, embraced the Arian creed, that Christ is not God, but that he is a created spirit, employed by God in the creation of the world and in the salvation of men. In 1692 he settled at Dublin, as co-pastor with Mr. Boyse. In this connexion he continued for eleven years. In his account of his own life he says, "I own I had been unsettled in my notions from the time I had read Dr. Sherlock's book on the Trinity, which sufficiently discovered how far many were gone back towards Polytheism. I long tried what I could do with some Sabellian terms, making out a Trinity of somewhats in one single mind. I found that by the tritheistic scheme of Dr. Sherlock I preserved a Trinity, but lost the Unity of God. By the Sabellian scheme of modes and substances and properties I best kept up the Divine Unity, but then I had lost a Trinity, so that I could never keep both in view at once." The result of this was, that he departed from the common way of thinking in regard to the Trinity, and only wanted a proper occasion to declare his sentiments, as in duty he thought himself bound to do. This occasion soon presented itself. Some of the congregation suspecting him of heterodoxy, desired his co-pastor to inquire into his sentiments. Upon this Mr. Emlyn owned himself convinced that the God and Father of Jesus Christ is alone the Supreme Being, and superior in excellency and authority to his Son, who derives all from him. He declared that he had no design to cause strife, and offered to leave the congregation peaceably, that they might choose another, if they pleased, in his place. But the Dissenters in Ireland have a presbyterian form of church government among them, and Mr. Boyse thought it proper to bring the question before the presbytery, in which Dublin is included. This immediately prohibited Mr. Emlyn from preaching. In the following year, the 3d of Queen Anne's reign, finding a great odium raised against both himself and his opinions, he wrote "A Humble Inquiry into the Scripture Account of Jesus Christ," intending to go to England as soon as it was printed. Some of his enemies having notice of his design, procured a warrant against him before his book was published. He was prosecuted in the Court of King's Bench, and refusing to retract, sentence was passed on him, that he should suffer a year's imprisonment, pay £1000 fine, lie in prison till it was paid, and find security for his good behaviour during life. After two years' imprisonment, his fine was mitigated to £70, which, with £20 claimed by the Primate of Ireland, as the Queen's almoner, he paid. Upon his liberation he left his intolerant country, and came to London, where he gathered a small congregation on Arian principles. Application was made to Dr. Tennison, Archbishop of Canterbury, to put a stop to this, but the Archbishop nobly refused to be concerned in any persecuting measures. Mr. Emlyn was intimate with Whiston and Clarke, and probably very much contributed to form them to Arian opinions.

In the beginning of the reign of Queen Anne, Mr. St. John, afterwards famous under the name of Lord Bolingbroke, who was an unbeliever in Christianity, and was, during the latter part of this reign, the principal leader of a conspiracy to place the Pretender on the throne, on the death of Queen Anne, instead of the present Royal Family, proposed "a bill for the prevention of occasional conformity," by

which it was enacted, "that any person who held any office, who should attend any meeting of Dissenters, should be disabled from his employment, and pay a fine of £100, and £5 for every day that he continued to act in his office, after having been at a meeting. He was also rendered incapable of holding any other employment, till after one whole year's conformity, and upon a relapse the penalties were doubled." This act, after violent disputes, and after having been rejected several times, was at last passed in the 10th year of the Queen's reign; but after the accession of George I. it being well known that the bill had been supported by that party who wished to deprive him of the throne, in order that the Dissenters, who were the firmest friends to his succession, might not be able to defend his claims, it was speedily repealed.

In the 8th year of the Queen's reign, Dr. Sacheverel preached and published two sermons, which were considered as reflecting on the Revolution; and the Whig ministry under the influence of the Duke of Marlborough and Lord Godolphin, very imprudently and contrary to the principles of toleration and freedom which they professed, procured his impeachment. He was suspended for three years and his sermons burnt. The people however were violent in his favour, and the employment of a military force was necessary to guard the houses of those who had voted against him. During his suspension he made a kind of triumphal progress through the middle of the kingdom, and excited the people in various places to riot against the Dissenters. Many chapels and houses of the principal Dissenters were burnt by the mobs whom he raised. At Wolverhampton, however, the rioters were repulsed, and the chapel was preserved principally through the exertions of Mr. Elwall, who will come under our notice again in the account of the following reign. This is not the only event which has proved that even the high Churchmen of this country have no objection to exciting riots and using the utmost violence of the mob against their adversaries, and that they blame popular tumults only when directed against themselves; while the Dissenters and all true friends of civil and religious liberty feel sentiments of abhorrence too strong to be expressed in language for all riotous effusions of popular violence against whomsoever that violence may be directed. During the whole of this reign the violent disputes in the convocation concerning the right of the Archbishop to prorogue the Lower House, continued. The Bishops who had been created during the preceding reign, were mostly men of tolerant and liberal principles, but the Lower House were very bigoted, and were mostly under the influence of Atterbury, who towards the conclusion of this reign was made Bishop of Rochester, and who was one of the principal leaders of that party who wished to have restored the Pretender and to have excluded the present Royal Family from the throne. In consequence of his attempts for this purpose, he was at the beginning of the following reign obliged to leave the kingdom.

In the 9th year of Anne's reign, Mr. Whiston was deprived of his professorship of mathematics, and expelled from the University of Cambridge, in consequence of his having declared and published Arian opinions. He had been desired to suppress them, though he believed them to be true, that the common opinion might go undisturbed; but such motives were of no weight with him, compared with the desire for the discovery and propagation of truth. In the following reign, George I. with whom he was a great favourite, desiring him to conceal his opinions on account of the odium under which they lay, and the disadvantage they were of to his worldly interests, he replied, "If Martin Luther had acted so, where would your Majesty have been now?" And upon another occasion, Lord Chief Justice King urging him to conform by saying that he might do more good in the Church, he asked, "Pray, my Lord, in the courts in which you preside would such excuses be admitted?" And the Chief Justice confessing that they would not, he said, "Well then, my Lord, supposing God Almighty to be as just in the next world as my Lord Chief Justice is in this, where are we then?" A question which every conformist to the Church who does not sincerely believe the whole of her Common Prayer Book creeds and articles to be agreeable to Scripture, ought to put to his own heart. The Lower House of convocation wished to have punished Whiston for the books in which he had published

his Arian sentiments, but the Bishops, and particularly Archbishop Tennison, nobly refused to concur in any persecuting measures, though they agreed with the Lower House in censuring his works.

In the year 1712, Dr. Clarke, rector of St. James's, Westminster, and one of the Queen's chaplains, published a work in defence of Arianism, entitled, "The Scripture Doctrine of the Trinity Considered. In Three Parts. The First consisting of a Collection and Explanation of all the Texts in the New Testament relating to that Doctrine; the Second, his own Belief on the Subject, set forth at large: and the Third, the Principal Passages in the Liturgy of the Church of England relating to this Subject Considered." This book excited a violent clamour, particularly in the convocation, which censured it as containing assertions contrary to the Catholic faith, as received and declared by the Church of England concerning three persons of one substance, power and eternity in the unity of the Godhead, and passages tending to perplex the minds of men in the solemn acts of worship as directed by our established Liturgy. Disputes on other questions however prevented the convocation from proceeding any farther than to censure the book, and Dr. Clarke continued in the Church. He was a great favourite with George II. and his Queen Caroline. During the latter part of his life he drew up in manuscript a reformed copy of the Book of Common Prayer, striking out the Athanasian Creed and many other objectionable passages. This was shown to Queen Caroline, and highly approved of by her. After the author's death it was published, and with some alterations it has been used in a few Dissenting congregations, particularly for some time in the congregation in Essex Street, formed on the open declaration of Unitarian sentiments by Mr. Lindsey. The plan however of introducing either this or any other Liturgy into Dissenting congregations has generally failed; and it appears indeed to be in some degree contrary to the main principle of dissent, that a minister ought to be left perfectly free and unbiassed in the formation and declaration of his sentiments. If he be required to use a Liturgy, he cannot form his opinions without some bias towards the opinions declared in that form: or if his religious inquiries lead him to sentiments different from those on which the Prayer Book which he uses is founded, he must find great difficulty in declaring them. For these reasons the prescription of a form of prayer either in or out of an Established Church, appears to have naturally a tendency to restrain the exercise of private judgment and free inquiry, and consequently to be in some degree a bar to the discovery and propagation of truth.

[*To be continued.*]

ORIGINAL LETTERS.

Letter from Rev. T. F. Palmer to Mr. Rutt.

SIR, *Clapton, March* 16, 1817.

EVER since I read the account of Mr. T. F. Palmer, by his friend Mr. Christie, of Philadelphia, in your VIth Volume, I have designed to offer you some further particulars, from the conversation and correspondence of that interesting, and much injured man. I now fulfil a small part of my intention by sending you the copy of a letter, which was probably the last he wrote on board the Hulks at Woolwich. It will serve to shew the ardour of his grateful mind which disposed him very much to over-rate a few services which I had the pleasure to render him, and which I cannot recollect without acknowledging the zealous co-operation of my departed friends, Mr. Lindsey and Mr. Joyce, Dr. Hamilton and Dr. Disney, not to mention some who yet survive to serve their generation.

When I first visited Mr. Palmer and Mr. Muir, in the autumn of 1793, on board the Prison-Hulks, where they were separately detained, it was in company with a friend, who had known Mr. Palmer in Scotland, and with the

learned gentlemen mentioned at the close of his letter, and who were endeared to him by their kind attentions. The former of those gentlemen, Mr. Felix Vaughan, died in very early life, with the reputation of accomplishments which promised eminence in his profession. His rapidly declining health had allowed him few opportunities for exertion; but these were employed in the defence of his fellow-citizens who had become the objects of ministerial persecution in those *troublous* times.

The name of the Sheriff's Officer, mentioned by Mr. Palmer, was Grant. He was convicted of forgery, in Scotland, where his sentence had been mitigated to transportation, and Mr. Palmer was obliged to have his company, for some time, on board the Hulk. I have no means of ascertaining the fact, but I am inclined to suspect that my friend had been misinformed as to the circumstance of Mr. Muir and his companions having been *hand-cuffed*. They had been confined in Newgate, for some time before the departure of the *Surprise*, and from thence were conveyed on board the vessel.

J. T. RUTT.

February 10, 1794.

My Dear Sir,

FRIEND I should say, for never did I receive more kind and decisive marks of friendship than from you. Thanks are cold. I do not give them. God grant I may only live to shew the impression made upon me.

Muir, Skirving and Margarott, and Sheriff's Officer, hand-cuffed, two and two, were put on board the Surprise last night. I go to-morrow.

Farewell, dear Sir, your benevolence, I swear to you, shall be a lesson to me. The fellow-feeling you have shewn to me I will imitate, and my fellow-sufferers shall be equal partakers with myself.

We may be starved, and you may fall by the civil sword, but should we meet, it will be with a pleasure we can scarcely conceive. In this hope I live. If disappointed, the happiness I wish to be a partaker of myself, I have the satisfaction to trust will be the lot of millions, I mean the blessings of equal laws, equal rights.

I thank you much for your good offices to Messrs. Vaughan and Gurney.

Tell the last I blush to leave my country without answering his last most kind letter. The confusion I am in must apologise.

I am, Dear Sir,

Your's while

T. F. PALMER.

Mr. Rutt, Thames Street.

A Circular on Behalf of an Algerine Captive.

Sandwich, Aprill 27th, 1680.

Br. Haman,

AFTER all Christian salutation to you presented, these are to aquaint you that the bearer hearof, Vincent Burton, is a neighboure of ours, and an inhabitant of the same towne with us: who is a man of an honest reputation, holding comunyon with such as come under the denomination of Nonconformist; whose dafter's husband, being fallen into the hands of those mereiless men, the Turks, whose cruelty is great to all those that profess to own Christ: he was taken by them in July last, and his redemption out of that slavry will cost one hundred pounds, whose cappassity is not sufficient to accomplish such a sum without the help of well-disposed people, who have bowels of compassion yerning and drawing them forth to commiserate the condition of such poor distressed souls, who are fitt objects of pitty to bestow their charity upon; hee therfore doth earnestly intreat you to to present the deplorable condition of his son to the congregation (over which God hath made you an overseer), and for as much as God requires us to doe good unto all, wee doe likewise desire you, not only to endevor the promotion of this charitable act in your own congregation as aforesaid, but also to encorrage the same by a line or two from you given to the bearer hearof to other congregations therabout, that their charity may also abound towards him on his son's behalf, the which we hope they will not be wanting in. They being assured by you (from our teastimoney) that this thing is true; so in expectation of a letter from you according to your promise, when we see you at Presson (and also now by your Uncle

Haman) to signifie the time of your coming to us, and in the Hand (whose forwardnes doth greatly incorage) we comit boath you and yours into the hands of God, for life, health and protection, subscribing ourselves your brethren in the bonds of the gospel of our Lord Jesus Christ:

LUKE TROWARD.
WILLIAM COWELL.
HENRY BROWNE.
WIL. LAMBIN.

MISCELLANEOUS COMMUNICATIONS.

Christian Equality. A Discourse, delivered before the First Society of Unitarian Christians in the City of Philadelphia, November 10th, 1816. By R. Eddowes, a Minister pro tem. of the said Society; occasioned by (among other things) the following Passages in the Pastoral Letter of the Synod of Philadelphia, dated September 20th, 1816.

"We know but of one Anti-Trinitarian synagogue in all our borders, and that there never may be another, we pray you brethren to declare the truth, that the only true God in existence is the Father, the Son and the Holy Ghost, the God who is in *Christ Jesus*, reconciling the world to himself."

"The synod would exhort particularly all the elders of the churches to beware of those who have made such pretended discoveries in Christian theology, as require an abandonment of 'the form of sound words' contained in our excellent confession and the holy Scripture."

"We rejoice that the shafts of Satan should fall ineffectually from the shield of Jesus; and we desire all persons under our care to present this shield, by maintaining and diffusing assiduously the sentiments of the Word of God, in opposition to every damning error."

ROM. xii. 3, 4, 5.

"For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, *being* many, are one body in Christ, and every one members one of another."

JUST before our Lord Jesus Christ left the world to go unto the Father, he renewed to his apostles the assurance he had previously given them, that he would still be present with them in those miraculous powers, with which, for the attestation of the truth of the gospel, they should be furnished themselves, and which they should be enabled to communicate to those who believed. The Acts of the Apostles, and the Epistles throughout, afford abundant evidence of the accomplishment of this promise; and we gather from the last-mentioned writings, several additional particulars as to the nature of those qualifications, so far beyond the ordinary scope of the human faculties. They not only differed in kind, and in the degrees of their intrinsic excellence (although all of the same divine origin), but on some of their possessors they had so little moral influence, that they were not sufficient to extinguish or prevent in their minds many of the most reprehensible dispositions, nor to purify their conduct of much that was irregular and unchristian.

It strikes one with astonishment that among such as had been partakers of the heavenly gift, there should have been occasion for those earnest remonstrances, those sharp rebukes and those solemn warnings which we find in the Epistles of Paul—that he should have to charge them with divisions, disorder, immorality and apostacy; and that there should have been such a propensity in some, so to exalt themselves above their brethren on account of the higher comparative value of their own spiritual endowments, as to render it necessary that the graces of love and charity, condescension and humility, should be represented as more excellent than them all. Pride, under all its forms and aspects, is odious and uncreaturely; but religious, or spiritual pride, is a compound of things in their nature so utterly incompatible, and contradictory, as to excite emotions of peculiar disgust and abhorrence. A vain-glorious Christian! Is it possible to conceive of a greater solecism?

How truly may it be said of every qualification, however distinguished—"Who maketh thee to differ from another? What hast thou that thou hast not received? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" Not only has every virtue, whether more or less eminent, one common derivation, but the disparity itself is a beauty in the economy of Providence to which no reflecting mind can be insensible. And the Apostle strikingly illustrates this in the two last verses of my text, and more at large in the 12th chapter of his first Epistle to the Corinthians, by an allegory taken from the different members of the human body, each of which, however diverse in form and dignity, contributes its part to the convenience, utility and harmony of the whole. Thus, whatever be the dissimilitude, or the higher or lower estimation of spiritual gifts, Christianity amalgamates them all into a system of perfect equalization; so that by *the church of Christ* we ought to understand the whole community of believers in him, just as by *the body* we understand all its component parts; nor does any distinctive name or office imply in one member a right to assume superiority over the rest, or to say to any of its fellows, "I have no need of thee," and thus to create a schism in the body. Whatever is the right of one should be the right of all, and whatever is the interest of one, the interest of all.

It was the infraction of this original and fundamental canon of equality that bred all the evils with which the church of Christ has been afflicted. The desire of vain glory was the fruitful parent of envy and mutual provocation. From hence sprang those contentions among the Corinthians, and that setting up the name of one teacher in opposition to another, against which Paul in the very beginning of his first Epistle so warmly protests:—"Whereas there are among you envying, and strife, and divisions, and one saith I am of Paul, and another, I of Apollos; are ye not carnal? Who then is Paul, and who Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" He thus forewarns the elders of Ephesus—"Also of your own selves shall men arise speaking perverse things to draw away disciples after them." It plainly appears from his writings, and those of Peter and John, that even in *their* early days there were false teachers, perverters of the truth, and bringers-in of heresies, and that there were many followers of their pernicious ways:—what wonder then, if when their personal presence and influence were withdrawn, these "profane and vain babblings" should "increase unto more ungodliness? And even that grievous wolves should enter in, not sparing the flock?" We know from the authentic records of history, that when "the unity of the spirit in the bond of peace" was once broken through, it was succeeded by the enlisting of partizans under the banners of a multitude of different leaders; and that the ancient and truly catholic names of *Christian*, and *disciple*, were laid aside for that of any one who could gain the most proselytes to his opinions by bold assertion, by sophistry, rhetoric or declamation. Such were those "oppositions of science, falsely so called," against which Paul cautions his son Timothy—that war of words between those who had equally erred concerning the faith, which led to the most disastrous consequences. It is easy to conceive that when a proud and bigoted polemic found himself pressed by argument, he would endeavour to intrench himself within the strong holds of inspiration and infallibility:—goaded by continued opposition, he would stigmatize his antagonist with opprobrious epithets; anathematize, excommunicate and devote him to everlasting perdition; and at length assail him with the more deadly weapons of carnal warfare. Blessed Jesus!—Was it for such as these thou didst offer up that affectionate prayer—"That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me?" Rather might it not have been supposed, that instead of the gospel of peace proclaimed, the demon of discord had been let loose, with a woe! woe! woe! to the inhabitants of the earth!

Nor was it long before they, who if they had possessed the spirit of him they called *Master*, and of his apostles, would have been examples of humility and moderation, began to lift up themselves over those to whom in effect they owed all their importance. Then arose an host of innovations upon the

pure and simple institutions of the gospel—the distinction between clergy and laity—the orders of the hierarchy—high-sounding titles—splendid garments—costly crowns—and a greedy appetite after large temporalities and princely establishments. In proportion as power became more extended and pre-eminence more secure, pride was the less disposed to brook that imputation of error which difference of opinion seemed to cast upon it; and hence the hopeful project of framing articles of faith to which all the world should subscribe. The assent of the weak was to be obtained by the fear of eternal torments, and the obstinacy of heretics to be overcome by the cogent arguments of racks and flames. Thus Nebuchadnezzar commanded all people and nations and languages to fall down and worship the golden image he had set up, under pain of the fiery furnace; and thus Louis the XIVth revoked the edict of Nantz, because it was his pleasure that there should be but one religion in his dominions, and *that* religion his own. But if ever there was a case in which it might be safely pronounced that the Almighty had interposed with his *veto* upon the projects of human pride and folly, it is this. When men began to build a tower whose top might reach unto heaven, he confounded their language and their speech. And so when the plain path of scriptural truth was forsaken, the very attempt to make them all pursue the same track by forcible methods, only made them the more ready, by a principle of re-action inherent in the human mind, to start off in numberless different directions. Truth is of that pure and unchangeable nature, that by its own operation it will ultimately obtain universal assent; but to make mankind generally and permanently unanimous in error, the God of truth has forbidden;—its very efforts to sustain itself do but accelerate its downfall.

Such was the state of things when the Reformation shook to its very base that colossal domination which exalted itself "above all that is called God or is worshipped," and which prohibited the reading of the Scriptures to the people, lest the rottenness of its foundation should be discovered. But let it be once admitted, and well understood, that with respect to freedom of inquiry every individual is upon a perfectly equal footing (and this is the very vital principle of the Reformation), and vain is the attempt to circumscribe it within this or that particular pale. Like the confluent waters, it will burst through every mound which the anxious but fruitless labour of bigotry and superstition raises before it; nor will any effort avail to resist its progress till it has found its natural level. And will you not, my friends, indulge with me the pleasing persuasion that our beloved country is marked out in the divine counsels as the favoured region where this blessed, evangelical equality shall first be seen in all its peace-giving and love-inspiring influences? Immortal be that constitution, immoveable our adherence to it, which, occupied only in its proper sphere with the security of our civil rights on the basis of common liberty, leaves religion to the impulse of its own unbiassed, its inalienable independence—which, virtually disclaiming every idea of *toleration* as from itself, opens the way for the exercise of it, in its just and genuine acceptation, between one sect and another—which, regarding their various distinctions with a disinterested and indifferent eye, interferes no farther than to protect every individual in the peaceable exercise of his natural and indefeasible privilege. Can it be a doubt whether, in such a genial soil, all the rich fruits of religious as well as of civil liberty will attain, in due season, their highest degree of perfection?

Several circumstances, however, concur to render it probable that a consummation so much to be desired, is not very nigh at hand, upon a few of which I shall now briefly touch.

It would seem as if the perfect independence of every religious denomination on our civil institutions, had the effect of setting at work a spirit of rivalship among themselves—"a strife among them which shall be accounted the greatest." Hence the custom of making a periodical display of the number of their churches and the increase of their members; too little, it might be thought, in accordance with the principles of that kingdom which "cometh not with observation," and which, as it "is not of this world," does not seem sufficiently to harmonize with those expedients, too nearly akin

to the machinery of secular policy, which are necessary to keep together, under one form of government, many distinct and distant congregations. Is all this in reality the effect of a disinterested concern for the *welfare of Zion*, and the extension of the *Redeemer's reign?* Or is it something of a less catholic nature? If it should prove to be the same spirit of proselytism which has run to such excess in times past, who can say to what lengths it might not even yet, in similar circumstances, and under similar patronage, proceed? That the majority of those who now indulge it, are not aware of its mischievous and antichristian tendency, I am most willing to believe; but certain it is that its prototype is to be sought for only under the papal government, or in the propaganda of the prophet of Mecca.* It is not *here* then that we are to look for an exemplification of the doctrines contained in my text; *they* refer to transactions of a much more humble and retired nature. It is in moderately numerous societies, perfectly independent within themselves, and whose affairs are managed by persons freely chosen among their own body, that the abuses which Paul so earnestly cautions against and labours to correct, may be most effectually avoided, and the virtues he so strongly recommends and inculcates, most advantageously cultivated and displayed. If this society should increase so as to render it inconvenient for all any longer to assemble in one place, I should think myself happy if I lived to see another branching from it, but governed by a constitution and laws of their own framing, and bound to us by no tie, whether federal or representative, associate or consociate, but that of brethren of the same family, actuated by the same ardour in the pursuit of truth, "standing fast in one spirit, striving together for the faith of the gospel."

Another circumstance, highly unfavourable to the prevalence of that humble, charitable and equalizing spirit which characterizes genuine Christianity, is the imprisonment of the truth in creeds and confessions, articles and catechisms. This is, in reality, but another feature of the same arbitrary, but absurd and impracticable plan, for procuring a perfect uniformity of opinion throughout the whole Christian world. This expedient, as I have already intimated, was very early put in practice; and the compassing of this end has been, whether avowedly or not, the real aim and purpose of every ecclesiastical council, from that of Nice in the reign of Constantine, down to the episcopal convocations and presbyterian assemblies of the seventeenth century. And be it remembered, that whenever any of these could obtain the aid of the civil power for enforcing conformity to their decrees, it was eagerly resorted to and rigorously applied. Without this, the threats of eternal perdition to recusants, however awfully fulminated, would have been found ineffectual. But it does so happen, thanks to the good providence of God, and the happy times and places we live in, that the latter are now the only weapons which the church-militant can wield; and if we disapprove of the intolerance, we can no less wonder at the impolicy and want of prudence of those who have recourse to them, rendered, as they frequently are, altogether disgusting by the coarse and indecorous language in which they are conveyed. When we see these elaborate compositions held up, with all the self-complacence of imagined infallibility, as a rule of faith which ought to take precedence of the Scriptures themselves, what difference can we discern between such a pretension, and that of the church which asserts, that without its interpretation as dictated by the Holy Ghost, those Scriptures are an insufficient guide, and cannot be trusted to point out the way of salvation? For promoting an adherence to these venerated products of ancient wisdom, advantage is sometimes taken of Paul's exhortation to Timothy (2d Ep. i. 13) to "hold fast the *form*

* Although I willingly render every due tribute of approbation to that liberality which prompts to the general diffusion of the Scriptures "without note or comment," yet I would wish every member of a Bible society to ask himself impartially, whether it be consistent with the avowed motive, to give the same *unnoticed* publication, and the same implied authenticity to certain passages which are now well known not to be part of the genuine word of God, and even to perpetuate the fraud and place it almost beyond the possibility of correction, by suffering it to stand in *stereotype editions?*

of *sound words*, which (says he) thou hast heard of me." It were much to be desired that we could know what this form was, that we might judge of the propriety of the application. Doubtless it was some proposition of primary importance, concisely expressed, frequently repeated and easily remembered; and if any such can be met with in the other writings of this Apostle, we may be allowed, for want of more precise evidence, to adopt it as the *form* to which he referred. Suppose then we were to fix upon that which we find in his first Epistle to Timothy, chap. ii. verse 5,—"To us there is one God, and one mediator between God and men, the man Christ Jesus." Or that in 1 Cor. viii. 6, "To us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Or this, Eph. iv. 5, 6, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." These, or something to the same purpose, it is highly probable that Timothy had often heard from Paul; but the like cannot be said of one of the most prominent articles in the formularies of faith upon which I am commenting, namely, that "in the unity of the Godhead there be three persons, of the same substance, power and eternity," and so forth; as I do not find that Paul has any where laid down such an axiom, or preached such a doctrine, or that he paid divine worship to any other than the God and Father of the Lord Jesus Christ.

Every expedient of a restrictive nature having been found unavailing for the security of unanimity and concord among Christians, it was thought worth while, in the formation of this society, to try whether gospel truth and love and peace might not be best promoted and preserved in connexion with perfect liberty of judgment. All therefore that is required, as a test of opinion, to qualify for membership, is an assent to these two propositions, namely, that there is but one God, and, which necessarily follows, that he alone is the proper object of religious adoration. Without these we could not consistently have assumed the title of a *church*; but so far are they from being exclusive, that it is evident a conscientious Trinitarian might join in our religious services without offence to his principles, as they are nothing more in terms than what he himself professes and constantly practises. At the same time it is true, and we have no wish to dissemble it, that a strict and invariable adherence to this, which we conceive to be the truly primitive and scriptural form of faith and devotional service, will have a direct tendency to lead the mind to the adoption of other sentiments which naturally flow from it; in other words, that when the spirit of truth has thus obtained possession of the understanding, it will be led into *all truth*. Not the least idea of dictation is, however, entertained. May the time never come when those who assemble in this house shall be authoritatively told what they are to believe, or referred to any other code than the Scriptures as the groundwork of their faith. Never may they fall into such a disgraceful state of indolence and supineness, as, in order to save themselves the trouble of thinking, to accept of a ready-prepared system of doctrine at the hands of any man or body of men whatever! Reason and understanding were given for far higher purposes; nor should that talent be laid up in a napkin to rust and canker, which ought to be kept bright and clear, and ready for employment according to the gracious design of him who bestowed it.

[*To be concluded in the next Number.*]

SIR, *Jan.* 23, 1817.

THERE was published in 1745, a book with the following title,—"The Conformity between Modern and Ancient Ceremonies, wherein is proved, by incontestable Authorities, that the Ceremonies of the Church of Rome are entirely derived from the Heathen."—This is a translation from the French original, which was published in 1667, and I now refer to it for the sake of two passages in "the Translator's Preface," p. xx. Having mentioned the "retaining old customs when the reason of them is forgot or not attended to," he adds, "In many of the midland parts of England at this day, [1745] it is usual for the poor, upon *All-Souls Day*, to go from one village to another, a begging *Soul-Cakes*, which are freely dispersed by many good Protestants, who believe neither purgatory nor the efficacy of masses for the dead; as

well as by many others who know little of either, but only do it in compliance with popular practice." To this passage is annexed the following note:

"Perhaps another instance of this nature subsisted not long ago, in the metropolis itself; where it was usual to bring up a fat buck to the altar of St. Paul's with hunters' horns blowing, &c. in the middle of divine service. For on this very spot, or near it, there formerly stood a temple of Diana."

Have any of your readers witnessed this custom respecting *Soul-Cakes?* But the procession with a stag to St. Paul's is the most surprising, especially to have been mentioned in 1745, as practised "not long ago." As to the period when this custom was observed there must surely be some mistake, for it could scarcely have survived the Reformation.

OTIOSUS.

SIR, *Feb.* 2, 1817.

I WAS lately surprised to find that Calvin had been deemed heretical on the subject of the Trinity. This appears from "An Answer to the Marquis of Worcester's Paper to the King," Charles I. by Hamon L'Estrange, 1651. The Marquis was a Roman Catholic, and in his endeavours to convert the King had been disparaging *Luther* with other reformers. My author replies, "What if he or *Calvin* erred concerning the Trinity, did not Liberius subscribe to the Arian Heresy? What if *Calvin* held with Nestorius two persons in Christ, did not Pope Honorius hold but one will in him?"

What say your readers who are conversant with the theological works of *Calvin*. Was the orthodox zealot who burnt *Servetus* to do God service, at last himself no better than a Heretic?

BREVIS.

Vicinity of Stourbridge,

SIR, *March* 16, 1817.

YOU will have the goodness to allow me a small space in your next Number of the Theological Repository, to correct an error (either accidental or designed) into which Mr. Carpenter's biographer has fallen, in his account of that gentleman's second settlement with the congregation at Stourbridge. In your publication for January, p. 5, it is thus stated: "In 1807 (the Rev. Benjamin Carpenter) resumed his ministerial office at Stourbridge, and continued to the close of his life to officiate at that place, and at Cradley alternately in connexion with the Rev. James Scott." Now, Sir, as it is a circumstance too notorious in this neighbourhood to be forgotten or misunderstood, that the Rev. Benjamin Carpenter resumed his ministerial office at Stourbridge, (or in other words officiated as the minister of the congregation there) from the exact period of his predecessor's resignation (re-entering the pulpit on the sabbath after it was vacated by him), and as it is important that information of this sort should be conveyed to you with all possible correctness, I beg to state as above that Mr. Carpenter's ministry at Stourbridge re-commenced in October, 1806.

It is possible he might not take upon himself what is sometimes called the pastoral charge till 1807; but if words have any meaning, surely the expression "his resuming his ministerial office at Stourbridge," must imply his officiating as minister there, which he continued to do from the time here specified until his death on the 23rd of November, 1816.

Omnia patefacienda."

X. Y. Z.

On Vitality.

SIR, *March 8th*, 1817.

HAD there been a continuation of some Letters on the Resurrection, published in Vol. VIII. of the Repository in 1813, perhaps I should not have had occasion to intrude myself on your notice, as the writings of those gentlemen might possibly have so elucidated the subject as to have prevented the necessity for stating my reasons for considering life to be completely distinct in its nature from the corporeal form it animates, and that owing to this, it is capable of existing, and also of animating a new form after the death and total dissolution of this body.

Whatever this may be, which we call life, whether animating vegetation, the animal nature, or man, he must be a superficial observer of creation who should conclude it to be

solely the effect of the organizing of matter. There are distinctions between life and organization which will for ever separate them. Organization *alone* has not ever assimilated matter in contact with itself so as to repair any injuries it may have sustained: neither, *alone*, has it ever been capable of propagating its species; nor by rest, or sleep, has it ever restored its wasted energies to vigour. The faculties may have been imitated by organization, but never have such imitations been capable of hearing, seeing, smelling, feeling or tasting, much less has organization been ever capable of thought or reason. Every animal can do some of these, if not all, and on strong grounds it may be queried if living vegetation is not capable of some conscious enjoyments. But, organization *alone* is a mere machine wholly void of all sensation.

Organic causes *alone*, never having produced life, but life being through the whole creation united with organic matter by a two-fold agency, it is but doing philosophic justice to the subject to state, that body and life being *ab origine* the union of two completely distinct principles, however closely united they may be, and however intimately blended so as to be apparently one, yet they are actually two, and therefore when decomposed must necessarily again become two. Whether life is not material as well as the organized body, is not the present inquiry, but the inquiry is whether life, be it what it may, is not wholly distinct from the body it animates.

Notwithstanding the maxim of Linnæus has been combated, it does not appear to me to have been overturned, but that the very arguments brought against it have established the truth of "*Omne vivum ex ovo*," and therefore in reasoning upon this subject, it is of no importance whether our premises are taken from the animal or vegetable kingdom. My first evidence to prove the principle I have laid down, that life and organic body was *ab origine* distinct, is the observation of De Graaf, the future plant formed in the seed prior to its having been touched by the pollen. Spalanzani likewise discovered in the broom pod the seed twenty days before the flower was in full blossom; at that time the powder of the anthers was visible, but glewed fast to their summits; the seeds were of a gelatinous substance and continued so for ten days after the blossom had fallen off: on the eleventh day the seed became heart-shaped and attached by the basis to the pod, having at the apex a white point whose hollow contained a drop of liquor in the cavity; this cavity on the twenty-fifth day was enlarged but still quite full of liquor, and a small semi-transparent yellowish body fixed by two ends to the sides of the cavity; in a month the seed was enlarged and changed from a heart to a kidney shape, and this small body increased, gelatinous and less transparent, but without organization. On the fortieth day the cavity grown larger was filled with the body, and covered with a thin membrane, which when taken off was a bright green divided into two lobes, and the small plantule which attached it to the lower part was visible. These facts prove the seeds to be formed prior to fecundation, and that the effects of the action of the pollen is to penetrate, dissolve and stimulate every part, and to give form and animation to the future plant.

The organic matter animated, and the animating principle which takes full possession of it, so as to adapt the organic formation to be its residence, are two distinct substances; and that all nature acts by a similar process, and is attended with similar results, is evident from the pollen of the pink causing the polyanthus seed to produce on the polyanthus stalk a cluster of beautiful pinks. It is by acting upon this secret of nature that our gardeners deck our *parterre* with *lusus naturæ* of flowers; by it the songs of the mules of the goldfinch and canary bird enliven our rooms; whilst by it our farmers furnish our colonies with mules adapted to the purposes for which they are wanted, sometimes with the vigour of the horse in the diminutive size of the ass, or at others fit him in the size of the horse to labour with the patience of the ass. It is by attentively studying this principle that our breeders increase the flesh and diminish the bone of the cattle intended for our markets, and the time may come, in the progressiveness of the human mind, when beauty of mind and body come to be preferred to fortune,

that the same science may be successfully studied to the improvement of the capabilities of the human race both for beauty and for wisdom.

Having shewed that life is not organization but that which acts upon organization, I now proceed to notice that it appears from nature, that there may be a suspension of the actions of life for months and years without life being destroyed: that this is the case in mosses, the ears of blighted corn, the seta equina, the wheel polype, and in several species of snails, as we learn from the Philosophical Transactions, &c. They are proved to be capable of being kept as dried preparations, and after a total suspension of irritability and contractility for many years, they have by a proper application of water been restored to life and all its functions, from which we are entitled to conclude that death does not set free the animating principle, and that it cannot be separated therefrom but by decomposition, organization being the instrument of which life is the controller and director.

It does not appear that life is destroyed with the decomposition of the body, but on the contrary, by the decomposition of body the principle of life is fitted for rising in the order of existence. We know not any thing in nature which has life but what supports that life by death. If there is any thing, it is the small and minute seed of the lowest order of vegetation which spring upon the naked rock and become by repeated death the *pabulum* to a higher species of vegetable life. Why this general order of Providence? May we not conjecture that the intention of Providence is by successive transformation eventually to swallow up mortality in life?

The farmer who for a series of years sows beans, wheat, oats, or any other crop, if he does not manure his land will soon find a cessation of his crops, however productive they were at first. If the seed grows, the produce will be haum, or straw, the bean, the corn will be absent. Yet the dissolution of water is the alone support of the plant; its oxygene, hydrogene and carbon produce the whole plant. Is not the cause of this loss of the seed, the absence of the proper living principle adapted to the nature of the plant? It was in the former crops consumed, for want of this nature labours in vain; the plant pines after the end of its existence, and tells by the misery and emptiness of its growth that it disdains a useless creation.

Life, then, appears to have a growth and an increase. How it is developed in the vegetable creation we are necessarily ignorant of, but we know that a sufficiency of energy is in it for the exertion of the organic matter of the plant, for its present good and future progeny. Plants smile at the consciousness of human benefits, and droop under the ill-usage of man: transported to foreign parts, they adapt their habits to the climate, and if they survive its influence, their manners conform to their novel situation. Every living animal according to its powers of motion and knowledge has higher degrees of consciousness, and manifests the passions of love, hatred and revenge, hope, doubt, fear and hesitation: their mental passions manifest the selfish principle. Some even enter into the social order, and by their strength through union manifest, that in what concerns the public welfare they are worthy of legislating even for man. Man is in some things inferior to all, but by his speech he is able to combine the past with the present and determine for the future; his knowledge is his power, and by it, on earth, to all the animals, he is the representative of God. In him is on earth the highest perfection of life; still transitory is his state; like all former states of vitality, waiting to be new clothed "with a spiritual mansion," adapted to a higher and more perfect state of creation.

This life at its first existence must have been a point, a stimulus, an energy; had it been two points, or stimulus's capable of division, it would be capable of producing two conscious identities. This point, stimulus, or energy has never lost through life its identity, but is from birth to death always the same conscious vital point, for we always feel personal identity from infancy to old age. Not so the body. This was at one time almost imperceptibly minute: whether it increases or decreases, whether it preserves all its members or is mutilated of them all, the rational principle is not injured but in many instances

strengthened by the loss of limbs, all proving the complete distinction between body and mind. If this vital principle can lay dormant for years, and as in blighted corn perhaps for ages without injury; if it is but a point which exerts its energy from its centre of action through the whole frame; if it is, as it may easily be proved to be always, by the cerebral and sympathetic nerves, at war with destruction, and by its energy through our temporal existence preserving the organized matter it is clothed with from that destruction to which all inert matter tends; if in addition to this it is seen annually to forsake the last year's bark that it may inhabit the new formed bark, and the same in the new formed bud; and if we find it equally active in the animal creation; have we not a right by deductions from nature, to conclude that the point called life, the only seat of personal identity, is capable of existing and animating a new form after the death and dissolution of the body?

N.

To S. T. COLERIDGE, Esq.

On the Attack on the Unitarians contained in his Second Lay Sermon.

LETTER I.

"Thou com'st in such a questionable shape
That I will speak to thee."

HAMLET.

SIR, *Temple, April 3*, 1817.

THE Unitarians are happy that you have, at length, afforded them an opportunity of meeting you on even ground. The nature of the attack with which you honoured them in "*the Statesman's Manual*" precluded all intelligible reply. They felt that it was impossible to fight with sun beams or to contend against a cloud. But you have now thought fit to lay aside some part of the mystery with which your former charges were surrounded, and to bring forward something like a definite accusation against them. They think, at least, they can discern amidst the profusion of your imagery, the grounds on which you found your reprobation—grounds which they are most anxious to examine.

At the commencement of your attack you favour us with an ingenious piece of verbal criticism on the term Unitarian as used by the sect you are opposing. "This is a word," you observe, "which in its proper sense can belong only to their antagonists: for unity or unition and indistinguished *unity* or oneness are incompatible terms; while in the exclusive sense in which they mean the term to be understood, it is a presumptuous boast, and an uncharitable calumny."* I have no objection to admit that, recurring to the original meaning of terms, *unity* implies rather the perfect combination of two or more substances than the oneness of an individual quality. And, in this sense, the term might be used by the believers in the existence of three persons in the Divine nature in opposition to those who maintained an absolute plurality of Deities. But it could have no meaning as opposed to the faith of those who assert the perfect *oneness* of Jehovah. It may imply the combination of several things in opposition to their existence in a state of separation from each other; but it presents no antithesis of sense to the idea of an original and unmingled essence. At the present day the term *Unitarian* is perfectly understood to describe a believer in one God in one person, and that of *Trinitarian* to designate one who maintains that there are three persons in the Divine Unity. In this view, the assumption of the term, though not etymologically correct, is neither "*a presumptuous boast*" nor "*an uncharitable calumny*." Your objection is evidently a mere cavil on a word. For it is impossible you can imagine that those who call themselves by the name, have assumed it in the sense that you say it properly bears—since that would be to claim a belief in all which they most strenuously deny—and assert in their very name, the great principle which they regard as the foundation of religious error. The term Anti-Trinitarian might, indeed, be less invidious; but that which you suggest of *Psilanthropists* would be utterly improper. For if it was understood to assert the *mere* humanity of Christ; it would exclude all those who while they reverence the Father alone as

* P. 55.

God, regard his first begotten son as something more than mortal. And, if it simply implied the humanity of the Messiah, our orthodox brethren would maintain their right to the term; and contend that while they worshiped him as Divine, they still delighted to feel with him as human.

We come now to matters of more importance. You proceed, "It is the interest of these men to speak of the Christian religion as comprised in a few plain doctrines, and containing nothing not intelligible at the first hearing to the narrowest capacities." And you then proceed after some further observations on the scantiness of our faith, to inveigh against the supposition of the plainness and simplicity of the gospel. St. Paul, you observe, though he teaches us,* "that in the religion of Christ there is milk for babes; yet informs us at the same time, that there is meat for strong men! and, to the like purpose, one of the Fathers has observed, that in the New Testament there are shallows where the lamb may ford, and depths where the elephant must swim." You eloquently dilate on the great treasures of knowledge and of wisdom which the Scriptures contain—on mighty truths which are to fill and dilate the understanding—on the riches of Christ which no research can exhaust. Still it is exceedingly difficult to comprehend any definite object to which you refer, and still less to discern the path by which we are to climb to the sublimities you dimly unfold. "We understand a *grandeur* in the words but not the words." It seems that you mean to assert that there are truths in the Scriptures which the unlearned cannot discover—secluded springs of more holy inspiration which the philosopher alone can visit. Supposing this theory to have any truth—or rather this rhapsody to have any meaning—how can it possibly affect the truth or falsehood of the Unitarian creed? Those doctrines which the opposer of the Trinity rejects, supposing them to be true, are neither hid from the vulgar nor understood by the learned. A child, who is versed in his catechism, knows as much respecting the Trinity as the most laborious divine. To receive as

* P. 58.

mere matters of faith all the doctrines of the Church of England no enlarged understanding is requisite. The humblest of the orthodox who believes in the union of two natures in the Saviour's person—in the vicarious efficacy of his death—and in the supernatural influences of his spirit—because he thinks the word of God asserts them, has just the same portion of knowledge with yourself respecting these mysteries. Those who have hitherto defended them have asserted that they were matters which, in this world, at least could not be understood by mortals. They gloried that the ignorant and the wise were, in respect of these things, nearly in the same relative condition. They have rather spoken of them with a solemn reverence as subjects which the most powerful mind could not grasp nor the acutest understanding explain. They have even been accustomed to regard the understanding as too cold and earthly a power to appreciate them, and have appealed rather for their testimony immediately to the heart and the affections. For the evidences of these doctrines they have sometimes condescended to apply to the reason; but for their heighth and depth and measure—for all beyond a simple belief in them as revealed—they have rather checked than impelled inquiry. In point of *fact*, there is nothing in orthodoxy to *understand* which the Unitarian does not believe. All that we reject consists of objects which, to those who receive them, are materials not of knowledge but of faith and hope, excitements to the believer not to penetrate into the hidden things of God, but, at distance, to love and adore him.

If I rightly understand your accusation against Unitarianism, it is, that it excludes those doctrines of our religion which the most profound understandings alone can comprehend, or in the figurative language you prefer, "the depths where the elephant must swim." And the plain answer I make is that there is not one of the doctrines it denies of which the highest intellect can understand any thing; that in respect to the depths you allude to, the elephant and the lamb are precisely in the same condition; and that consequently there is no food for the rational powers

in the most orthodox creed which our calumniated faith is not equally capable of affording.

You seem, Sir, to be very indignant at the sentiment that "religion requires but the application of a common sense which every man possesses to a subject in which every man is concerned."* You even hint that to constitute the complete Christian some kind of genius is requisite; and are quite astonished that while musicians, orators, painters and mechanics require peculiar gifts, a mere common understanding should suffice for the comprehension of the religion of Jesus! It is true you concede that a highly cultivated intellect is not indispensable to salvation. I am happy your charity extends thus far, or some of the apostles themselves might be excluded from your select assembly of the just. Still I must suppose you to mean that the richest treasures of the gospel are accessible only to men possessed of certain intellectual properties. Surely you cannot be serious. A talent for religion! A genius for the gospel! I can find no intimation of these gifts in holy writ. The "good tidings of great joy" which our Saviour came to promulgate were peculiarly intended for the poor. They were designed as the "balm of their hurt minds," the guides of their path, the solace of their afflictions. They were given as a portion to those who had no inheritance on earth, a rich consolation to the lowly when heart and flesh should fail them. They were scorned by the learned of the schools, and propagated by the fishermen of Galilee. Through their ministry the "*poor of this world*" became "*rich in faith and inheritors of the kingdom of heaven.*" Nor were the sacred principles which they embraced hung about them as an amulet or a charm; they were approved to their understandings and received into their hearts; in their light they delighted to walk, and in defence of them they were ready to die. It is a libel on the Almighty to suppose that he has given a religion for the benefit of all mankind, and yet has bestowed the capability of enjoying it only on a few. It would be as though he had created the sun to enlighten all men and had endowed only a small number with the organ of vision. Happy indeed is it that of such a fancy there is not the smallest trace in the word of God. I speak the language not of the Unitarian in particular, but of almost every intelligent Christian when I affirm that the great principles of our faith are written so plainly that "he who runs may read." They are inscribed in living and immortal characters which all the mysticism of Germany cannot obscure. True it is that in their divine relations, in so far as they refer to things that are unseen, they can never be comprehended on earth. But are not the wisest and the most ignorant, in this case, nearly on a level? The poor cottager who "knows and only knows her Bible true," believes on its authority, in an immortality of joy; and can you, with all your philosophy, do more? She knows, indeed, nothing of the nature of that blessedness which is treasured up for her in heaven; and has it "entered into your heart to conceive" it? She believes in the Father of mercies as her protector in life and her guide through the valley of the shadow of death; and what can you add to the hope and the comfort which this assurance breathes? Can you add to this feeling one ray of delight when you have taken Plato to expound St. John? She is contented to rest on an Almighty arm, without inquiring into the modes of its operation or existence; and "*Canst thou by searching find out God; canst thou find out the Almighty to perfection?*"

Far be it from me to undervalue metaphysical discussion or to deprecate the freest inquiry. They are, among the noblest employments which heaven-born minds can delight in. If they bring us no accessions of actual knowledge, they discover to us our own internal resources and afford us a glorious proof of the aspiring tendencies of our nature. They are the beatings of the soul against the bars of its earthly tabernacle, striving, before its time to expatiate in its native regions—which, though, for the most part vain in their immediate object, prove the spirit of immortality to be strong within us. It is good to be sometimes rendered dizzy by the elevation of our own thoughts, to be posed with the casuistry of high reasonings, to be lost in the subtleties

* P. 56.

of speculation too ethereal and divine. This is a preparatory exercise of the soul for employments which it may pursue for ever. It abstracts us from the vanities and selfishness of life, from low passions and ignoble aims, and feeds it for a while with the food of angels. It enables us to look with a comprehensive and, therefore, with a gentle eye on the frailties of man, and fills us with glowing hopes for his elevated progress. And if we should dwell too long in the abstractions of a genial philosophy—if we should have gazed on the "lovely scenes at distance" till we fancied ourselves and the world already near them—if we should throw some of the brilliant colouring of our own hopes on the places where we actually move—if we should look at man through a medium by which his errors are softened down and his virtues rendered fairer—if we should shape out gorgeous visions of liberty and peace and joy which the present age cannot realize—the error will be goodly as it will be sweet! It will be but the overleaping of a little period, but a union in spirit with future years, with the good hereafter to be born, and with prophets who have long been silent.

But these noble speculations and delicious dreams of the intellect form no essential part of the religion of Jesus. The sweet light of love and of hope which it sheds on the dreary scenes of life is common to all, however contracted the powers of their mortal vision. It often throws its holiest tints over the cottage. In the paths of pleasantness and of peace to which the finger of celestial wisdom directs us, wayfaring men though "of the narrowest capacities" cannot err. O no, Sir! the consolations and the joys of the gospel are no matter of science. They spring up, like the most flagrant flowers beneath our feet, and all who will stoop may gather them. The pure river of the water of life is not like the streams of Castaly, accessible to few. "The elephant and the lamb" may alike taste of it, and alike stand in need of its freshness. How often, indeed, do the bright anticipations of heaven bless those who have no earthly joy. How often while the learned dispute on the truths of Christianity, till they lose them, do the ignorant in this world's wisdom, "feel after them and find them!" How frequently do we discover the fairest virtues clustering amidst the shades which conceal and shelter the lower walks of existence! In those scenes there are living examples before which the new aristocratical order you would establish in religion must fade away, and which prove beyond all powers of mortal expression, that the highest treasures of divine wisdom are not alone accessible to genius. Methinks I see such a testimony in the image of a venerable and sainted female—surrounded by her little and revering descendants—still eagerly fixing her dim eye on the page where through life she has found support—and then turning to borrow aid from the lisping tongue of a child. Time has neither shaken her hopes nor chilled her affections. She turns back her view on the earlier days of her life with grateful joy, and prays only that the children may walk in the steps through which she has trodden. While she fondly embraces and blesses them, she seems already to speak in the language of heaven. She trembles, but it is with anticipated joy; she totters on the verge of paradise. What more exalted happiness can you hope to enjoy, though you "understand all mysteries and all knowledge," and "speak with the tongues both of men and of angels?"

S. N. D.

P. S. In my next letter I shall examine your statement of the Unitarian creed and the remaining charges which you bring forward against it.

SIR, *London, March* 19, 1817.

IN your Number for February (p. 123), I observe an article relating to a Sermon I published at Cork, in July last, extracted from a Cork newspaper, and headed with the title of "Orthodox Alarm in Ireland." Had you been aware of the true nature of this contemptible ebullition of personal malice, you would not I am persuaded, have given it by your republication of it an importance which it so little deserves. Lest its appearance in your pages, and the very unappropriate title which you have prefixed to it, should mislead any of your readers, I beg leave to state that it was (as far as I could learn) generally despised by all religious

parties in Cork, and that the respectable editor of the paper in which it appeared afterwards called upon me to express his regret at its having been inserted, and to say that it had been done without his knowledge. From the sentiments it avows having been little known or discussed in Ireland, my sermon naturally excited a considerable sensation, and attracted much more attention than any thing it contains could in other circumstances have procured it. I may perhaps feel disposed to complain that my numerous opponents have betrayed great ignorance of what has before been written *on both sides* in the Unitarian controversy, but they have not in general shewn bitterness of spirit; and I recollect no instance, except the trifling one to which you have given increased publicity and importance, in which any of them have indulged in virulent abuse or malignant misrepresentation.

WILLIAM HINCKS.

SIR, *Dec.* 17, 1816.

I HAVE been much edified and somewhat amused, by the account given in your Repository for November, [XI. 634], of the remarkable deliverance of C. Crellius, with his children and attendants from the peril of robbers and men-slayers in the wilderness. I receive *serio* what is there related as to the kind assistance of Providence, in the laudable use of means, in his escape from the murderous pit, and the man of Belial whom he met on the margin of the wood; but confess I cannot tell what to make of the little gentleman in the "grey coat, with a stick in his hand." He appears to me, in one view, so like unto the imps and fairies of old time, only perhaps, somewhat of a more reasonable size, and in another view so much in the similitude of flesh and blood, that I am at a loss under what class of beings to rank him, and am therefore induced humbly to crave some elucidation of this part of the occurrence either from the learned Editor (which indeed I expected at the close of the story), or his reviewer, or some of his ingenious correspondents. I trembled when I found the good confessor and his waggon in "the slough of despond;" but how was I rejoiced to find that he had met with a wayfaring man in the dreary region, who, though he did not indeed promise much at first sight, proved in the result a perfect Hercules. How delightful must it have been to witness the silent operations of his *magical wand*, when by only "gently placing it under each wheel, and appearing to lift them," with the help of a little manuduction, and an euphonious sound transmitted from his lips, which, I think, the narrator much depreciates, by the vulgar phrase "calling to the horses," the cumbrous load was instantly disengaged "without any apparent difficulty," and once more fixed upon solid ground! After some kind directions by the stranger, we find that as the grateful traveller was preparing, as well he might, to offer him some solid remuneration, Heigh! pass!—the little man had vanished in an instant! and, though it was only in the dusk of the evening, could no where be found! To be sure a wood is an admirable place for a person to conceal himself in, who desires a game at *bo-peep*, or, in a way of charity, does not wish to "let his left hand know what his right hand doeth;" yet still, I verily think, he must have heard the traveller cry out lustily, and in common civility, which should always accompany acts of charity, should have turned back to receive his acknowledgments. However, as he is gone, we cannot help it; but I should certainly wish, if possible, (I mean in an *historical* way, for I suppose unless he were a being of another world he hath long passed away to receive his reward,) to become better acquainted with this truly respectable personage, his lineage and ancestry. Most assuredly, if we are to take this narration in the lump, we can entertain no serious doubt of the singular occurrence related of *Col. Gardiner*, by his pious biographer, as justly entitled to the character of *a vision*, and not a dream; and shall perhaps be suitably prepared for a partial, if not a full "assent and consent" to the truth of some of the supposed heathen miracles, or popish legends: or, are all such relations, when predicated of the orthodox, always false or suspicious, and only true when reported of the rationalists and reformers?

Perusing this account, a *fourth* time, I read that it was related by "the pious driver, Paul Sagosky, when he was far advanced in age!" Perhaps this may be a sufficient clue with some of your readers: if any of them can furnish me with a better, I shall be much obliged to them.

CUI BONO?

Fleet Street, February 11, 1817.

SIR,

LOOKING the other day into a small publication, entitled "The Annual Monitor and Memorandum Book, for the Year 1816," published by a Quaker in the North of England, and evidently intended for the use of the society, I met with a passage which appears to me to justify the assertion so often made, that in general if Quakers would explain themselves, they would be found not far from Unitarianism. The Editor observes, p. 124:

"The following explanation of the Divine Being was found in manuscript, a few years ago, bearing the marks of not being a very modern production, but without any clue to discover the author. Its coincidence with the sentiments of the Editor, induced him to request a copy of the individual among whose papers it was found; and he trusts it will not be less pleasing to many of his readers.

"The words, *in the general*, are placed in brackets, being an addition which he has ventured to insert; as he does not conceive, by the tenour of the whole piece, that the author intended so unqualified a restriction of the several appellations, as his words may otherwise possibly imply.

"*On the Unity of the Godhead, under the different Appellations of Father, Son, and Holy Spirit.*

"The Father, Son, and Holy Spirit, are not three distinct persons or essences, but essentially and identically one and the same, each signifying the one true God; and not collectively implying a composition or aggregate in the essentiality of the Divinity. For he is a pure, simple, perfect Being, independently supreme, without parts and without mixture, incapable of addition or diminution, having in himself inherently and incomprehensibly all possible perfection.

"The different appellations of *Father, Son*, and *Holy Spirit*, are nevertheless not to be used indifferently or indiscriminately one for another, because (in the general) they are properly and consistently used only as this one supreme self-existing Essence is considered in different points of view. For when considered as the *Great First Cause* of all things, from whence the whole universe of animate and inanimate creation solely derives its origin and existence, he is very expressively and significantly called the *Father*.

"When he is considered as acting in, and actuating his creatures, and administering to them such suitable help as their situation in the scale of existence requires, more especially in this spiritual and substantial dispensation, he is then with equal propriety termed the *Son*.

"Again, as he measurably acts in the hearts of men individually, in reproving and correcting them for every impurity of action and intention, in manifesting in them with convincing self-evident and undeniable clearness, the path that leads to eternal blessedness with himself, and in enabling them by the influence of mercy, love and strength, to walk and persevere steadily therein during this scene of mutability and change, he is justly denominated the *Spirit*, with the emphatical epithet *Holy*."

Such is the explanation given, as I have above stated, in a publication designed for the use of *the Friends*. I have only to ask, whether the original composer or the approving Editor can be considered as Trinitarians?

P. Q.

SIR, *Feb.* 17, 1817.

IN Lord Herbert's *Life and Reign of King Henry the Eighth*, I find an extraordinary imputation upon *Wolsey*, as an encourager of the *Lutheran* heresy. It forms one of the forty-four articles of accusation brought against the Cardinal, December 1, 1529, by a Council of Nobles which Henry appointed to sit for that purpose, in the Star Chamber—*More*, as Chancellor, being President. The 43d article is as follows:

"Also, whereas in the Parliament Chamber, and in open Parliament,

communications and devices were had and moved, wherein mention was, by an incident, made of matters touching heresies and erroneous sects. It was spoken and reported by one bishop there being present, and confirmed by a good number of the same bishops, in presence of all the lords spiritual and temporal then assembled, that two of the said bishops were minded and desired to repair unto the University of Cambridge, for examination, reformation and correction of such errors as then seemed, and were reported to reign among the students and scholars of the same, as well touching the *Lutheran* sect and opinions, as otherwise: the Lord Cardinal informed of the good minds and intents of the said two bishops in that behalf, expressly inhibited and commanded them in no wise so to do. By means whereof the same error (as they affirmed) crept more abroad, and took greater place: saying farthermore, that it was not in their defaults that the said heresies were not punished, but in the said Lord Cardinal; and that it was no reason any blame or lack should be arrested [*imputed*] unto them for this offence. Whereby it evidently appeareth, that the said Lord Cardinal, besides all his other heinous offences, hath been the impeacher and disturber of due and direct correction of heresies; being highly to the danger and peril of the whole body and good Christian people of this your realm." Herbert. 1740. p. 228.

I find nothing of this in *Burnett*, nor have I met with it elsewhere. Unfortunately, the time is not mentioned when the Cardinal was supposed thus to shelter from punishment these *Cambridge* heretics. "There was one John Taverner, organist of Cardinal College, Oxford, at its first erection in 1525, who being suspected of heresy, for hiding Lutheran books in his music school, was excused by Cardinal Wolsey." I quote this from Dr. Ward's Lives of the Gresham Professors, p. 210, where he appears to take the account from a MS. of Dr. Pepusch.

HISTORICUS.

Mr. Bennett's Reply to Criticisms, inserted in the Evangelical Magazine for January, 1817.

March 2d, 1817.

ענה כסיל כאולתו פן יהיה חכם בעיניו.

"Answer a fool according to his folly, lest he be wise in his own conceit."

Prov. xxvi. 5.

HAD my much learned antagonist been candid in his critiqisms on my pamphlet, the "Discourse on Sacrifices;" had he given his name and title to the same, which, as a man of learning, he ought to have done; it would then be my duty in answering, to treat him in return with due respect. But, having withholden his name from the public, and advanced his criticisms anonymously, and supported his arguments with scurrilities, I do not find myself bound to speak with any peculiar degree of moderation: and if it will not much affect my obscure antagonist, it may at least be of some advantage to the Editor of the sacred Evangelical Magazine.

In the above-mentioned Magazine (page 23) is a Review of "A Discourse on Sacrifices. By Solomon Bennett," &c. "The design of this Discourse (it is said) is to refute the doctrine of atonement for sin by the sacrifice and death of the Messiah. With this view the writer, who *describes himself* as one of the House of Israel, undertakes to prove, *first*, that the patriarchal sacrifices were not expiatory, or offered with any reference to atonement of sins; *secondly*, that the shedding of animal blood was not necessary to the remission of transgressions under the law; *thirdly*, that the commands relating to sacrifices were merely ceremonial, local and temporary. The conclusion he wishes to establish from these premises, is, that the doctrine of atonement for sin by the sacrifice and death of the Messiah, is not countenanced by any part of the Old Testament. But of all the attempts that have been made to impugn this doctrine, we remember no one more feeble than the present."

It is impossible for me consistent with the design of your publication to quote the whole of my "Discourse;" yet I shall repeat the drift of it with announcing the authorities from Scripture which my ambiguous antagonist

passed by (either from motives of ignorance or prejudice) in silence.

With regard to the *first* position, I must observe that in my "Discourse" I have shewn plainly that Moses was not the first author of sacrifices; that sacrifices were practised by the patriarchs previous to Moses, as far back as the creation; that their sacrifices were not absolutely by the shedding of animal blood, but they were various, viz. of *vegetables*, *libations* and of *animals*; that their offerings were not by any particular divine command, but merely voluntary donations; that their offerings had not in any shape references to atonement for sin, but were gifts of mere gratitude and acknowledgments of submission to that great Being — the Universal Benefactor. Every one who is versed in Scripture may examine himself the texts relative to the patriarchal offerings, and he will find them to have been congenial to the principles described. But observe the insolence of my ambiguous antagonist. Passing by in silence all the authorities I have brought from Scripture regarding the patriarchal sacrifices, he flatly makes this assertion: "In support of the *first* position, Mr. B. offers nothing but his own confident assertion, which he seems to think will be kindly admitted as irrefragable proof." Who will not observe the malicious principle of this critic? Being unable to turn the text to his favourite hypothesis, he thought proper to pass by those authorities in silence, depending on the ignorance of his adherents for their submission to him.

In the *second* position, I have plainly shewn in my "Discourse," from Leviticus, that the regulations of sacrifices it contains were also various, viz. of *vegetables*, *animals* and *libations*; that they were regulated also according to the circumstances of the different classes of the people, a regulation equally observed in all kinds of offerings, in particular in those of sin and trespass offerings of the poor class, in which a quantity of flour was appointed and accepted for their salvation. (See Lev. v. 11—14.) From the diversity of sacrifices contained in Leviticus, we behold the *simple* and *incontestable* conclusion, viz. that the shedding of animal blood was inessential and not absolute in the system of sacrifices, either in voluntary or sin offerings, public or individual sacrifices; that libations and pancakes were also acceptable. But let us see the acuteness and ingenuity of my opponent, who made a show of his learning by establishing his favourite hypothesis on an unaccountable principle. Thus he expresses himself: "We know no instance which more strongly exemplifies the maxim, *exceptio firmat regulam, the exception confirms the rule.* Every attentive reader of the Pentateuch must perceive it to have been a general and radical principle of legal economy, *that without the shedding of animal blood there could be no remission; for that it was the blood which made atonement for the soul.*" Let us now examine his hypothesis. We know of no code either of divine authority, or civil and political regulations, and reason itself dictates, that a man is not bound to that law which it is impossible for him to fulfil, and therefore no law is enacted for such a one as to make him free from it, and no laws are enacted for *minutiæ*. But our learned critic strangely tells his readers that the poor class of the people (though they form a great part in any nation) are a mere *exception*, and accordingly establishes his hypothesis, "*exceptio firmat regulam.*" A strange doctrine indeed! I could with more propriety conclude the reverse, viz. that *vegetables* and *libations* were the chief objects in the system of sacrifices, but these of *animal* sacrifices are the exception, and adapted only for rich people, who form the minor part of any community, as an additional punishment for their conduct. However I shall not decide with preference to either of them which is the absolute object: the laws regarding the diversity of offerings were *equally* legal: we have no need therefore to be too sanguine on this account.

Another inference he makes thus: "Nor could it with any plausibility be pretended that even in this case of *partial exception*, the remission of the offence was wholly irrespective of animal sacrifice; while the sacrifices appointed for the day of annual expiation were expressly declared 'to make an atonement for the children of Israel for all their sins once a year'." (Lev. xvi. 34.) Here lies the deficiency of a competent study of the Hebrew liturgy among the Christian doctors, who possess only a mere superficial and a scanty

knowledge of the original Scripture, and who never deliberated on the particulars of the diversity of the laws contained in the Mosaic code. They respect the Old Testament only so far as they can grasp in it something in behalf of their system of religion. But different was the case with the Rabbis, as the guardians of that code and the oral laws; and in the point in question they instructed us, taking into consideration the variety of sacrifices appointed on all sins and trespasses, either of the public at large or those of individuals. What then were these appointed for the atonement day? They gave the explanation that as all the sin offerings are בידעים for trespasses *known* and confessed by the aggressors, so these of the annual atonement day were for the generality at large, on account of דברים שאין להם ידיעה בסוף transgressions committed *inadvertently*, or things which individuals of a community may be ignorant of. Such aggressions are frequently committed in the career of human life, either ignorantly or innocently. The sacrifices appointed for the annual atonement day being for the community at large, they were then brought from the public treasure, and had no particulars in view but to expiate transgressions *inadvertently* done; nor had they any particular class in view, whether poor or rich, though my learned critic would establish a new object unknown to the then existing Israelites—why? because it suits his bloody system.

"As to the *third* position (my antagonist continues), to affirm that commands about sacrifices were ceremonial, is little otherwise than equivalent to saying that commands about ceremonies are ceremonial commands; which of course will not be disputed. But how this *sage* observation contributes any support to the conclusion which Mr. B. would establish, he has not shewn. To regard them as mere ceremonies destitute of all spiritual significance, is truly degrading to a religion of heavenly origin." Now observe reader! In my "Discourse on Sacrifices" I have quoted many passages out of the Prophetical Books and the Psalms: all speak in one plain language, and in unison with that of Jeremiah's saying, "For I spake not unto your fathers, nor did I command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices: but this I commanded them, saying, obey my voice, and I will be your God, &c." (Jer. vii. 22, 23.) Or this of Micah's saying, "Wherewith shall I appear before God, and bow myself before the Eternal One? Shall I come before him with burnt offerings, with calves of a year old? &c. He hath instructed thee, O man, what is good; and what doth God require of thee, but to do justice, to love mercy, and to walk humbly with thy God?" (Micah vi. 6—8.) The Bible is open to every reader, and my "Discourse" to every inquirer; in which the candid and inquisitive will meet with plain authorities deduced from Scripture, that the whole system regarding sacrifices ordained in the Mosaic code, was *neither essential* for human salvation, *nor absolute* commandments, but merely *ceremonial* and *local*; otherwise how could all the Prophets be in unison in exclaiming against absolute laws, and which are essential to human salvation, so as to declare them *null?* One of those missions must then absolutely have been false. Notwithstanding, my much learned antagonist did not endeavour to advance any thing to reconcile those scriptural contradictions, but passes by all the authorities in an entire silence; and conceitedly tells his Evangelical readers, "but how this sage observation contributes any support to the conclusion which Mr. B. would establish, he has not shewn."

Notwithstanding the omission of the scriptural authorities which I brought to prove the invalidity of sacrifices, my learned antagonist did not forget to bring to recollection that abstruse 53d chapter of Isaiah, as a proof of his Trinitarian hypothesis, saying, "How much more worthy of the Divine Legislator do they appear, when considered as *typical of him* who, according to the predictions of Isaiah, was to bear the sin of many, and to make his soul an offering for sin," &c. as well this of the 110th Psalm, which he continued, "The priesthood of Aaron has been superseded by him who was predicted by David, as a priest for ever after the order of Melchizedek." On the false translations and the hypothesis deduced from these texts, as the limits of your publication do not admit their insertion, I shall refer the reader to my work, entitled "The Constancy of Israel," Part I. in which he will

meet with the simple translation and elucidation of these chapters.

Returning to the point in question: I think that I have shewn authorities from Scripture sufficient enough to prove that the shedding of animal blood was inessential for the remission of sin, according to the Mosaic code itself; and according to the Prophetical Books we obtain the knowledge that the order of sacrifices in general was inessential to religion, not absolute for salvation, and accordingly they were but *ceremonial*, *local* and *temporary*.

What I have proved from Scripture, I have corroborated also in my "Discourse," from our rabbinical writings. For, those who are acquainted with the ancient history of Judaism know well, that during the whole great period (500 years) of the second temple, in which sacrifices were practised by the inhabitants of the mother country (Palestine) in its full length; yet the innumerable synagogues and colleges of the Hebrews then established at their great dispersion, like those of Babylon, Persia, Assyria, Egypt, &c. all were independent of the pontifical orders of Jerusalem, and had nothing to do with sacrifices; nor did the Doctors of the temple of Jerusalem accept any sacrifices when brought from without Palestine; instances of which I have quoted in the "Discourse," out of the Mischnah. In short, I have there stated matters of fact, and incontradictory historical truths. But, observe my learned and much pious critic tells his readers, "Mr. B. also misrepresented the doctrine of the Mischnah, as well as of the Pentateuch," without shewing the propriety of that assertion, in what manner or instance it was misrepresented.

But let us bring to the test the last and strongest argument, which my pious and devout antagonist advanced to the public notice. Thus he argues: "We have no doubt of the writer's Jewish descent; but we are ready to ask, is he a member of the synagogue? Does he statedly attend its services? Does he unite in those liturgical forms which he represents as of such high antiquity, &c.?" He then concludes his arguments: "What then must we think of Mr. B.'s sincerity in the synagogue, or his consistency out of it?" My pious critic continues his scurrilous and abusive arguments in the same style, which for brevity sake *only* I think unnecessary to quote.

Whether this last is a fair argument on the point in question, I leave to the judgment of impartial readers to decide. But how came *he* to the knowledge of those particulars respecting Mr. B.? It will be undoubtedly questioned, who were the informers respecting his character? for surely those Christians who attend to hear the frequent concerts at the great synagogue, have no knowledge whatever of Mr. B. I am fully convinced that liberal-minded men will think with me, viz. that such vilifying arguments deserve no notice; in particular, as I (thanks to the Omnipotent) do not depend on clerical or rabbinical support, nor am I in any shape whatever interested in my literary pursuits. Hard labour, strict honesty and sobriety are the chief principles of my religion. What I do or what I write is with conscience and disinterestedness. *Can Rabbis or Reverends say the same?* The opinions of others affect me little whilst I give no cause of complaint against me: one cannot please the world at large; sycophants are in our time prevailing and more prosperous. To apologize therefore to hypocrisy or ignorance may be equally pusillanimous.

Yet, as our Rabbis (of old) instructed us from the reply of Hannah to Eli, saying, "No my Lord, I am a woman of a sorrowful spirit, but I have not drunk either wine or any strong drink, &c." (1 Sam. i. 15.) "He, who is falsely suspected of any thing, is bound to clear himself of it." Therefore, with regard to the above-mentioned charges, I shall inform my sagacious critic, that I was always and am still a member of the synagogue in my country (Poland), though not of this of Duke's Place; that I was always and am still . רבנן רחים רבנן ומוקיר "a cordial admirer and honourer of literary men of all classes." I shall also tell him, that I have seen (in London in particular) hundreds of Jews who belong to the synagogue and attend its services, and yet are a disgrace to the name of Israel; thousands of Christians who belong to and attend the churches,

and yet are a disgrace to Christianity; and I shall take a step farther, viz. that I have seen divines who are even a disgrace to the human race at large; and, if such examples are the standards, and the absolute proofs of religion and piety, I do not wish to be counted among them.

SOLOMON BENNETT.

SIR, *Sandon, March* 31, 1817.

IN the Obituary of Mr. John Fordham, of Kelshall, in the Repository for December, 1816, [XI. 733], it is said of him, that he was "a man remarkable for his frank, straightforward integrity." Obituaries in general, are, I think, dictated more by the spirit of affection, than by the spirit of truth. But the above-mentioned piece of encomium was without doubt eminently due to the character of the dead. The writer however of the obituary proceeds to say, that "he seldom made his own creed the subject of conversation, and appeared to have no desire to make converts to his own opinions." Yet, it is a little after asserted, that the deceased "was accustomed to remark, that controversy was necessary to a more correct knowledge of the Scriptures, the best antidote against bigotry, and no bad remedy to the errors of education;" and that "among his particular friends he was fond of promoting religious discussions." I shall not stop to reconcile these apparent contradictions, but shall proceed to remark, that to feel no desire to make converts to our own opinions, abstractedly considered, is I think no matter of praise. It either implies that our opinions are worth nothing, or that we are very indifferent to the progress of truth. Now if our opinions are Christian opinions, we are bound as Christians to make as many converts to them as lies within our power; and if our opinions are not Christian, then we ought not to possess them ourselves. If my opinions are true and beneficial to myself, they must be equally beneficial to others, because they are founded in Scripture; at least I believe so, and I ought to act consistently with my own belief. If my opinions are worthless, I may safely enough put them under the bushel; but if they are Christian's principles, I ought to set them on a table, that like a candle they may give light to all around them. Was Jesus or his apostles indifferent about making converts to their opinions? On the contrary, they came into the world, and spent their time about nothing else but making converts, and they were certainly not afraid of "controversial preaching," but "disputed daily in the temple, and in the open air" with all manner of people, and frequently among themselves. This is the proof of a good cause. Jesus and Paul, unlike our modern scribes and pharisees, no where "deprecated controversial preaching." Jesus said to Pilate, "I have ever spoke openly to the world; I ever taught in the synagogues and in the temple, whither the Jews always resort, and *in secret* have I said nothing." We cannot open a page of the Life of Jesus Christ, but we find him involved in public disputations. Without controversy the human mind would stand still: truth would make no progress: darkness and superstition would perpetually reign in the world. This is the case with Spain and Italy, and this will continue to be the case wherever controversy is deprecated.

G. F.

Bath, March 20th, 1817.

SIR,

THE death of your very valuable friend, Mr. Mackmurdo, [p. 58], grieved me very much. I most sincerely sympathize with his good family for their great loss. He was a truly good man, and an uniform inquirer after truth, and professed it openly in the view of all the world. If we had many such in different parts of the country, we should soon be able to witness a great reformation.

To the entertaining article of Mrs. Milner's death, [p. 117], may be added an anecdote relating to Dr. Goldsmith. The Doctor who was master of the school, was particularly noted for detecting impostors. On one day, when Goldsmith had taken a walk, one whom the Doctor had in conversation with him was discovered as he thought to be an impostor: as soon as he was gone, the Doctor sent after Goldsmith, having just paid him an half year's salary, to guard him

against so vile a cheat, and when he came in, hoped he said, that he had not met with the enemy. But Goldsmith had met with him, and being examined by the Doctor, found to his confusion that Goldsmith had given him all he had.

Above two months ago, died at Boston, Mr. Kirk Root, born at Derby, who had resided there above thirty years, and by his industry had acquired a handsome fortune. He was a generous Englishman, and attentive to the wants of his fellow creatures, particularly to those who were strangers in distress. Many such he found, and cheerfully relieved them, and at the same time discovered that his circumstances were constantly meliorating in proportion to his liberality. May there be many such, many who will become truly wise and happy for ever.

I long to hear of the progress and the speedy publication of Mr. Wellbeloved's Bible, and hope that it will be a great improvement of our present translation. The word *hell* in our present copies of the Old Testament, in the original means the *grave*, and I hope will be so rendered by this ingenious translator. Another thing to be considered is, whether the curses in many places of the Psalms and of the Prophets, should not be placed in the future tense instead of the imperative mood; as when it is said, may such or such curses come upon him, will not the original bear to have it rendered, such particular curses will come upon him? Thus the Old and New Testament will perfectly agree. I need not mention the text, *thought it not robbery*, &c. besides many others which must occur to the reader.

The letter which you have transcribed from a Cork paper, [p. 123], must have been written by * * * *. He who rendered *reconciliation atonement*, now proceeds farther and denominates Unitarians Deists. His attempt may impose upon ignorant moderns, but in the end will prove an antidote against imposition. When men learn righteousness they will become lovers of truth, for every truth leads to righteousness, which is the case with all the truths of the blessed gospel.

W. H.

SIR, *April 9th*, 1817.

A LADY has communicated to me some remarks on the letter which you did me the favour of inserting in your interesting Miscellany [p. 153], on the rites of the Romish church as they are celebrated in the grand seat of Christian idolatry. But before I give them to you, I must take the liberty of correcting one or two typographical errors, which arose probably from the incorrectness of my handwriting. In line 35 of page 154, wafer is printed instead of water. In the 5th line from the bottom of the same column, is Transted instead of Transtib, a word meaning beyond the Tiber. The lady above-mentioned, observes that I have omitted the blessing of the horses on the 17th of January, and the blessing of two lambs on the 21st, with whose wool the cloaks sent by the Pope to the Archbishops are trimmed. The *volto santo* is explained by her in the following manner. According to the Papistical faith, as Christ was ascending Mount Calvary, Saint Veronica gave him her handkerchief to wipe his face, and the impression of the features remained on it. This handkerchief if you can believe it, is now in existence, and has been sacredly preserved since that time. In line 17 of page 155, the images of the Virgin Mary, should have been the resemblances of the Virgin Mary, and in line 19 read in representation of the eternal feast. To the exposition on the 29th of December, is to be added that of the finger of the Apostle Thomas.

Since writing my last letter to you, I have become possessor of a most invaluable relic, namely, a piece of the bone, what bone I do not know, of the holy Apostle St. Thomas. It is so small that it might almost escape heretical eyes, but I shall have great pleasure in shewing it to you and to some of your readers. If either you or they have any doubts upon the subject, I will do all that I can to remove them, by shewing you the testimonial of a venerable bishop who has signed it with his seal of office, and if you think it worthy of a place in your Miscellany, I will send you a copy of it, with a translation.

CHRISTIANUS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXCVIII.

Mussulman Pilgrimage.

Mount Arafat is the principal object of the pilgrimage of the Mussulmen; and several Doctors assert, that if the house of God ceased to exist, the pilgrimage to the former would be completely meritorious, and would produce the same degree of satisfaction. *This is my opinion likewise.*

It is here that the grand spectacle of the pilgrimage of the Mussulmen must be seen, an innumerable crowd of men from all nations and of all colours, coming from the extremities of the earth, through a thousand dangers, and encountering fatigues of every description, to adore together the same God, the God of nature. The native of Circassia presents his hand in a friendly manner to the Ethiopian, or the Negro of Guinea; the Indian and the Persian embrace the inhabitant of Barbary and Morocco; all looking upon each other as brothers, or individuals of the same family united by the bands of religion; and the greater part speaking or understanding more or less the same language, the language of Arabia. No, there is not any religion that presents to the senses a spectacle more simple, affecting and majestic! Philosophers of the earth! permit me, Ali Bey, to defend my religion, as you defend spiritual things from those which are material, the plenum against a vacuum, and the necessary existence of the creation.

Here, as I remarked in the narrative of my voyage to Morocco, is no intermediary between man and the divinity; all individuals are equal before their Creator; all are intimately persuaded that their works alone reconcile them to, or separate them from the Supreme Being, without any foreign hand being able to change the order of immutable justice! What a curb to sin! What an encouragement to virtue! But what a misfortune that, with so many advantages, we should not be better than the Calvinists!

Travels of Ali Bey, II. 66.

No. CCXCIX.

Perfect Allusion.

An allusion pleases, by presenting a new and beautiful image to the mind. The analogy or the resemblance between this image and the principal subject is agreeable of itself, and is indeed necessary, to furnish an apology for the transition which the writer makes; but the pleasure is wonderfully heightened, when the new image thus presented is a beautiful one. The following allusion in one of Mr. Home's tragedies, appears to me to unite almost every excellence:

——"Hope and fear, alternate, sway'd his breast;
"Like light and shade upon a waving field,
"Coursing each other, when the flying clouds
"Now hide, and now reveal, the sun."

Here the analogy is remarkably perfect; not only between light and hope and between darkness and fear; but between the rapid succession of light and shade and the momentary influences of these opposite emotions: and, at the same time, the new image which is presented to us, is one of the most beautiful and striking in nature.

Dugald Stewart's Elements, I. 316, 317.

No. CCC.

Maxim of Ecclesiastics.

St. Austin has well expressed the maxim of all sound Churchmen in the Orthodox or Catholic, that is, the more powerful, Church. The saint having laid down the gospel according to his own liking, *(Ad Marcellin.)* adds, very significantly, *Iis qui contradicit, aut a Christi fide alienum est, aut est Hæreticus*; that is in plain English, "He that contradicts me is a Heathen or a Heretic."

No. CCCI.

Frugality of Nature.

Nature (says Fontenelle) is a great housewife, she always makes use of what costs least, let the difference be ever so inconsiderable: and yet that frugality is accompanied with an extraordinary magnificence, which shines through all her works; that is, she is magnificent in the design but frugal in the execution.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Ethical Questions; or Speculations on the Principal Subjects of Controversy in Moral Philosophy.* By T. Cogan, M. D. Author of a Philosophical Treatise on the Passions, &c. 8vo. pp. 448. Cadell and Davies. 1817.

THE mutual dealing of mankind is so similar, that it might lead us to infer, that there is not much difference in their opinion of human nature; yet it is certain there is no subject upon which men, plain as well as speculative, think more differently. While some see in it only what is corrupt and base and proper to be exterminated as soon as it is created, others find in it capacity of every virtue and predominant dispositions, generally to goodness, and often to great moral excellence. It is a little remarkable, that the sceptical philosopher and the Calvinistic theologian, though at variance in most of their opinions, have laboured together in the degradation of our common nature; for while one declares that man has no moral worth, the other maintains that his intellectual faculty is wholly inadequate to the discovery of truth. Thus virtue and knowledge are both beyond the reach of his nature; and from the hands of these spoilers man comes, not surely as he comes from the hand of his Maker, without a trace either of the intellectual or moral image of the Creator.

The author of the present volume is well known to most of our readers as an advocate of human nature; and having formerly defended it ably against the charge of innate and hereditary depravity, he has in the work under review entered his plea against the degradation of our intellectual nature, by asserting its sufficiency to explore truth. In both he appears the zealous, enlightened, and, we think, victorious advocate, in a cause which is not bad, though it has been accidentally and industriously perplexed. We learn from the Doctor's preface that the present volume, with the exception of the Strictures on Dr. Beattie's Essay on Truth, is an off-shoot from the Analysis of the Passions. The first Enquiry, On the Sources of Rational Conviction, is a natural and useful introduction to the ensuing speculations. It must be read with pleasure by every man who respects human nature and values truth, and with profit by those especially who are entering on the study of moral and mental philosophy. The arrangement is clear, the expression luminous, the reasoning sound, and it is altogether a powerful antidote to universal scepticism; and on this account it deserves the attention of those who, finding that they have much to unlearn, are half inclined to excuse themselves from the labour of enquiry, by rashly concluding that nothing can be known by man.

"There must be," says our author, "such a thing as truth. This assertion will be acknowledged by every man, excepting a most determined sceptic; and it is impossible for him to confute it. He who would persuade us that truth does not exist, is still attempting to establish the truth of his own position."—P. 4.

"Truth is, and must be, *beneficial* in its nature; error must be *pernicious*. The one is a sure guide; the foundation upon which we must build to be secure. We must know *that* things are, *what* they are, *how* they are, and *what powers* they possess, before we can act in a manner correspondent with their natures. Error must be pernicious, as it cannot be acted upon; it always deceives and disappoints.

"Truth is important, because it respects existences and relations which may have an influence upon our *well-being*; and without which well-being can never be obtained."—P. 5.

On the attempt to discredit the evidence of the senses it is acutely remarked:

"In a word, the strange hypothesis confutes itself. It is supported by an argument which destroys the objection. How can the objector know that our senses deceive us at any time? It can alone be by the accurate discoveries of these very senses. Thus is he compelled to place his confidence in a testimony which he professedly rejects."—P. 9.

The same reasoning is applied to the evidence of testimony:

"We cannot know that falsehood and error exist, but by the discovery of a truth. Every one who believes that falsehoods are

detected, must believe in the facts which have led to the detection. We must therefore believe in the existence of a truth, though we may in many cases be ignorant where it is to be found."—P. 18.

In the same manner it is argued respecting knowledge, regained through the medium of memory:

"Here we may also urge, that there can be no method of detecting a delusion in some cases, but by being convinced of realities in others. We could not form an idea of a deception, if we were always deceived. It is a *deviation* from the usual tenor, which convinces us of a *possibility* in some cases, and an *impossibility* in all."—P. 31.

On self-evidence our author asks:

"Strictly speaking, can any thing be said to be self-evident, exclusive of sensible objects? A man can advance no arguments to prove that he sees, hears, smells, and feels, stronger than the report of his senses; but whatever is not an immediate object of sense, requires a certain degree of thought. It requires a process, to which self-evidence cannot be applied, in its literal sense, though it is by courtesy as expressive of extremely quick perception. Should the truth of this observation be doubted, we may still assert, without the fear of confutation, that numerous axioms which are currently received as first principles, and as it were *prior* to all reasoning, have originally gone through a process which has escaped the memory."—Pp. 53, 54.

It would be gratifying to ourselves had we space to present our readers with an analysis of this disquisition on Rational Conviction, with which the volume opens, and of that with which it concludes, On Moral Obligation, as they form together a masterly view of the nature of man in his double capacity of a creature formed both for contemplation and action.

The second Speculation is, On Disinterested Benevolence, and we agree with the author that "what seems to decide this question is the fact, that, in no one instance, is the *pleasure* derived from the excitement of a passion a *motive* for the indulgence of that passion; or the *pain* which it occasions, the *sole* motive to liberate ourselves from it."

"Can there be more propriety in the assertion, that when we feel distress at the distress of another, we relieve him merely to get rid of our own sufferings, than in the position, that when we fear and fly from danger it is not to escape the danger, but to be released from the fear? or when we rejoice, it is not on account of the good in contemplation, but because of the pleasant effects of the joy itself?"—P. 95.

"The *object* of the passion suggests the motive for action, and not the *desire* to *indulge*, or to be exempt from, the *sensation* peculiar to the passion. If this be the case in every instance which concerns ourselves, a parity of reasoning requires us to expect the same law of human agency respecting others; particularly as this mode of reasoning so perfectly coincides with the consciousness of every benevolent mind, which the other system so strangely opposes."—P. 97.

The third Enquiry respects the Existence of a Moral Sense, to which it is objected that "if a moral sense existed, of the nature, and for the purposes supposed by its advocates, a dispute concerning its existence could not have arisen. The mental sense would have been as obvious as any of the corporeal senses. The man whose olfactory nerves are in such a healthy state that he can distinguish odours, never calls their existence into question. Every one *knows* that he has optics to see and distinguish objects, and an ear to distinguish sounds. The reluctance with which the doctrine of a sixth sense is received by one party, and the incapacity of the other to demonstrate its existence, fully prove that the cases are not perfectly parallel, and lead us to suspect that there may be an essential discrepancy." On this objection it seems just to remark, that the advocates of the moral sense never could intend to use the word in precisely the same meaning, as when it is applied to the faculty of perceiving external objects through the corporeal organs. They applied it analogically to the mental power of distinguishing between moral good and evil, and analogies do not require that the cases be perfectly parallel. We extract the following passage, because it presents briefly and at once the Doctor's theory of moral sentiments.

"We have attempted to prove that the grand characteristic of virtue consists in its being an energy of mind, designedly exerted by a voluntary agent, productive of personal or social advantages, according to certain invariable principles; and that vice, notwithstanding its personal gratifications and temporary advantages, is in its own nature inimical to permanent

happiness. We have also shewn that our love of good, and our hatred of whatever appears to be an evil, enstamps a value upon every thing which contributes to good; and we approve of the intentional agent: whereas we hate whatever we deem injurious in its tendency, and severely censure a designing agent. We have shewn, moreover, that the degrees of our approbation or censure, are always proportionate to the perception of degrees in the merit or demerit of an action, connected with the extent of good or of evil produced. These pleasant or unpleasant sensations may rise to very strong emotions; from simple approbation, which seems to be the decision of the judgment, connected with a certain sentiment of feeling of the heart, they may swell to enthusiastic applause; and from the mildest censure they may become indignation and horror. Thus we *commend* prudence and discretion; we *applaud* incorruptible integrity; and we *admire* with raptures the extraordinary exertions or sacrifices of benevolence. We *disapprove* of imprudence, *condemn* injustice, and hold acts of cruelty in *detestation*. There are, in like manner, the nicest gradations observable in our complacential affections. A certain degree of worth attracts our esteem; we say the character is *estimable*. The characters of others call forth respect and veneration; and of others our warmest admiration. On the contrary, displacency, at some actions, if they be more strongly marked with folly than with vice, will produce the not unpleasant, but the satirical and corrective emotion of irrision; while others create disrespect, contempt, disdain, &c. according to our perceptions of meanness, or peculiar baseness of character and conduct. We have remarked that in these affections a bad opinion of the agent is inspired by the love of virtue, united with an inward consciousness that we are superior to these vices."—Pp. 123—125.

The fourth Speculation is on the long contested Doctrine of Philosophical Necessity. What especially demands notice in this Essay is the author's opinion, that the opposite hypotheses might be in some sort reconciled, if their advocates would agree in the rejection of certain terms, such as 'must,' and 'necessary,' and in the substitution of others less liable to be mistaken.

"It (the word Necessity) has a tendency to confound two things which differ essentially." It places mechanical or physical agency, over which the will may not have any power, upon the same line with *moral* agency, where the agent *feels* that he has a *will* in the action; and it leads the opponent, or the libertine, into conclusions which are erroneous or immoral.

"The phrase which is sometimes used to distinguish the necessity for which it is contended, from the others, is in itself an acknowledgment that there is a difference; but it does not state in what the difference specifically consists. It is termed *philosophical* necessity. If *philosophical* were thought to be the same as *physical* necessity, the epithet would not have been prefixed. But this phrase is not explicit or peculiarly appropriate. Strictly speaking, *physical* necessity is as *philosophical* as the other; although the *moral* philosopher claims an exclusive right to it, without informing us on what this claim is founded. Should he allege that *moral conduct* is of a superior character to *physical impulse*, and deserves an honourable distinction," the answer is, that this superiority consists in the *possession of a will, and a power to act according to this will.* It is this prerogative which characterizes human agency; constitutes the excellency, dignity, and importance of moral conduct, and ought to place it at a due distance from a word which insinuates the reverse, every time it is uttered."—Pp. 164, 165.

"If the necessarian will not be so very tenacious of the words *must, cannot act* otherways, &c. &c. when he speaks of any particular or specific act of the will, the advocate for free agency will be disposed to admit the grand principle, that no man has ever acted without a motive; that the strongest inducement became the motive; that it became the strongest at the time, by appearing to be most adapted to his purpose; that this purpose consisted in the possession of some good. He will acknowledge that no man can desire greater freedom, than that of following his own inclinations."—Pp. 165, 166.

"Nor are the designs of the necessarian so well answered by the pertinacious and partial use of the favourite expression. It is the professed object to enforce the doctrine of an extensive and invariable concatenation. But as the human will forms so important a link in the chain, it ought to be perpetually noticed and respected; and its powers of choice should be carefully distinguished from every species of physical agency."—P. 166.

If the two hypotheses differed but in words; or if a change of terms could change the nature of the facts, or prove that the difference has been only in words, we should rejoice to see a con-

troversy hitherto so perplexing laid asleep for ever: but it seems to us that this method of reconciliation is to evade, and not confront the difficulties of the question. The objection of the libertarian is this, that according to the hypothesis of his opponent, the state of the mind which immediately precedes, and indeed produces the physical or corporeal action, that state to which we give the name volition, is itself produced by causes, whether within or without the mind, over which the agent has no control, and for which therefore, though he may be made accountable in fact, he cannot be responsible in equity. And it is no sufficient answer to his objection, "that according to these laws of concatenation, not an event can arrive, nor can an action be performed, which is not to be ascribed to a series of preceding causes and effects; yet we are to recollect that the *will of man* is not only one of the links, but it is a link of *peculiar energy and importance*; and it often takes the lead, in a manner which is more than an equivalent for the apparent disgrace of *submission*. If it be the *effect* of preceding circumstances, it is, in its turn, a *cause* of numberless other effects. It introduces and conducts the most important events. It erects, establishes and destroys empires. If it be the parent of vice, it is also the parent of virtue. It is this which subdues vice, arrests its pernicious consequences, directs to right conduct, and fosters all the principles of religion and morality. It is the will of man which turns a wilderness into a garden, and renders deserts fruitful. It cultivates all the sciences, and introduces every useful art. It is incessantly working its way through difficulties innumerable, and perfecting itself in its progress." It is admitted that "the act being performed, the whole process of volition is terminated, and all power respecting it terminates also. The deed *must* now work its own way, to the production of good or evil. From absolute masters, as we thought ourselves before the commission, we now feel that we are *compelled to be passive subjects*, to the whole train of consequences induced by it:" and the reason is, that the action proceeds through all its consequences according to the unalterable laws of nature, over which the agent has no control: but is not this also true of the state of the mind, or the volition, which immediately preceded the outward action, as well as of all the consequences which follow? And how does it appear to be more just and reasonable, that I should be made responsible for the volition which is one link in the chain of fixed concatenation, than for any other link, since of neither of them am I absolute master, or master at all unless subjection to laws and control of laws are the same thing. If every link in the chain is what, and where it is, in the order of nature, and by the operation of its laws, to make me accountable for any link, and volition as much as the rest, is to make me responsible that nature is what it is, and to regard the subject of natural laws as if he were the author of them. Thus reasons the libertarian; and it is evident that nothing can satisfy his notion of just responsibility, but the admission of a power in man, which is indeed derived from God, but which, being derived, has a sphere of uncontrolled and independent operation, and is the proper and ultimate author of its own acts.

In the two succeeding Essays we are upon controversial ground. In both our author attacks literary names of high reputation; and in the latter he questions opinions, some of which have not commonly been opposed with such a firm aspect of open hostility. In his preface Dr. C. informs us, that in consequence of long residence in foreign parts, his refutation of Beattie's Essay on Truth was written before Priestley's examination of it had fallen into his hands. The question is well argued, and the doctrine ably exploded. If any of our readers have either any doubts upon the subject, or any desire to become acquainted at very little expense of time and labour with the merits of a question, which was agitated for a short time with much warmth on both sides, though with little parity of reasoning, we can recommend this Essay to his perusal, as at once concise and satisfactory. Some of the opponents of the doctrine of common sense have unwarily and inconsistently admitted the existence of self-evident truths; but Dr. C. was too well acquainted with his ground to concede what is merely assumed, and what, if proved, would have made his victory a task of much greater difficulty.

"I think (he says) that I have proved, that the proposition which is most clearly

perceived, cannot be termed *self-evident*, according to the meaning which is eagerly annexed to the term; that there must have been an intellectual process, however rapid; that if an axiom be clear to the mathematician or metaphysician, it is not to an uncultivated mind. When philosophers commence their abstruse researches, it is always at a mature age. They enter their studies with the immense advantage of a previous education. They have imperceptibly been gathering up principles in their infancy, childhood, and youth, by which alone they become qualified to philosophize, and to which they have been so long habituated, that, as it plainly appears, they have totally forgotten the origin of their philosophical knowledge. If this be the case, and I defy the disciples of our theorist to disprove it, the term intuitive is intrusive and absurd. He takes for granted what he is bound to prove, that intuitive principles exist, and then to point out what they are. Will he send us away with the assertion, that I know by intuition the existence of intuitive principles? Is positiveness an attribute of intuition? Can he expect to satisfy *us*, though he may himself, with the syllogism, whenever I am positive a thing exists, or a principle is true, it is by intuition; and therefore every time I am positive, I have an intuitive knowledge independent of all proof?"—Pp. 216, 217.

The sixth Speculation is an attack upon Mr. Hume's Sceptical Questions, and it will be, as it ought to be, examined the more rigorously, because the attack upon Mr. Hume's opinions is coupled with a censure of the man, in which the admirers of that very acute metaphysician will not readily acquiesce.

"Perhaps (says our author) there never was a writer, whose principles are more unsatisfactory, but whom it is more difficult to oppose with success, than this philosopher. His erudition and unaffected eloquence demand our admiration; and the embarrassments he has thrown in the way of the most revered opinions, are supported with so much ingenuity, subtilty, and address, that those who are dissatisfied with his sentiments are compelled to respect his talents. Whoever attends closely to his mode of writing, will, however, perceive that he has the art of combining the greatest contrarieties in one assemblage. He is sometimes profound, sometimes superficial, sometimes extremely sceptical, sometimes extremely positive. He obviously delights to exert all the powers of his intellects, in order to discover the weakness of the intellectual faculties; and he conducts us through various propositions, which he professes to consider as truths, in order gradually and imperceptibly to undermine them. He takes the liberty of uniting two opposite systems in his current language,—that which he attempts to subvert, and the one he wishes to establish; he talks of *us*, *we*, *men*, *the experience of mankind*, as if he were assured that other beings exist as well as himself; yet his grand attempt is to weaken all the arguments which support this belief. He seems to acknowledge the doctrine of cause and effect, at the moment he combats every principle most intimately connected with it. He frequently retires behind ambiguous phraseology, and undefined expressions; and not unfrequently claims a right to fix ideas to words, totally different from the general acceptation. Hence it is as difficult to contend with such an adversary, as it is for regular troops to contend with the *bush-fighters* of America, who are at one moment in one position, and the next in another; whose professed discipline consists in *concealing* themselves behind brambles and thorns and other interposing bodies, that they may take aim in greater security, at forces which disdain to shelter themselves, and yet find it difficult to return the salute, in consequence of the obscure situation of the foe. To follow this philosopher through all the turns and windings, is impracticable. It will suffice, if we shew that his leading principles are erroneous, and that the most specious arguments adduced for their support, are destitute of solidity."—Pp. 245—247.

Again:

"Had he (Mr. Hume) made a proper use of his distinguished talents, he might have shone like a superior luminary, and have thrown masses of light upon the greatest obscurities in science; but he has preferred rendering his mental powers subservient to the office of a midnight taper, just glimmering to shew mankind the surrounding darkness. The only proposition which his most attentive disciples can discover is, that the whole human race is deplorably and invincibly ignorant. He labours assiduously to prove by abstruse reasoning, that the human mind is not in the least adapted to abstruse subjects; a solecism which can only be rivalled by that of his antagonist, who attempts to prove by reasoning that reason is not to be trusted."—Pp. 251, 252.

It is well known that Mr. Hume divides all the perceptions of the human mind into two classes, or species, which

he calls impressions and ideas, and which he supposes to differ from each other only in force or vivacity. "By the term impression (he says) I mean all our more lively perceptions when we hear, or see, or feel, or love, or hate, or desire, or will: and impressions are distinguished from ideas, which are the less lively perceptions of which we are conscious, when we reflect on any of these sensations or movements above-mentioned." As it is impossible to speak at all on the powers and operations of the mind without using terms which are not strictly proper, being derived from names which at first represented sensible objects, the writer on such subjects claims indulgence, and more than any other has a right to complain of injury, if his commentator insists upon the literal meaning of terms, which he has admitted less from choice than from necessity. For this reason it has appeared to us that Mr. Locke has not been well used by several of the Scotch metaphysicians in their strictures upon his doctrine of ideas: and if, as we think, Mr. Hume has not been fortunate in his application of the term impression, which ill agrees with what is supposed to be his own doctrine of the origin of ideas, we should not be disposed to insist upon a 'literal meaning, or contest his use of the term as long as having defined it, he keeps within his definition.' Having divided all our perceptions into two classes, Mr. Hume found it necessary to devise a name for that class which as he says wanted one in our language. The less lively perceptions had always been called *thoughts*, and, since Mr. Locke wrote, *ideas* pretty generally; but the more lively perceptions, of which he considered the weaker as a copy, had no name which could describe the whole class: they were sensations, feelings, sentiments, passions. Mr. Hume has called them all impressions, and not very philosophically perhaps, since they are acknowledged to be perceptions, and the liveliest of which the mind is conscious. In the name however we see nothing to confirm the opinion, "that Mr. Hume has manifestly advanced his doctrine of impressions in order to account for the origin of our ideas independent of a material world:" as far as his selection of the term goes we should rather suppose the contrary. But it is more material to enquire whether our ideas are or are not said truly to resemble the stronger perceptions, so as to differ from them only in force or vivacity. Dr. Cogan maintains, that they bear no marks of being copies of those impressions, or perceptions (as Mr. Hume calls them) of the external and internal senses; and when he tries the question not by the impressions of sight, but by those of some of the other senses, he brings facts, which it must be acknowledged are rather stubborn, against Mr. Hume's opinion.

"After a disciple of Mr. Hume has heard a noise in the street, is he conscious of an echo every time he remembers it? Should a *bon vivant* have regaled himself with copious draughts of Burgundy, when in France,—will he every time he recollects his good fortune, rejoice that he has brought home with him a delicate flavour in his mouth? When we reflect upon a musical performance which gave us peculiar pleasure, do we enjoy a lesser degree of satisfaction at the remembrance, by putting into fainter movements those undulations of air, which vibrated upon our acoustic nerves during the concert? Or should any one be most painfully scorched by being too near a conflagration, will this vivid impression hereafter subside into moderate warmth, and make him comfortable during the remainder of his days, by the easy expedient of recollecting the event?"—Pp. 260, 261.

Is it not however a well-known fact that an air in music has been noted down, at some distance of time after it was first heard, so correctly, as to enable one, who never heard it, to repeat it as well as if he had heard it; that is, the ideas of him who noted it down so well resemble the sensations, or impressions, that a third person shall reproduce the sensations in him, from the notes which were suggested, not by the impressions, but the recollected perceptions or the ideas. With respect to the ideas of things visible, our author remarks:

"We are charmed with a romantic or luxuriant prospect; but we cannot recollect, with that accuracy which this system demands, the precise objects with which the scenery was enriched. When I read the name of a city which I have not seen; Vienna, Moscow, Pekin in China, for example; the imagination builds a city after its own manner, totally unlike the original. It uses those very materials which this philosopher considers as exact resemblances of other cities. It must be confessed that these fainter materials have

been wonderfully decomposed in the mind, since they are ready for the building of a new imaginary town with them in an instant. Here then are two phænomena, which demand an explanation. How come I to build a *city* in thought, the moment I read the *words* Vienna, Moscow, Pekin, inscribed upon paper? I ought to expect nothing more than a miniature word, and a fainter ink. The sight of a word ought not to build a town: and when I borrow materials from former impressions, what provision does Mr. Hume's system make for their decomposition, since the fainter copy is to remain entire, every time we recollect the impression?"—Pp. 259, 260.

Again:

"Every new perception gives us clear ideas of the thing perceived. *Information* is thus conveyed to the mind that things exist, possessing certain characters and properties. But this *information* is as remote from *resemblance*, as the tidings of a murder having been committed, are from the sight of a mangled corpse; or as the telegraphic news of the capture of a man-of-war, is from the vessel, the crew, the guns, thunder, flames and smoke, and confusion of the engagement. The primary impressions can only be considered as notifications of existent objects, diversified according to the diversities in the objects. Thoughts thus suggested by things external, become the occasions of other thoughts also, to an infinite extent; but *in what manner* such wonderful effects are produced; *how* this wonderful process is carried on, who can explain? Every attempt hitherto made, degenerates into an unsatisfactory metaphor, having a very imperfect, and a very trivial relation to the subject; and when extended beyond its limits, lays itself open to complete confutation."—P. 264.

Mr. Hume, being well aware of this, has introduced his use of the word impression with the notice, "that he employs the word in a sense somewhat different from the usual;" and in the explanation of what he means by them, which immediately follows, he has been very careful to avoid as much as possible every metaphorical expression. He does indeed afterwards call ideas copies of the original impressions, and this he does in a passage in which he proposes "to express himself in philosophical language." Still it appears plain from other passages, that when he describes ideas as the copies of impressions, he means only simple or elementary ideas, and not the groupes in which they may be combined without limit; for in the Essay on the Origin of Ideas, Mr. Hume is so far from denying a single percipient, or a mind endowed with various faculties, that he assumes it throughout. We shall quote one passage in proof. "Nor is any thing beyond the power of thought except what implies an absolute contradiction. But though our thought seems to possess this unbounded liberty, we shall find upon a nearer examination that it is really confined within very narrow limits, and that all this creative power of the *mind* amounts to no more than the *faculty* of compounding, transposing, augmenting or diminishing the materials afforded us by the senses, and experience." Grant this faculty, which Mr. Hume always supposes, and with it the simple ideas which Mr. Locke says are gained only from sensation, and reflection, and which Mr. Hume calls copies of the impressions of our external and internal senses, and we shall be furnished with a tolerable answer to our author's question, "How come I to build a city in thought, the moment I read the words Vienna, Moscow, Pekin, inscribed upon paper?" The mind is, and we apprehend it is affirmed by Mr. H. to be, the builder; and the materials are its own recollected perceptions, which, if they resemble any thing, might seem to resemble most the primitive perceptions of which they are the recollection. We would ask, how is it that very exact likenesses are thrown upon paper in the absence of the living original? The artist painted from his ideas, or recollections only, and if they are not a copy of the impression on the sense of sight, how comes it that his picture is so good a copy of it?

We proceed to the Doctor's examination of Mr. Hume's Sceptical Doubts concerning the Operations of the Human Understanding. The object of that celebrated Section is to establish the proposition, that causes and effects are discoverable not by reason but by experience. "It is confessed (he says) that the utmost effort of human reason is to reduce the principles productive of natural phænomena to a greater simplicity, and to resolve the many particular effects into a few general causes by means of reasoning from analogy, experience and observation; but as to the causes of these general

causes we should in vain attempt their discovery, nor shall we ever be able to satisfy ourselves by any particular explication of them. These ultimate springs and principles are totally shut out from human curiosity and enquiry." Hence he maintains, "that in our conclusion from past to future experience, there is a certain step taken, a process of thought, and an inference which wants to be explained; there is required a medium which may enable us to draw such an inference, if indeed it be drawn by reasoning and argument. What that medium is I must confess passes my comprehension, and it is incumbent on those to produce it who assert that it really exists, and is the origin of all our conclusion concerning matters of fact." Here it should be remarked that Mr. Hume no where insinuates that the inference is false: on the contrary he admits that it is verified in fact: he only demands the process, or medium of deduction, the middle term, by which it is drawn. To this challenge our author replies:

"I therefore maintain, in opposition to the bold assertion of our philosopher, that the *discovery of powers and properties*, inherent in different substances, and invariably connected with different circumstances, *is the discovery of a medium*, which renders the experience of the past of the utmost importance to the future; a medium, which is infallible, whenever our knowledge is sufficiently extensive and accurate. If one substance possess exactly the same properties as another, and if it be placed in a situation in all respects similar, a similar effect *must be* produced. If one mode of acting be productive of a particular event, and this mode be imitated subsequently, every circumstance connected with it being exactly the same, in its nature and strength of operation, the result must have a perfect correspondence. To suppose the contrary, is to suppose that these properties are endowed with a principle of caprice, merely to tease and disappoint us; or that the same bodies and the same circumstances combat against themselves! It is to suppose, that they are precisely the same, and yet that they act in a manner which demonstrates that they are *not* the same. When the result is different from what we had expected, it does not shake the immutable laws of nature; it simply indicates our ignorance; it teaches us to inquire more accurately into the state of things, and to be less presumptuous in the future."—Pp. 288, 289.

In a writer of less acumen than Dr. C. we should suspect that this answer was built upon a mistake of Mr. Hume's meaning. He also admits the facts. He no where denies that the effects are uniformly conjoined with the cause, or that there exist causes in nature which are discoverable in their effects. All that he maintains is, "that we never can by our utmost scrutiny discover any thing but one event following another without being able to comprehend any force or power by which the cause operates, or any connection between it and its supposed effect:" and consequently "that there is not in any single particular instance of cause and effect, any thing which can suggest the idea of power, or necessary connexion." To this Dr. C. does however well reply in his remarks on the Section, On the Idea of Necessary Connexion:

"Mr. H. maintains, with infinitely more boldness than facts will admit, that there is not, in any particular instance of cause and effect, any thing which can suggest the idea of power or necessity. Whence comes it, then, that the idea is actually suggested to every thinking mind in the universe, excepting his own? If he means *ought not* to suggest these ideas, formidable should be the proofs that cause and effect are incessantly acting in opposition to their own natures; for they are doing it perpetually. Our philosopher absurdly expects, that powers, and influence, and connexion, should assume some corporeal form. Their essence must be seen, smelt, tasted, or heard, in order to produce the indubitable impression. But this is not their province, it does not belong to their nature. Their office consists in producing effects, and these *effects* are to make impressions, these are to be perceived by the mind, according to their specific characters."—Pp. 310, 311.

Mr. Hume has said, "that it is allowed, on all hands, that there is *no known* connexion between the sensible qualities of bread, and the secret powers of nutrition; and consequently, the mind is not led to form a conclusion, concerning the constant and regular conjunction between eating bread, and being nourished by it, by any thing which is known of their nature." And our author replies, that "it is not allowed, on all hands, that there is *no known* connexion between the sensible qualities of bread and its nutritious

powers; on the contrary, it is known, on all hands, that there *is* a connexion, an intimate, inseparable connexion, between the one and the other. Bread would no longer be bread, should it cease to be nutritious to the race of beings who have been nourished by it; or their natures must be totally changed, not to be nourished by it any longer. But the *laws* by which these secret powers of nutrition, that *inward* nature by which they are so wonderfully adapted to the human constitution, may never be known. Thus has our sophist, with more dexterity than ingenuous argumentation will permit, inferred that our ignorance of the *arcana* of nature destroys our knowledge of existing properties." But Mr. Hume appears to mean by the word *connection* not conjunction merely, but *that* which conjoins, that which makes the conjunction necessary, that in short which could not be known without a knowledge of that inward nature in bodies, to which the two events owe the relation of cause and effect. This distinction, we must however acknowledge, is made not very consistently by a writer, who has laboured to shew that there is nothing without us or within us that seems capable of suggesting the notion of power or necessary connexion. Because we are ignorant, not that there are properties, for this Mr. H. appears to allow, at the same time that he maintains we have no idea of power at all; but because we are ignorant what makes them to be properties, or why certain events have uniformly hitherto followed certain other events, he ventures to maintain, "that there is a step," a medium of proof, wanted in our inference from the past to the future; since to assert and re-assert the acknowledged conjunction of events, is not to produce the medium of our reasoning. To these refinements of scepticism, our author has given a sound practical reply:

"Why should past experience be extended to future times, and other objects, which, for *aught we know*, may be only in appearance? My first answer is, by the question, Why should we *not* continue our confidence in one who, for aught we know, may continue our friend? who is not prone to deceive, and from whom we have received so many benefits? My second answer is, If these similar appearances should be, in every point, the same, we are *sure* of success. If we do not succeed, nature has not deceived us, we have suffered ourselves to be deceived by *appearances*. Nature has not changed her laws, and her manner of acting, but *we* were not sufficiently acquainted with them. Our mistake should make us more cautious, and quicken our researches, that we may not act upon presumptions where we can avoid it. By reiterated experiments we shall be more successful. The disappointments we have suffered, during our ignorance, will augment our knowledge; and they may finally conduct us, through this ignorance, into a more extensive acquaintance with facts, and the laws by which the different parts of nature are governed. As our knowledge increases will our failures decrease, until the past shall become an infallible rule for the future."—Pp. 291, 292.

We shall conclude our review of the animadversions on Mr. Hume's metaphysics, by laying before our readers Dr. Cogan's reply to his objection to miracles. According to Mr. H. though a revelation, and therefore a miracle may be possible (for he does not appear to deny this possibility), yet it is wholly impossible that such an event should be made credible to me. "A miracle (he says) is a *violation* of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined." Our author replies: "As every man has an equal right to propose his definition, I beg leave to substitute the following, to which all believers in miracles will give a ready assent, and which unbelievers cannot confute, until they shall have annihilated all the powers above them. *Whoever admits of the existence of a miracle, admits that some phænomenon, contrary to our usual experience of the course of nature, has suddenly and unexpectedly taken place, and been made obvious to the senses of individuals, by the immediate agency of an intelligent power, superior to man.* I shall leave it to others to distinguish between the marvellous and miraculous—between the deceptions of impostors, or the extravagances of superstitious credulity, and real miracles. Our subject is confined to the *possibility* of a miracle, which is so dogmatically denied by this doubting philosopher. If the above definition be admitted, (and by what arguments will it be opposed?) the *possibility* of

miracle cannot be denied, until *we shall have experienced* that no superior agent exists; or that he is destitute of the requisite power; or that in every state of the moral world a miracle is totally useless; or that the intrinsic nature of a miracle renders it unworthy of a Deity to perform one." But, as we apprehend, the thing to be proved was, not that a miracle is possible, for a genuine sceptical philosopher could have no opinion on such a subject; but that it is not from the *nature* of the fact incapable of being proved as other facts are proved, by unquestionable testimony: the following reply therefore seems to meet the objection more fairly:

"It (experience) never has been, nor can be, applied to our belief in the truth of a *narrative*. Experience is confined to our own personal knowledge of facts derived from the sense of seeing, hearing, feeling, &c."—Pp. 320, 321.

"When an individual *has experienced* a fact, he is fully convinced of its truth. Another person, or multitudes of others, *not having experienced* the same, is no evidence against the fact alleged. Their negatives cannot destroy his positive. They do not maintain that they have *experienced* the contrary; they confess that they have had *no* experience of a similar nature. Will the inhabitants of a salubrious climate claim a right to deny the possible existence of an epidemic disease, because they have had uninterrupted health? It is, therefore, as ridiculous to talk of a preponderancy of experience, in such cases, as it is seriously to expect that the emptiness and levity of one scale, should counterbalance all the weights of another."—Pp. 321, 322.

Again:

"I must suspect that the strong mind of Mr. Hume knew, that, in the manner of his statement, he was gravely asserting an absurdity. You might as well place contrary *demonstrations* in opposition to each other, in a geometrical problem, as *entire proofs* against *entire proofs* in moral reasoning!"—P. 325.

Men, who presume to question what the multitude of the unlearned, and learned believe, or profess to believe, will never want enemies and enemies so personal, as to carry their attack beyond the author to the man. Prejudice, pride, interest, superstition and honest principle all will be in arms against them. For this reason inquisitive and philosophic men ought to regard it as a duty which they owe to truth and humanity, if they cannot mitigate the clamour, at least not to increase it by their voice. At the same time it is not necessary to applaud because bigotry condemns, or to give to Mr. Hume more than his due because others may have given less. We are persuaded that no man is less likely to join in popular invective than our author, and that he exercises his own unbiassed judgment when he refuses to Mr. Hume the praise of honest intention: and it must indeed be confessed that for an enquirer after truth, gifted too pre-eminently for *that* enquiry, Mr. Hume was singularly unfortunate in the issue of it. The fact seems to be, that it was become the habit of his mind to detect and magnify whatever subtilty could object, without contemplating steadily the arguments of truth. Our author's censure goes a little farther than this:

"No man (he says) admires the talents of Mr. Hume more than the writer of these remarks; and no man more sincerely laments his abuse of them. His conduct and his motives appear to be inexplicable. His capacity to reason justly is indubitable; his disposition to perplex is equally indubitable. It is highly probable that he began in jest, simply with an intention to perplex that class of dogmatists, who were perpetually boasting of their demonstrations, upon subjects where they did not always enjoy a preponderancy of evidence. No part of his other writings indicate such vain boastings, open contradictions, and contrarieties, as are manifest in every part of this celebrated Essay; at a detection of which he would probably have smiled; and he must have felt a surprise equal to his triumph, when his artifices remained undiscovered. Mr. Hume was too wise a man not to know that, under his system, no philosopher can breathe a moment."—Pp. 330, 331.

"Our great admiration of Mr. Hume's intellectual powers, induces us to lament, that they were so ill employed; that his ambition to acquire literary fame, should be founded on the subversion of the best principles that can actuate mankind. Nor ought the insidious and treacherous manner in which this attempt has been frequently made, to escape the severest reprehension."—P. 333.

In the last Enquiry, which respects Moral Obligation, the author has found its sources in principles which are inseparable from our nature, universally

and powerfully operative, and perpetual as the desire of well-being;—in the mutual action, and control of self-love and social affection. His doctrine is alike removed from the mystical and occult on the one hand, and the cold maxims of a selfish expediency on the other. The enlightened moralist and benevolent Christian here speak the same language, and point to the same path of wisdom, uniting authority with counsel, and proving together that man is under a moral government, and that the great moral Ruler has in the Christian revelation expounded and enforced the same law of morality, which was always inscribed in his nature.

From our review of the present volume, which, though somewhat extended, is too brief for the survey, it will be seen that the range of enquiry is very extensive, and the subjects of great and universal interest; and without lavishing commendation we may venture to say, that few even of the thinking class can peruse the Ethical Questions carefully, without gaining something new as well as useful, both for speculation and for practice.

ART. II.—*Dr. Laurence's Remarks upon Griesbach's Classification, &c.*

[Continued from p. 172.]

THIS author speaks of Griesbach (16) as "correcting the received text upon the decisions of his own judgment." But, if Bengel and Semler are acknowledged to have been his predecessors "in the same path," we have here an observation contradicting another of Dr. L.'s statements. It is an observation which, in it's effect, whatever be it's design, cannot injure Griesbach's memory. Nothing can be less arbitrary, nothing, in this department of literature, less precarious, than the Professor's correction of the text of the New Testament. Far from relying on "the decisions of his own judgment," he has never lost sight of "the critical principles" of former authors of high reputation: and his merit consists in his diligent and skilful application of those principles, in the *patience* of his labours, and, especially, in that habit of discerning the age, and estimating the relative value, of manuscripts which is only to be acquired by experience combined with sagacity and knowledge.* A few years previously to the appearance of Griesbach's edition, in 1775, our learned countryman and printer *Bowyer* had published the Greek Testament, and admitted into it's text those readings which Wetstein had merely marked as being preferable to what were generally received.† Consequently, no candid and intelligent person will, either openly or covertly, accuse Griesbach of an attachment to *adventurous critics*, or of lightly departing, and encouraging others to depart, from "the beaten track of preconceived opinion."

After stating that Griesbach "confines himself solely to the triple division of an Alexandrine, a Western, and a Byzantine, text," (20) Dr. Laurence asks,

> "May we not hence conclude that, feeling the task of accurately fixing the true number of classes greater than he expected, he satisfied himself with what he deemed an approximation to the truth, and was contented to finish, as he began, with only three? But does this approximation afford a sufficiently solid basis for a durable superstructure? Can it furnish any thing like complete satisfaction?"

From these questions we "conclude" that the Remarker is but imperfectly acquainted with the nature and the principles, the history and the state, of Biblical Criticism. *Reasonable* satisfaction is what true scholars will look for from it's researches and decisions; since it does not present to the mind that *complete* evidence which characterises mathematical demonstrations. The highest certainty of which it admits, is *moral* certainty: nor can greater be attained in regard to most of the subjects on which men are called to exercise their judgments. It was never imagined by Griesbach or his admirers that nothing is left to be done by succeeding editors. Michaelis considered "the age of manhood" ‡ of the criticism of the text of the New Testament as beginning with Mill's edition. Since that period, it has

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* See, in Symbol. Critic. Vol. I. p. 121, his own description of the qualifications of an able Editor of the New Testament.

† Nov. Test. Griesb. 1796. Pref.

‡ Introd. to the N. T. Vol. II. p. 484.

gained an increasing vigour, which fully rivals, or even surpasses, the progress of the philology exercised on manuscripts and editions of the classical authors of Greece and Rome.

Griesbach's *approximation*, as his Censor styles it, "to the truth," affords, we think, "a sufficiently solid basis for a durable superstructure"—durable, as it regards his fame and the interests of Sacred Literature. To the strength, and perhaps to the splendour, of the edifice future labourers, it is possible, may make additions: but there is a very faint probability of it's being overthrown, to prepare the ground for any other. Before we finish this article, our readers, we persuade ourselves, will see that even the most forcible and best-directed attacks of Dr. Laurence cannot destroy the fabric of Griesbach's critical system: should we grant that some parts of it are unsound, the main building, is, nevertheless, invulnerable.

Can the Remarker with reason doubt whether some of the most ancient manuscripts of the books of the New Testament are the basis of Griesbach's system? Does he seriously believe that any of an earlier date exist, or are likely to be discovered? He cannot be so credulous and sanguine. Still, Griesbach was naturally and laudably desirous of procuring access to a larger *number* of written copies; though his mind had long since attained a just degree of satisfaction in respect of the *quality* of those with which he had made himself acquainted. There is no pretence for intimating that his materials could not enable him to decide on the several claims of the Alexandrine, the Western and the Byzantine text: in the present advanced stage of Biblical Criticism the superiority of the two former has been admitted by the most competent judges;* nor let Dr. Laurence hope that it will be triumphantly contested.

"Perplexed and intricate," he says, "as the *true way* may prove, it seems necessary to trace and pursue it, if we are desirous of arriving at certainty in our speculations." 22.

What, nevertheless, if *absolute* certainty is unattainable! What, if an *approximation*—a considerable approximation—to the *true way* is all for which we can hope? It is not that Griesbach was solicitous to save himself the toil of investigation, but that frequently he had not the manuscripts which he wished to examine. He never deviated from the *true way* except where his path was so impeded that he could not pursue it: this was the reason of his declaring, *aliàm quærere invitus* SÆPE *cogerer*. Our proper inquiry, we repeat, is, what use has been made by Griesbach of the critical apparatus of which he was actually in possession?

To prove that the proximate relation of a manuscript to one text out of three (23, 24) cannot be correctly represented as it's real affinity, Dr. L. argues in the following manner:

"Griesbach asserts that the Alexandrine and Western texts have many readings in common. On the supposition therefore that a manuscript had one hundred readings common to both texts, besides fifty more peculiar to the Alexandrine, he would immediately pronounce it to be of the Alexandrine class. But put the case, that the hundred readings, which the Alexandrine text possessed in common with the Western *were lost*, (and greater losses it is presumed have taken place,) what would then prove his conclusion? He must upon his own principles assign it to the Western class; because it would now be distinguished by one hundred peculiar readings of this class, and by only fifty of the other; and being thus arranged, it would side with the Western, even in direct opposition to the Alexandrine, text, to which it really belonged. If such a result accrue from a deficiency in our knowledge of a part of the text, less surely cannot be attributable to a deficiency in our knowledge of a whole one; and not of one only, but of two or even three."

The Remarker, no doubt, flatters himself that the above reasoning is fatal to the system of the learned Professor: but the meditated blow does not reach it's object.

It would have become Dr. Laurence to refer specifically to Griesbach's writings. This editor, he tells us, "asserts that the Alexandrine and Western texts have many readings in common." All the texts have

* Ib. p. 175, 176. and Marsh's Lectures, &c. Pt. II. p. 42. Consult also Symbol. Critic. Vol. I. pp. 118, 119.

a number of readings in common: the observation holds good on a comparison of the best with the most corrupted texts; and the fact is rather taken for granted than formally asserted by Griesbach. What Griesbach particularly and distinctly wishes his readers to bear in mind, is that certain manuscripts are especially remarkable for exhibiting readings *characteristic* of different texts, and that the business of the true critic is to discover, if possible, the class under which such manuscripts should really be arranged. The Remarker seems to conceive that Griesbach decided a point of this nature exclusively or chiefly by numerical computation. This however was not the accomplished editor's principle or practice. We know it to have been his favourite maxim, *Ponderandi, non numerandi, testes:* and he applied it to the readings of single manuscripts as well as to classes and families of manuscripts. He speaks not so much of the mass of readings as of those which, by their nature, *mark* the age and country of the transcriber. The scholar of a practised eye and judgment, the man who has a *tact* for these studies, discerns the quality and the date of a *Codex manuscriptus*, and consequently knows under what head it should be ranked, from peculiarities which perhaps are not numerous, and which, assuredly, would not seize the notice of the ordinary reader.*

While the argument of Dr. L. rests on an unwarrantable assumption, it involves a case which is scarcely within the limits of probability. Our Remarker supposes that Griesbach is already persuaded of the imaginary MS. in question *really belonging* to the Alexandrine text. But whence was this conclusion deduced? Not so much, it may be, from any numerical excess of Alexandrine readings as from the characteristic genius and aspect of the document. Granting, further, that this loss had taken place, could not the cause of it be ascertained? In all events, *possibilities* cannot be legitimately opposed to *facts*. Griesbach, like other men, could only reason from what he knew. And since he was decidedly of opinion that both the Alexandrine and the Western texts are of the first antiquity, the solution of Dr. Laurence's problem is practically unimportant. The three leading texts under which the MSS. of the N. T. may be arranged, have, we think, been discovered: other texts may exist; but it is probable that they possess a near affinity to those which are enumerated by Griesbach.

His English Censor, less envious and illiberal indeed than *Matthäi*,† and still less conversant with Biblical criticism, is fond of making suppositions: to another which he proposes, 22, 23, we shall give an answer similar to the foregoing.

"Were we to suppose the publication of six different editions of the same work, all from incidental causes frequently varying with each other, and that a copy had been taken from one of them, but from which of them we are ignorant, should we, in ascertaining to which edition the copy belonged, think our investigation perfect or satisfactory, if we simply compared it with only one half of the number, neglecting altogether a comparison with the other half? And would not the difficulty be considerably increased, if we found, that the copy to be compared (as is supposed to be the case in the particular instance under contemplation) was not taken from one of the six editions immediately, but mediately, through the channel of other copies, which had for a long period been successively transcribed from each other, and had strangely confused together the readings of one edition with those of another?"

Such an investigation, we should say, might be in a high degree *satisfactory*, although it were not *perfect*. With what justice, however, or what candour, does Dr. L. virtually accuse Griesbach of *neglect?* The accusation is unfounded. Though Griesbach believed that five or six editions *might* exist, still he could not class the MSS. to which he had access under more than three. But if there be no reasonable doubt concerning the *antiquity* of these texts, [*recensiones*], surely they afford materials for that

* Symbol. Critic. Vol. I. 26. "in lectionibus *notabilioribus et characteristicis*, &c." Ib. 27, "in lectione aliquâ *notabili*." Ib. 28, "cujus sit codex quisque, *ex universo textus habitu et tenore* judicandum est."

† Symbol. Crit. Vol. I. Pref. sub fin.

approximation to absolute truth which will satisfy the Biblical Critic. Griesbach's real mode of judging of the age and the family of manuscripts, is lost sight of by the Remarker.

If the editions to which Dr. L. refers, in the above quotation, consist of *written* copies (and we conclude, from the fact of his using the word *transcribed*, that he speaks of such), he has merely *varied* his statement, and not *illustrated* it. On the other hand, if he have in view *printed* "editions of the same work," the two cases are not quite parallel; the different readings of successive impressions of a volume neither equalling in number those of ancient manuscripts nor being imputable to exactly the same causes. Under what edition we should rank a copy of a printed book—what date we should assign to it—may be determined sometimes negatively and sometimes positively. We shall give an example of each method, taken from English translations of the Bible. Archbishop Laud is said to have fined the company of Stationers, in the court of Star-chamber, for their inadvertent omission of the word *not* in one of the ten commandments. Here a *single* and curious circumstance enables us to ascertain whether or not copies of *that* impression of the Scriptures circulate among us? Another old edition presents a *peculiarity* in the version of a clause in the third chapter of Genesis; which peculiarity *characterises* that specific impression, and has even bestowed on it a name. Ancient manuscripts of the Greek text so far resemble such printed editions as these that we can in some measure distinguish them by important *internal* marks, which obviate the difficulty of judging whether "a copy" has been transcribed "from one of them." *A previous discrimination* of texts that have various *shades* of difference, would seem to be impracticable in the extent which Dr. Laurence has contemplated.

We now arrive at his third chapter, of which the contents are, *Griesbach's mode of classification. No standard text. Principles of classification fallacious. Inaccuracy of his calculations. Corrected statement.*

"The various readings of a manuscript," observes the Remarker, "in it's departure from the received text, might afford the surest basis for a classification, were the received to be considered as *the standard text*, with which all manuscripts generally accorded, but from which they occasionally, and only occasionally, deviated." 29, 30.

In other words, were it's correctness—it's title to be the *received* and *standard* text—assumed; a *postulatum* which, we might have thought, a Biblical Critic of the nineteenth century would hardly ask us to admit!

"Upon this supposition," adds Dr. L. "the character of such occasional deviations would seem to form the sole object of investigation."

The sole object of Griesbach's labours was the discovery of the ancient text—the formation of one more accurate than any which preceding critical editors had given to the world. To have made the received text his standard, would have been incongruous with his design; for he would thus have bestowed on that text a distinction to which, in the judgment of the best scholars, it cannot substantiate it's claim.

"But Griesbach," continues the Remarker, "allows the existence of no standard text, and argues that the received, as principally conformable with the Byzantine, is the worst of the three. When therefore *he stepped out of the path trodden by preceding critics*, and annihilated the credit of the received text as a common standard, even asserting it's inferiority to every other, ought he not likewise to have departed from their accustomed mode of solely contemplating in manuscripts their variations from this; because the object of his research simply appears to have been, not *the character of particular deviations from any individual text*, but *the general coincidencies of a manuscript with one text above another?*" Ib.

Griesbach's "*object of research*," was A TEXT FORMED OF THE BEST READINGS OF THE BEST MANUSCRIPTS: and it were difficult to shew how he could have executed his design more conveniently, impartially and effectually than by taking the received text as his basis, and noticing only the more memorable of the deviations from it. This, we presume, is the course almost invariably pursued by respectable philological editors of the Greek and Latin classics. Of the inferiority of

the received text Griesbach was convinced not so much by the agreement of it's *characteristic* readings with those of the Byzantine manuscripts as by *the* history of its formation, which he has sketched, with great fidelity and care, in the first section of his *Prolegomena*. Nor, in the adjustment of his text, has *he* "stepped out of the path trodden by preceding critics." Bowyer, we have already perceived, went before him in the same road. So, in part, did Harwood: and it has been *trodden* by *Matthäi* and by Alter.*

Dr. L. maintains, 31, that had Griesbach "limited his observations to the various readings of another text, instead of the Byzantine, the result would have been very different. Let us try," says he, "the experiment with the Alexandrine, which being in his [Griesbach's] judgment the most ancient and valuable, we might have presumed would have been originally selected for this purpose."

Now Griesbach affirms of the Alexandrine and of the Western edition, *Symbol. Crit.* Vol. I. 119,

"—— neutrius recensionis codex ullus ad nos pervenit, quin plurimis locis interpolatus sit." He, accordingly, declares, in the next sentence,

"Nulli enim codici tantum deferimus honoris, ut lectiones ejus quascunque probemus."

So judicious and upright was this incomparable editor! He knew that a pure text could not be formed merely from a single class of manuscripts. Let us attend however to his Oxford Censor:

"The manuscript marked A [the Alexandrine] he [Griesbach] represents as belonging to the Alexandrine class in the Epistles of St. Paul, because out of one hundred and seventy deviations from the received text, it agrees one hundred and ten times with Origen, and differs from him only sixty. Now let us turn the scale, and substitute a comparison founded upon it's variations, not from the received text, but from the Alexandrine, or the quotations of Origen. Griesbach states that the manuscript A differs both from Origen and from the received text *sixty times*. He also informs us, that it differs from Origen alone, when it agrees with the received text, *ninety-six* times. Adding therefore these numbers together, we perceive that the deviations of A from Origen, or the Alexandrine text, amount to *one hundred and fifty-six* in all. But is it not evident, that out of these it agrees with the received or Byzantine text, when it differs from Origen, *ninety-six* times, and dissents from it only *sixty?* The conclusion therefore is unavoidable, and we seem compelled upon this calculation to class the manuscript under the Byzantine text, as we were upon the other calculation under the Alexandrine; so that a diametrically opposite result takes place." 31, 32, 33.

As the same cause produces the same effect, Dr. Laurence's argument is, here again, the result of his misapprehension. He erroneously imagines that Griesbach was determined solely by *numerical* calculations in assigning the MS. A to "the Alexandrine class in the Epistles of St. Paul." But Griesbach uniformly kept in view the internal quality of the readings:* and his judgment of the MS. before us was formed on a deliberate comparison of it's structure and genius with those of manuscripts and versions of the same or a higher age. The true question therefore is, Does the *Codex* A agree or not with the Byzantine edition in the *most important passages?* In a vast number, and even in the majority, of instances, a conformity may subsist between them; while such, nevertheless, may be the dissonance in the more memorable readings as to shew incontestably that the editions are not one and the same. Of this clear distinction the Remarker has been unmindful. Nor is it merely from the agreement of a MS. with *Origen*, that Griesbach ranks it under the Alexandrine text.†

These remarks apply with equal or greater force to Dr. L.'s observations on the learned editor's arrangement of the Ephrem manuscript. 34. The *principle* of classification "can" then "only lead to a fallacious conclusion" when we forget that Griesbach *weighed* his readings, and considered their *excellence* rather than their *number*.

His own language in Symb. Crit. Vol. II. 135, far from shewing that he was "not perfectly satisfied" with his manner of computation, illustrates his

* Nov. Test. Griesb. Præf. sub init.

* See, in particular, Symb. Crit. Vol. II. 621.——where the rule is perspicuously stated and fully exemplified.

† Symbol. Crit. I. 26. Thus, too, in 135. Griesbach says, "*laudantur* lectiones, &c."; a proof that he was not governed by simply numerical computations.

steady adherence to the soundest rules of Biblical Criticism. Nor does he there hint "that it would perhaps be proper to subjoin the differences of a manuscript, when it reads *with* the received text *against* the Alexandrine, to it's differences when it reads against both." His words are, "Atqui [not *atque*, as in Dr. L.'s *Remarks, &c.* p. 35,] si posterioribus vel maxime addas lectiones cum vulgari textu contra Alexandrinos consentientes, nihilo tamen minus Alexandrinarum lectionarum multo major est, quam dissentium ab Alexandrinis, numerus." To us the expression *vel maxime* is declaratory of Griesbach's firm persuasion that the classification of manuscripts depends on a higher principle than attention to *numerical* excesses and defects.

But the "accuracy of his calculations" is disputed. 37:—

"A circumstance upon which he seems to lay considerable stress, printing his account of it in italics, is the union of the manuscripts A. C. with Origen in seventy-five out of eighty places; but here he is indisputably inaccurate. His words are these: 'Inter lectiones illas 88 codicibus A et C communes, sunt 75, quibus suffragatur Origenes, et 13 tantum a quibus abhorret.' The thirteen differences alluded to he gives in detail; but besides these, seventeen more at least appear to have escaped his eye, which I have subjoined in a note: so that instead of only *thirteen* instances of discordance he should have given *thirty!*"

Having examined "the seventeen readings" said to be omitted by him, we are satisfied that something might be alleged in abatement of the charge. Griesbach, after all, neither was nor claimed to be exempted from "inaccuracy." *Error is more or less unavoidable* in these investigations. Such is Dr. L.'s opinion; and he avows a persuasion that Griesbach's error has not been intentional! 48. In a note however to p. 42, the Remarker unhandsomely accuses him of not having collated a MS. with which he professes to have been acquainted.* We employ the epithet *unhandsomely*, because the truth of the case might easily have been known from the publications to which we have made a reference in the margin.

That Griesbach deserves the thanks of every Biblical Critic for his quotations from Origen, is undoubted. At the same time, these extracts are neither so complete nor so accurate as to supersede further investigation. Dr. Laurence has shewn this to be the fact, 41—49, and *Appendix*. Perhaps he makes an excessive estimate of the honour of his triumph: perhaps greater modesty would have become him; and his own reputation might not have suffered had he suppressed the exclamation, 44,

"Now could a writer of Griesbach's talent and diligence blunder so egregiously!"

Sure we are that Griesbach's censor, whose *Remarks, &c.* begin, proceed and conclude on the false supposition that the number rather than the quality of readings should govern our classification of manuscripts ought not to have hazarded this sentence. Hitherto he has not destroyed, or injured, the critical system of the Professor. It is with reluctance that we must now divert our attention from his attacks. Other engagements demand our time and thoughts: and we hope to continue and finish this article of Review in the Monthly Repository for May.

ART. III.—*Sermons by the late John Simpson.* Printed, by Combe, at Leicester. Published, in London, by Hunter. 1816. 8vo. pp. 460.

THE subjects of the discourses contained in this volume, are the following: *Contentment* (Heb. xiii. 5), *Hazael's ambition* (2 Kings viii. 13), *Forgiveness of injuries* (Matt. vi. 14, 15), *Brotherly love* (Heb. xiii. 1), *The house of mourning and of feasting* (Eccles. vii. 2), *The government of the heart* (Prov. iv. 23), *Fortitude* (1 Cor. xvi. 13), *Haman's pride* (Esther v. 13), *The loss of the soul not compensated by the gain of the world* (Matt. xvi. 26), *Redeeming the time* (Coloss. iv. 5), *Against following the multitude to do evil* (Exod. xxiii. 2), *Zeal explained and recommended* (Rev. iii. 19), *Parable of the talents* (Matt. xxv. 14, 15. 19), *Whatsoever a man soweth, that shall he also reap* (Gal. vi. 7),

* G. Prolegomena to Nov. Test. Griesb. 102. See, further, Symb. Crit. I. 64—66 and Michaelis' Introd. &c. Vol. II. 360.

Youth warned of a future judgment (Eccles. xi. 9), *Repentance* (Matt. iv. 17), *The fear of God* (Ps. xxxiii. 8), *Prayer* (Philipp. iv. 6), *Public worship* (Ps. lxxxiv. 1), *The ways of virtue ways of pleasantness* (Prov. iii. 17), *False signs of a good and a bad character, and the true test of both* (Matt. vii. 20), *Rich and Poor mutually related: their reciprocal duties* (Prov. xxii. 2), *The year crowned with God's goodness* (Ps. lxv. 11), *Whatsoever things are true, &c.* (Philipp. iv. 8).

It thus appears that these Sermons treat of topics which, as the editor observes, are *miscellaneous*, and "entirely of a practical tendency:" we further agree with him that "perspicuity" marks the preacher's illustrations; and we consider it as highly honourable to Mr. Simpson's memory that he inculcated from the pulpit, in a plain and serious manner, the great duties of religion—while, from the press, he favoured the world with his admirable *Essays on the language of the Scriptures.*

An extract from the discourse *on brotherly love*, which was preached, in 1804, for the benefit of some charity schools, will be a good specimen of the writer's style of address, and will shew the state of his judgment on those institutions which maintain as well as instruct the offspring of the poor:

"In the institution which you have established, by giving children some present accommodations of food, habitation, and raiment, good instruction is rendered more impressive and effectual. The bounty that is felt by the immediate relief which it affords to bodily wants, attaches sensible minds to their benefactors, and disposes them to regard their counsel and advice. Being taught the arts of reading, writing, arithmetic, and needle-work, they are early inured to habits of industry, and are better enabled to provide for their future permanent support and comfort in the world. This will eminently contribute to preserve their morals, and to secure that constant application to their proper business and duties, which is necessary to preserve habitual tranquillity, contentment, and cheerfulness in their own minds, and to render them respectable and useful members of society; for in order to prevent, as well as to cure, evil habits, persons must be accustomed to regular employment, and the outward condition must be rendered comfortable." 76, 77.

The "inaccuracies" which occur in this volume, are evidently owing to the difficulty of decyphering the author's short-hand "with correctness." But the pious attention of the editor to his father's memory, claims our respect: and to those who had the happiness of witnessing the "meekness of wisdom" which characterised the late Mr. Simpson these posthumous Sermons will be particularly acceptable.

POETRY.

Lines occasioned by reading "Dr. Smith on the Divine Government."

Brightly dawn'd the Christian morning,
Passing reason's purest ray,
Revelation's sun adorning
Ages dark, and all was day!

But scarcely were his beams diverging
O'er the world in splendid light,
Ere bigotry's dark cloud emerging,
Wrapp'd again those rays in night.

Then men enchain'd in superstition,
Evil passions unconfin'd,
Drew their God without commission,
From their warp'd and sickly mind.

Yes—children of the same great God,
From the mercy seat were driv'n;
And the few who seiz'd the rod,
Proudly arrogated heav'n.

But hope again is dawning bright,
'Tis thine to chase those clouds away,
'Tis thine once more with reason's light,
To harbinger the sun of day.

Before thy nervous pen they fall,
Before thy breath the phantoms fly,
The branch of peace thou bear'st to *all*,
Thy great credentials from on high.

For in that sacred book 'tis found
That none *believing* disobey,
Tho' zealots would that text confound,
And bend it to their own dark way.

Were for thy pen a sunbeam giv'n,
Drawn from his own refulgent glory;
Hadst thou the azure field of heav'n,
On which to trace the blissful story—

Yet would some envious wretch be found,
In bigotry's dark mantle brooding,
To wrap his vest more closely round,
The golden scroll of life excluding.

Tho' from his shroud false light'nings dart,
And envy's serpents hiss around thee;
Vain is each insidious art,
That seeks to baffle or confound thee.

For thou—propp'd on th' eternal arm,
With mercy's wings about thee hov'ring,
Shalt every latent foe disarm—
Meekness and truth thy shield and cov'ring.

VERSES,

Occasioned by reading Southey's Carmen Triumphale.

By the late Edward Rushton.

[From the Liverpool Mercury.]

When man's great curse, despotic sway,
Sweeps myriads from the realms of day;
When wide o'er all the Christian world
Destruction's banners are unfurl'd;
When Europe with exhaustion reels,
Yet nor remorse nor pity feels;
At this dread period Southey stands,
The wild harp trembling in his hands;—
And whilst fanatic furor fires his mind,
"*Glory to God,*" he cries, "*deliv'rance for mankind!*"

Ah, Southey, if thy boyish brood
Were prone to shed each other's blood,
Thou couldst not with unruffled mien
Behold the agonizing scene:
Why then suppose the Sire of All
Is pleased to see his creatures fall;
Why then, if carnage strew the ground,
And groans, and shrieks, and yells abound;
Why then, if ruthless havock lord it wide,
Should bigot rage exult, and God be glorified?

I grieve when earth is drench'd with gore,
And realms with woe are cover'd o'er;
I grieve, and reprobate the plan
Of thanking God for slaughter'd man:
Nor can I hope that lawless sway,
Fierce as a tiger o'er his prey,
Will ever uncompell'd resign
That power the priest proclaims divine:
No, Southey, no! oppressors ne'er unbind;
'Tis man—high-minded man must liberate mankind.

Appall'd by superstitious cares,
Despots of yore have crown'd their heirs,
But when, Oh, Southey! tell me when
Have despots raised their slaves to men?
Vot'ries of power, to this they bend,
For this eternally contend;
Whilst man, let despots rise or fall,
Poor abject man submits to all;
And should his wrongs beyond endurance swell,
Here glares the state's red arm, and there an endless hell.

Whether of home or foreign growth,
All despots from my soul I loath;
And as to rights—I should as soon
Expect a message from the moon,
As hope to see a courtly train
Combin'd to cherish freedom's reign—
Combin'd to humanise the heart,
And bid the nurse's dreams depart:
No, Southey, no! those scourges, when combin'd,
May desolate a world, but never free mankind.

If proof be wanting, France may shew,
In man's great cause how monarchs glow:
Thou know'st, when one immortal stroke
Her lacerating shackles broke;
Thou know'st how Europe's savage swarms
Flew, like infuriate fiends, to arms;
And how the vaunting legions came,
To quench a never-dying flame;
And well thou know'st how France sublimely rose,
Bared her resistless arm, and crush'd th' aggressing foes.

If proof be wanting, turn thine eyes
Where poor partition'd Poland lies;
By many a barb'rous band assail'd,
In freedom's cause she fought, she fail'd;
She saw her children bite the dust,
O'erwhelm'd by rapine, murder, lust;
She saw her cities blaze, and all
That 'scaped the flames by ruffians fall;
Transfix'd by groves of pikes, she heard them groan,
Then back into the flames saw writhing thousands thrown.

Poor prostrate Poland! here we find
How despots liberate mankind;
And here, unblushing bard, we see
The savage hordes extoll'd by thee:
But whether minstrels change with times,
And scatter flow'rs o'er courtly crimes;
Or truth's firm sons imprison'd lie,
Or priests the reasoning pow'rs decry;
Soon, like those brutes that shun the nightly fire
From freedom's holy flame shall man's fierce foes retire.

INTELLIGENCE.

DOMESTIC.

Religious.

Extraordinary Proceedings at Liverpool.

April 14th, 1817.

Last week, Mr. John Wright, of Liverpool, who has of late delivered religious lectures, and held meetings for worship on Unitarian principles, in the Long Room, Marble-Street (a place which has been frequently occupied by different denominations of Christians during the last twenty years), was summoned, on three informations, to appear before the magistrates, on the charge of holding meetings for worship in a place not duly registered. Mr. Wright attended at the Town-Hall on Saturday last, at the appointed time, when the Mayor (John Wright, Esq.) and Alderman Nicholson took their places as the sitting magistrates. They were afterwards joined by Alderman Sir William Barton.

The first information was then read, relative to a meeting for worship being held in the Long Room, on Tuesday 1st April.

The informer on this charge was *Reece Davies*, of the *Liverpool Courier Office*; who being sworn, gave evidence of the statement in the information.

The second information was then read, which made a similar charge for Sunday the 6th April.

The informer on this charge also was *Reece Davies*, of the *Liverpool Courier Office*; who being again sworn, gave evidence of the statement in that information.

The third information was then read, which made a similar charge for Tuesday the 8th April.

The informer on this charge also was *Reece Davies*, of the *Liverpool Courier Office*; who being again sworn, gave evidence of the statement in that information.

In answer to some questions from the bench, and Mr. Statham, town-clerk, as to the nature of the prayers, &c. *Reece Davies* stated that they were similar to those usually made in other chapels.

Mr. Wright being then called upon for his defence, stated, that in a life of more than fifty years, he had never knowingly violated any of the laws of his country. He had reason to believe that the room in which his meetings were held was duly registered, as it had been used for worship about twenty years. And indeed, he conceived, that if the place were not registered, yet, as he had always been informed that it was, he could not be supposed to have offended against the statute, as its penalties were directed against those who *knowingly* hold meetings for worship in places not registered. He then produced some written evidence, from a most respectable quarter, stating at what time, and by whom, and for whom, the place had been certified to the Bishop's Registrar at Chester. There had not been sufficient time allowed to procure a certificate from Chester, but he doubted not he could do so in a few days. The bench then agreed to adjourn the business to that day week, when the official evidence was to be produced.

The penalty incurred in this case would be, not exceeding £20 on each information, nor less than 20s.—one half to the informer.

During the above examination, Mr. Wright, alluding to some disorderly conduct in the Long Room, during worship on Tuesday the 8th—stated, that the individual whom he meant to charge with that disorder, had refused at the time to give his address. He had since learnt, however, that his name was Scott, and he would now ask Reece Davies whether he knew that person. Being answered in the affirmative, he further demanded his full name and address; when Scott himself, being in the court, was required to give it—which was *James Scott*, of Liverpool, merchant, *No.* 11, *Clayton-Square*. Mr. Wright then declared his intention immediately to prosecute him, under the 12th clause of an act 52 Geo. III. for disorderly conduct during worship on the above evening.

The business on which Mr. Wright was summoned being now, for the present, concluded, Mr. W. was about to depart, when Mr. Statham rose and informed him he had now to bring forward a charge of a more serious nature.

Mr. Wright.—I was summoned for a particular purpose, which I have attended to, and am not bound to attend to any other business.

Mr. Statham.—Sir, this is an information upon which you will now be taken into custody. You are charged with blasphemy.

He then read an information on the evidence of James Scott (the identical person Mr. Wright had just stated his intention to prosecute for disorderly conduct)—which, being duly sworn to, charged Mr. Wright with having expressed and conveyed to his hearers the idea, "that a belief in the doctrine of the holy Trinity was absurd and ridiculous—that it was folly to believe in what was called the atonement of the death of Jesus Christ, as it was impious to suppose that a good being would take an innocent victim to atone for the sins of the wicked—that as the idea of the soul surviving the body was an absurd and ridiculous mental delusion, that the idea of a future state was equally so." Mr. Statham then informed Mr. Wright that his proceedings had been watched; that the mayor had sent persons for the purpose to the Long Room, every evening, since he had advertised his meetings in the *Liverpool Mercury* of the 28th March; and that it was at the mayor's instance that the informer on this charge (Scott) had now attended to give evidence.

Mr. Wright.—Why, Sir, the sentiments *I delivered* I had a legal right to deliver by act of parliament, and the last charge is an entire falsehood, and contrary to all my sentiments.

Mr. Statham.—That you must shew in another place. You must give bail for your appearance at the next Assizes, at Lancaster; yourself in £200, and two sureties in £100 each. (Mr. Wright was then placed in custody of the constables, and put to the bar as a prisoner.)

Mr. Wright.—But, Sir, I must know under what law I am charged with this?

Mr. Statham.—Under no particular act, but under the law of the land.

Mr. Wright.—Under what law of the land?

Mr. Statham.—Under the common law.

Mr. Wright.—Under what common law?—Have you never seen the act of parliament, lately passed, which tolerates the exercise of religious opinions, which were before not permitted?—To this no answer was given.

Mr. Wright.—But if I be arrested, and held to bail, contrary to the provisions of an act of parliament, can I not claim indemnity?

Mr. Statham.—You can adopt what steps you think proper.

Two respectable friends of Mr. W. who happened then to be in the court merely as spectators, offered themselves as the required bail.—One of them (Mr. F. B. Wright), in describing his residence, stated, that it was near Anne's Church. The mayor and Mr. Statham instantly asked was it not *Saint* Anne's Church? Mr. F. B. W. said he had spoken of it in the usual way, and had casually omitted the word saint. He did not know of such a saint in Scripture, nor did he believe such an omission was criminal. Mr. Statham said, "Sir, I suspect you purposely omitted the word." Mr. F. B. W. here claimed the protection of the court.

Mr. Wright.—I have now, Mr. Mayor, offered my bail, and of course claim my liberation.

Mr. Statham.—You must give twenty-four hours notice of your bail, and inquiries must be made into its sufficiency. Bail is not a matter of course. You may be kept in custody a week, Sir, for aught you know.

Mr. Wright.—I am certain, Sir, that if a short time were allowed, so that this business could be made known out of doors, I should have bail offered which the mayor *must know* would be sufficient.

Here another friend of Mr. Wright stepped forward and said, "Mr. Mayor, if only a *few minutes* be allowed before you leave the Hall, I am sure I can produce for Mr. Wright the most respectable bail to *any amount*."

Time was allowed. Mr. Wright was removed in custody to the jury room, having objected to be sent down amongst persons charged with *crime*; and, in about fifteen minutes, Mr. Wright's friend returned with two gentlemen, whose surety was not a moment objected to. Mr. Statham asked them if they were acquainted with the nature of the charges against Mr. Wright; He then read the information. One of the gentlemen remarked, that with Mr. Wright's religious creed he was not acquainted, but on his integrity he would venture his

property. The other observed, that he agreed in the *sentiments* imputed to Mr. Wright, with the exception of the last, which he did not believe Mr. W. ever espoused.

Mr. Wright was then liberated, and his departure from the Hall was only impeded by a number of other friends, eagerly pressing in to offer themselves as his bail.

Remarks.

On the above extraordinary case, which is already familiar to the public, we have little to say, at present; it will we understand be brought before the higher tribunals.

The case divides itself into two parts; the first relating to *unlicensed worship*, the second to *blasphemy*.

In the account given above, it is stated that the first complaint was adjourned a week, in order to allow Mr. Wright time to procure a copy of the certificate of register of the place of meeting. The cause came before the magistrates on the 19th instant. The point was now established by a living witness, that the place was duly registered in the Bishop's Court at Chester about twenty years ago. But *no books are kept in the Court*; documents are simply put upon a file, and take their chance of preservation: in the present instance nothing remained and therefore no copy could be had. On the testimony of the witness referred to, however, the magistrates seemed disposed to allow the legality of the meeting and to dismiss the complaint, when the *town-clerk* (who has earned for himself a lasting name) put in an exception and demanded that the defendant should be convicted on one of the three informations, on the following extraordinary ground, viz. that the Act of the King, commonly called *The New Toleration Act*, requires a Protestant Dissenting Place of Worship to be registered anew every time it is occupied by a new congregation! If the town-clerk be right, *the majority of our congregations are unprotected by the law*. But we are persuaded that the construction of the Liverpool lawyer will be set aside the moment it is stated to a higher court. It behoves the DEPUTIES and the PROTESTANT SOCIETY to look after this matter; for right or wrong the magistrates at Liverpool were ruled by their legal adviser, and CONVICTED MR. WRIGHT in the penalty of twenty shillings and five shillings costs. Mr. Wright immediately gave notice of *Appeal* against this conviction at the Quarter Sessions, which will have been held before this meets the reader's eye. The result will be hereafter announced.

The prosecution for *blasphemy* is still more serious, and intimately concerns the Unitarians as a body. This stands over to the Lancaster Assizes. Here too the town-clerk of Liverpool (who discovers in every thing the same originality) takes new ground. He rests the charge of *blasphemy* on the *common law*. It remains to be seen what his legal opinion is worth: but if he be right, the TRINITY BILL, in which Unitarians have so much rejoiced, is no protection to them: it only exempts them from the operation of certain *statutes*, but leaves them exposed to the common law, if that be, as the town-clerk advises, against them. What authorities this luminary of the law relies on we know not. Lord Ellenborough has indeed said, after Blackstone, that "Christianity is the law of the land," and if we were to ask his Lordship what Christianity is, he would undoubtedly refer us to the Common Prayer Book, containing the Thirty Nine Articles and the Athanasian Creed: but we much question whether his Lordship would abide in any particular instance by his own *dictum*. Still there is enough in the case to arouse the attention of the Unitarians, and we have the pleasure of informing the public that the Committee of the UNITARIAN FUND are not inattentive to it.

The charge against Mr. Wright of denying a future state is plainly a mistake, arising probably from the ignorance of the informer, who has confounded a *separate, intermediate*, with a *future state*. To shew this, Mr. Wright has published the Sermon, with attestations to its being a true copy; it is in fact a Sermon of his brother's, Mr. *Richard Wright*, the *Unitarian Fund Missionary*, and was published in 1811, as No. 14 of Mr. R. Wright's "Evangelical Discourses." In delivering it, Mr. John Wright made some additions, which are marked in the copy now printed by crotchets. There is an explanatory "Preface" and some excellent "Preliminary Remarks" to the publication, which may be had, Price One Shilling, of D. Eaton, High-Holborn, and which we recommend to all who feel an in-

terest in the affair.——The Printer, is Mr. F. B. Wright, of Liverpool, another brother of Mr. Richard Wright's, the Missionary: he is the person who so grievously offended the town-clerk by his want of piety towards *Saint Anne.*

Lord Holland has brought this matter into the House of Lords, in a conversation on Lord Sidmouth's Circular, to which his Lordship attributes the proceedings at Liverpool. As might have been expected from the nephew of Mr. Fox, Lord Holland has expressed strong surprise at the affair. The Bishop of Chester is reported to have apologized for the magistrates and town-clerk, by saying that Mr. Wright was charged on the testimony of "a respectable Liverpool merchant," with denying a future state. His Lordship has been doubtless misinformed, *if not* with regard to the informer, yet certainly with regard to the ground of his information: and it is not a little curious that Dr. Law, Bishop of Chester, son of Dr. Edmund Law, Bishop of Carlisle, should have been the person to repeat the charge of blasphemy against a Dissenting Teacher, on the ground of his having taught the doctrine of the total mortality of man and of his sole dependence on a resurrection for immortality; a doctrine which *the Bishop of Chester's Father was distinguished for maintaining*, which he asserted not as a loose conjecture, but as the result of long and learned investigations, and which he continued to defend in the successive editions of his admirable work, *Considerations on the Theory of Religion*, the last edition of which, published not long before the venerable author's death, is completely Unitarian.

On the whole, there is nothing in this affair to terrify the Unitarians, the Dissenters and the friends of religious liberty generally; but much to set them to think upon the spirit of the times and the tendency of the late measures of his Majesty's ministers. Their will is obvious; their power has limits. Let the friends of freedom, the Dissenters and especially the Unitarians be cautious and temperate, and await the issue. The interval may be trying, but it will be purifying: and if any lesson may be learned from history, we may rest assured that the end will be satisfactory: England has always triumphed over bad laws and evil counsellors.

Services at Parliament Court on Mr. Fox's entering on the Ministerial Office.

On Wednesday, April the 2nd, Mr. W. J. Fox, late of Chichester, entered on the pastoral office of the congregation in Parliament Court, Artillery-Lane, Bishopsgate-Street. A religious service was held on the occasion to recognize and improve an event so promising to the future prosperity of the society and the interests of pure Christianity.

Our readers are already sufficiently acquainted with the loss recently sustained by this congregation in the lamented death of Mr. W. Vidler; and it gives us great pleasure to have so soon to record its re-settlement with such a valuable successor as they have in their present minister. It was the wish of the parties concerned on this occasion to avoid every thing which under the usual name of ordination, conveys an idea of some spiritual authority in religious teachers, to impart a distinct character, with ecclesiastical powers, to their brethren:—a notion at complete variance with the religious equality established by Christ amongst his disciples, and which has in all ages been the fruitful source of priestly domination, and innumerable impositions on the credulity and consciences of mankind. The ministers engaged on this occasion were Mr. T. Rees, T. Madge, of Norwich, J. Gilchrist, Dr. Lindsay, R. Aspland, and Dr. Rees. After suitable devotional exercises, Dr. Lindsay delivered an interesting discourse on the origin of Christian assemblies for worship, their primitive constitution, and the character of their teachers. In his usual style of manly eloquence, the preacher shewed the difference between a priesthood created by superstition and pledged to the support of unintelligible creeds or unmeaning ceremonies; and the pastor of a primitive church or congregation, their instructor but not their master, their friend, their counsellor, and their guide; the object of their free choice, having no dominion over their faith, but being a helper of their joy. He asserted the perfect independency of all Christian congregations originally, and their right to choose their own officers, and transact without control, all their social concerns; and con-

gratulated the church and their new pastor on this auspicious union.

A member of the society (Mr. Anderton) then briefly mentioned the steps by which they were led to invite Mr. Fox to reside among them, and undertake the pastoral office. Mr. Fox in a short but animated address signified his acceptance of the invitation, declining to make any confession of faith excepting that he was a Christian, and desired to be extensively useful as a Christian minister: which desire was the great motive to his removal from his late situation, to so public and important a station in the metropolis. Unfettered and unlimited freedom of inquiry he claimed for himself and would cheerfully concede to all his brethren.

Mr. Aspland delivered an able and judicious discourse from Matt. xviii. 15—20, in which sound criticism and an impartial appeal to parallel Scriptures, were employed to shew that the passage rightly understood yields no support to narrow, illiberal, and tyrannous systems of ecclesiastical polity; conveys no power to churches or churchmen to institute odious inquisitions after supposed heresy, or to enforce any kind of religious uniformity: but that the whole, like every other part of the injunctions of Christ Jesus, breathes the spirit of Christian liberty and love. It was earnestly wished by many who were present that this and Dr. Lindsay's discourse should be published, both appearing to them eminently calculated for great usefulness.

The venerable Dr. Rees (father of the Dissenting body in London), concluded the public services of the day, with some very affectionate expressions of his good will to the cause at Parliament Court—his high regard for the memory of their late pastor—and the pleasure he experienced in anticipating the success and usefulness of their present respectable minister: commending them to the blessing of Almighty God in fervent prayer.

It was with high gratification that we heard Dr. Rees express his attachment to the great doctrine of the proper unity of God, in which, though differing from many of its advocates as to the pre-existence of Christ, he declared himself to have been a firm believer for fifty years; and his decided agreement with the late Mr. Vidler on the final restoration of the wicked to holiness and happiness.

The congregation was very numerous, and every part of the engagements appeared to excite deep and general attention.

In the afternoon, the ministers and a party of Mr. Fox's friends, with some visitors from other congregations, in all about ninety persons, dined together at the King's Head Tavern, in the Poultry. Several appropriate toasts were given, and some excellent speeches on the cause of religious freedom, and the progress of just and rational sentiments in religion, delivered. A warm eulogium on Sir Samuel Romilly, the enlightened advocate of civil and religious liberty, the friend of the miserable captive, and the enemy of sanguinary laws, was received with loud and distinguished applause. And the whole company seemed to enter fully into the spirit of one of the earliest sentiments proposed to the meeting, a sentiment which should be warmly cherished by every Dissenter, THE CAUSE OF CIVIL AND RELIGIOUS LIBERTY ALL OVER THE WORLD!

L.

Southern Unitarian Fund Society.

THE Southern Unitarian Fund Society held its Second Annual Meeting on Wednesday the 9th instant, at the Unitarian Chapel, in the High-Street, Portsmouth. Though we had lately sustained an irreparable loss, in the removal to Parliament Court of the gentleman, in whose well-directed zeal and activity for the diffusion of Evangelical truth, the society originated, yet the day was, in every respect, consoling. Though we had also to lament our loss, by the removal to distant situations, of those gentlemen who had been able coadjutors in forming and in promoting the views of the society; and though, as the preacher pathetically observed, we had hung our harps upon the willows; yet those who remained had no cause for despair, for the attendance on the morning service was very respectable, and in the evening numerous. Mr. Hughes advocated the cause of the society in his usual perspicuous and energetic manner, and in a most appropriate discourse, from 1 John iv. 1, "Beloved,

believe not every spirit, but try the spirits, &c." The society was only prevented, by the low state of its finances, from urging a request for its being printed. The society's expenses for the last year had unavoidably intrenched on its former donations, by considerably exceeding its receipts. The society has been and is desirous of extending its sphere of usefulness, and of diffusing the pure light of divine truth, to the neighbouring villages; but the paucity of its means will necessarily confine its operations for the present to Portsea, Gosport and Fareham.

The company at dinner was nearly as numerous as on the first anniversary, only two short of the number, notwithstanding several removals; and next year we hope to exceed it. After dinner the health of our late Secretary and Founder was drank with enthusiastic applause. A handsome subscription was paid from a small penny-a-week society of Newport, in the Isle of Wight. Four new members from the High-Street congregation were added to our list.

The utility of this institution has been so fully exemplified, in various ways, since its establishment, as to entitle it to the encouragement and support of the friends of Scripture truth, and to the imitation of those who are desirous of ameliorating the condition of the poor, by enlightening their minds, by infusing into them a spirit of pure devotion, by training them to a love of God as well as of Christ, and, by religious instruction and moral precept, to improve their habits and reform their lives.

Portsmouth, April 11th, 1817.

Manchester Quarterly Meeting.

THE Quarterly Meeting of Presbyterian Ministers in the District of Manchester, was held at Bury, at the Chapel of the Rev. Mr. Allard, on the 4th inst. The Rev. A. Dean introduced the service, and the Rev. Wm. Jevons preached from John xix. 30,—"It is finished." The next meeting will be at Hyde:—Preacher, the Rev. W. Hawkes; Supporter, the Rev. S. Parker.

In the course of the afternoon, the Manchester Unitarian Fellowship, lately established, became the topic of conversation and some discussion. It is impossible that the same object should be viewed by different persons under the same aspect:—hence, as well as through other causes, inevitably arises difference of opinion. But while the merit or demerit of different measures is discussed with candour and dispassionateness, the result must be beneficial. For a short account of the Fellowship, I must refer your readers to your Number for January of this year. The success which it has experienced in so short a time is very considerable. The number of its members at this time amounts to nearly seventy. If the Unitarian Fellowship should successfully co-operate with the Quarterly Meeting, with the Book and Tract Society, with Mr. Grundy's Lectures, and with the increasing zeal with which this district has been animated, while it will be an object of pride and satisfaction to its friends and supporters, it will be viewed with pleasure by every liberal mind.

W. J.

Manchester, April 12, 1817.

Manchester College, York.

THE following sums have been received on account of this Institution:

	£	s.	d.
Hanover-Square Chapel, Newcastle on Tyne, per Rev. W. Turner. Collection	12	0	8
Mr. Edmund Grundy, Ratcliffe, near Manchester. Benefaction	5	0	0
New Annual Subscriptions.			
Rev. Wm. Turner, Jun. Manchester College, York	2	2	0
Mr. Stratton, late of Manchester College, York	2	0	0
Mr. George Stansfeld, Bradford, Yorkshire	1	1	0
Mr. Josias Stansfeld, Leeds	1	1	0
Mr. James Stansfeld, Halifax	1	1	0
Mr. John Bruce, Newcastle on Tyne	1	1	0
	25	6	8

Rev. Wm. Lamport's Prize.

York, April 2, 1817.

The period allowed for sending in Essays for this Prize is extended to May 1, 1818. The adjudication of the Prize will take place at the Annual Examination in June, 1818.

G. W. WOOD, Treasurer.

Manchester, April 17, 1817.

Establishment of a Fellowship Fund in the New Meeting, Birmingham.

At a Meeting of Persons friendly to the Establishment of a Fellowship Fund, held in the Vestry Room of the New Meeting, on Sunday Morning, January 11, 1817, *Abraham Solomon*, M. D. in the Chair;

The following Resolutions were adopted:

1. That a society be formed, called the *Christian Fellowship Fund.*

2. That its objects shall be to present occasional contributions to Unitarian Chapels, about to be erected or repaired, and to Unitarian Academies; and to promote, generally, the diffusion of Unitarian truth.

3. That the Fund be supplied by subscriptions of one shilling per quarter, to be paid in advance.

4. That an annual general meeting shall be held on the first Sunday in July of each year, at which time a president, treasurer, committee and collectors shall be chosen.

5. That the committee shall consist of the president and treasurer for the time being, and fourteen other persons, to be chosen by each subscriber present at the annual meeting giving in a list of names; from which lists a majority shall be then ascertained.

6. That the committee shall meet on the first Sunday of every month, at half-past nine in the morning, in the vestry room, and that their meetings shall be open to every subscriber, but that the right of voting be confined to the committee.

7. That in cases of emergency, the secretary shall be empowered to call a special meeting of the committee.

8. That the Rev. J. Kentish be invited to accept the office of president.

9. That Mr. Peyton be requested to accept the office of treasurer.

10. That the following subscribers be requested to act as a committee till the next annual meeting; viz. Messrs. J. Armstrong, J. Belcher, E. Corn, T. Clark, jun. J. Gillins, T. L. Hawkes, S. Hutton, F. Luckcock, W. H. Smith, E. Thompson, T. Walton, W. Wills, jun. and Dr. A. Solomon.

11. That these resolutions be printed and circulated in such manner as the committee shall direct.

Signed,

Abraham Solomon, *Chairman.*

Notices of subscriptions may be given to any of the members of the committee: and subscriptions will be solicited by gentlemen to be deputed for that purpose.

The "Fellowship Fund" is instituted chiefly on the suggestion of Dr. Thomson, of Halifax, in a late number of *The Monthly Repository*,* and in a general agreement with the rules which he has there recommended. While it furnishes (as its laws will shew) an easy, convenient, and economical method of aiding the diffusion of Unitarian principles and worship, it can scarcely fail of answering ends of great importance in regard to the several congregations among whom it is established. The concurrence of the members of our religious societies, in active and benevolent exertions, advances the grand objects for which those societies are formed: and every scheme which mutually cements the individuals composing our congregations, every scheme which increases their united watchfulness and zeal, is favourable to their permanence and prosperity as a body, and must therefore be deserving of support.

For these reasons, the persons who have already enrolled themselves as subscribers to this "Fellowship Fund," affectionately and earnestly invite the respective members of the society of the New Meeting House, to follow their example. On their younger brethren they would especially enforce its claims, as an institution eminently fitted to create, to cherish, and to gratify an enlightened interest in the cause of religious truth, charity and virtue.

Establishment of a Fellowship Fund, Swansea.

Sir, *Swansea, April* 21, 1817.

It must be gratifying to you and your readers to find the useful suggestions appearing from time to time in the Repository, attended to and acted upon. And I have great pleasure in making it known, (by means of your useful Work, if you will allow me), that the small congregation of Unitarian Christians in this place have manifested a disposition to second some measures for pro-

* For October, 1816, pp. 578—580.

moting the good cause, which have been proposed by some of your correspondents. On the first day of this year, we began by subscriptions of a penny a week, to form a fund, to be kept distinct from the other funds of the society, and applied as occasions may arise, to the service of the general interests of Unitarianism. The usual number of attendants at our chapel does not much exceed a hundred: and we have already about seventy subscribers to our Penny Fund. We should rejoice greatly to see our example followed with equal zeal and unanimity, by all the Unitarian congregations in the kingdom; as, by this easy and simple method, an annual sum might be raised, which, together with the Unitarian Fund already formed, and occasional donations from able and willing friends to the cause, would be fully adequate to our increasing wants.

Believing the Unitarian doctrine to be the truth, and that in proportion to its spread, the world will enjoy more of the blessings of genuine Christianity, all true Unitarians must be pleased with the late frequent calls upon their liberality, for the erection of new chapels and other assistances to newly formed Unitarian societies. But as for the most part, the applications upon these occasions, are made to the opulent alone, and as many others, to whom the donation of a large sum at once might be inconvenient, would probably be glad to contribute their mite, the subscription of a penny a week seems to be an easy and practicable method of giving to all an opportunity of shewing their interest in the cause, and assisting with considerable efficacy in its support. If this scheme could only effect one half of what is stated as possible by your Correspondent, Dr. Thomson, in Vol. XI. p. 579, that is, if only fifty thousand subscribers could be obtained, raising upwards of ten thousand pounds per annum, how much substantial service to the cause might be effected by this, in a manner the most easy, and by an exertion of each individual almost imperceptible?

It is the intention of the society at Swansea, to apply what they raise by this scheme, in the first place, to the promotion of Unitarianism in our own immediate neighbourhood, by the distribution of tracts, and by other means: but always to keep a reserve in hand, to be ready to answer any calls for the assistance of others. And we would recommend to the attention of Unitarians in general, if this scheme should be generally adopted, that some farther plan should likewise be devised for concentrating its force and uniting the whole body in its application. Might it not be practicable to have a register somewhere kept of all the Unitarian congregations, and the number of subscribers they severally furnish? In this case, when assistance is wanted, application should be made to the keeper of the register, who might easily calculate the proportion which each congregation should contribute towards raising the sum required. He would ascertain, for instance, that supposing the sum wanted to be £1000, and the number of subscribers fifty thousand, the share to be demanded from a congregation having a hundred subscribers would be £2. The gentlemen who manage the Unitarian Fund might perhaps be induced to undertake the care of the register; and the communications might be made, to save trouble and expence, through the medium of the Monthly Repository.

Thus a machine might be erected, of very simple construction, of very moderate cost, and of vast and increasing power: and would the whole body of Unitarians co-operate to set it in motion, we might in a short time see wonderful effects produced.

R. AWBREY.

Removals amongst Unitarian Ministers.

Mr. ABRAM BENNETT, who has been many years pastor of the General Baptist congregation at *Ditchling*, Sussex, and some years evening lecturer at the Unitarian Chapel, *Brighton*, has been unanimously chosen minister of the numerous and respectable congregation at *Poole*, Dorsetshire. He has accepted the invitation, and removes to Poole at Midsummer. By his removal there will be two vacancies, and it is to be hoped that both Ditchling and Brighton will be supplied each with a minister: the latter place affords a fine opening for any gentleman whose circumstances will allow of his making an experiment as to raising a congregation competent to the support of a minister, and who may be attracted by the situation.

Literary.

Clapton, April 21st, 1817.

Sir.——Those of your readers who have encouraged the proposed publication of Dr. Priestley's Theological Works by their subscriptions, have been led to expect a list of the subscribers in this month's Repository. They will, I trust, excuse the delay, from my not having yet been able to ascertain the address of some of the subscribers, and my being convinced on recollection that I had not afforded sufficient time, after the circulation of the last Repository, to those who were yet disposed to become subscribers. From the present appearance I hope very soon to report the number of subscriptions as 200, and that the work is proceeding to the press with all the expedition in my power.

J. T. RUTT.

FOREIGN.

Religious.

The Pope's Bull against Bible Societies.

POPE PIUS VII. (To the Archbishop of Gnezn, Primate of Poland.)

Venerable Brother,

Health and apostolic benediction.

In our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to this Holy See, in the name also of the other Bishops of Poland, respecting what are called *Bible Societies*, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of accumulating concerns have so pressed upon us on every side, that, till this day, we could not yield to your solicitation.

We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and, having, because of the great importance of the subject, convened for consultation our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time, we heartily congratulate you, venerable brother; and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so hazardous to Christianity, in having denounced to the Apostolic See, this defilement of the faith, most imminently dangerous to souls. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and oppose the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the House of Israel.

For this end we issue the present letter, viz. that we may convey to you a signal testimony of our approbation of your laudable exertions, and also may endeavour therein still more and more to excite your pastoral solicitude and vigilance. For the general good imperiously requires us to combine all our means and energies to frustrate the plans, which are prepared by its enemies for the destruction of our most holy religion: whence it becomes an Episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you already are doing so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; *namely*, "that Bibles printed by heretics are numbered among prohibited books, by the Rules of the Index, (No. II. and III.) for it is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit:" (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the

Church. It is, therefore, NECESSARY TO ADHERE TO THE SALUTARY DECREE OF THE CONGREGATION OF THE INDEX (June 13th, 1757), THAT NO VERSIONS OF THE BIBLE IN THE VULGAR TONGUE BE PERMITTED, EXCEPT SUCH AS ARE APPROVED BY THE APOSTOLIC SEE, OR PUBLISHED WITH ANNOTATIONS EXTRACTED FROM THE WRITINGS OF THE HOLY FATHERS OF THE CHURCH.'

We confidently hope that, even in these turbulent circumstances, the Poles will afford the clearest proofs of their attachment to the religion of their ancestors; and this especially by your care, as well as that of the other Prelates of this kingdom, *whom, on account of the stand they are so wonderfully making for the faith committed to them, we congratulate in the Lord,* trusting that they all will very abundantly justify the opinion which we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which JACOB WUIEK published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained, after mature investigation, what errors may lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

PROCEED, THEREFORE, VENERABLE BROTHER, TO PURSUE THE TRULY PIOUS COURSE UPON WHICH YOU HAVE ENTERED; VIZ. DILIGENTLY TO FIGHT THE BATTLES OF THE LORD IN SOUND DOCTRINE, AND WARN THE PEOPLE INTRUSTED TO YOUR CARE, THAT THEY FALL NOT INTO THE SNARES WHICH ARE PREPARED FOR THEM, TO THEIR EVERLASTING RUIN. The Church waits for this from you, as well as from the other Bishops, WHOM OUR EPISTLE EQUALLY CONCERNS; and we most anxiously expect it, that the deep sorrow we feel on account of THIS NEW SPECIES OF TARES WHICH AN ENEMY IS SOWING SO ABUNDANTLY, may, by this cheering hope, be somewhat alleviated: and, we heartily invoke upon you and your fellow Bishops, for the good of the Lord's flock, ever increasing spiritual gifts, through our Apostolic benediction, which we impart to yourself and to them.

Given at Rome, at St. Mary the Greater, June 29, 1816, the 17th year of our Pontificate.

POPE PIUS VII.

NOTICES.

UNITARIAN FUND.

THE Annual Meeting of the Unitarian Fund will be held on Wednesday, the 28th May, when a Sermon will be preached on behalf of the Society by the Rev. W. J. Fox. [*For Particulars, see the Wrapper.*]

After the Meeting of the Unitarian Fund will be held the Meeting of the Subscribers to the UNITARIAN ACADEMY. [*For Particulars, see Wrapper also.*]

THE Annual Meeting of the Protestant Society for the Protection of Religious Liberty, will be held at half-past 10 o'clock precisely, on Saturday May 17th, at the New London Tavern, Cheapside.

LITERARY NOTICES.

IN a few days will be published, a New Edition, much enlarged, of Four Letters on the English Constitution, by G. Dyer.

A considerable time since Mr. Bagster announced his intention of printing a Polyglott Bible, in one quarto volume. From that period he has been proceeding with the care so important a work required, and he hopes the expectation excited by its announcement will not be disappointed. It is a handsome book, printed with a full margin on good paper for the purpose of MS. observations, and the first part containing the Pentateuch is ready for delivery. It had been considered a desideratum in literature, for the student to have a Polyglott Bible, containing the original texts and the versions used by the ancient churches, in a portable form and at a moderate price; and the

present London Minor Polyglott Bible it is expected will fully answer these wishes. Another class of readers will be gratified by the above work being printed in four small pocket volumes, each language a complete volume, possessing this peculiar excellence, that, by the pages of each volume agreeing with every other, either two languages may be interleaved together, and thus united in one volume, will not exceed the thickness of the common pocket Bibles. A fuller display of the whole work is exhibited in a prospectus of thirty-two pages which is delivered gratis, and which also details the nature of a supplementary volume, intitled Scripture Harmony, being a concordance of parallel passages, agreeing page with page with the pocket volumes.

The *Fifth Edition* is ready for publication of "The Genuine Epistles of the Apostolical Fathers, St. Barnabas, St. Ignatius, St. Clement, St. Polycarp, Shepherd of Hermas, and Martyrdoms of St. Ignatius and St. Polycarp, written by those who were present at their suffering: being together with the Holy Scriptures of the New Testament, a complete Collection of the most Primitive Antiquity for about 150 years after Christ." Translated and published with a preliminary Discourse, by the Most Reverend Father in God, William, late Lord Archbishop of Canterbury.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

A FACT has occurred of great importance to the people of this country in general, but more particularly to those for whom this retrospect is intended. Mr. John Wright, the brother of our worthy missionary, has been summoned before the Mayor of Liverpool, for preaching in an unlicensed place. This is a civil offence, and to this crime a specific penalty is assigned. The penalty was levied not long ago in Kent, on a gentleman of great respectability and property, and also a member of the Church of England, for having prayers in his house read by a clergyman of that church in his family of a Sunday evening, to an audience consisting of more than twenty persons. To the charge Mr. Wright replied, that he had reason to believe that the room was registered, as it had been used for worship about twenty years; and the court delayed its judgment on the case for a week, till information could be procured from Chester on the registration.

During the examination, Mr. Wright alluded to some disorderly conduct in the room, and the rioter had refused to give his name and address. The informer on the preceding charge confirmed the suspicion that the name was Scott, and a person of this name came forward avowing it, and giving his full address, James Scott, of Liverpool, Mercliant, No. 11, Clayton Square. He was informed that he would be prosecuted under the 12th clause of an act 52 Geo. III. for disorderly conduct during worship.

As Mr. Wright was going away he was stopped, and taken into custody upon a new charge laid by this same Mr. Scott (we copy from the papers in the following words), that he, Mr. Wright, had expressed and conveyed to his hearers the idea, "that a belief in the doctrine of the Holy Trinity was absurd and ridiculous; that it was folly to believe in what was called the atonement of the death of Jesus Christ, as it was impious to suppose that a good being would take an innocent victim to atone for the sins of the wicked—that the idea of the soul surviving the body was an absurd and ridiculous mental delusion, that the idea of a future state was equally so." Bail was immediately offered, but Mr. Statham (the town-clerk) interposed, and made use, as stated in the papers, of these memorable words: "You must give twenty-four hours notice of your bail, and inquiries must be made into its sufficiency. Bail is not a matter of course. You may be kept in custody a week, Sir, for aught you know." In a short time a friend of Mr. Wright's brought in two persons as bail, who were allowed to be competent by the Court, and Mr. Wright was discharged out of custody.

The doctrine of Mr. Statham seems to be founded on that maintained by Lord Sidmouth in his circular letter, to which a demur has been made by the magistrates of Middlesex and Monmouth, and notice has been given of an inquiry into the foundation of it by Earl Grey in the House of Lords. This is a question of great import to every Englishman, who ought to know the situation in which he stands, by the novelties introduced within these few months. If it is true that a

man may be kept in custody a week on a mere charge of blasphemy, it behoves all that the crime should be strictly defined, as a traveller may in an unguarded moment utter an expression offensive to his neighbour, which will put the former entirely at the mercy of the latter, and in a short time England may be converted into a similar state with that of Spain on the formation of the Inquisition. Let it be recollected, that within a year from the formation of this horrible tribunal, about twenty thousand persons were taken up and subjected to various penalties of fine, imprisonment and death itself. There was no want of spies and informers. By degrees the higher classes enrolled themselves as familiars of the Inquisition, and the best security a man had for his own personal liberty was to turn informer against his neighbour. It is in vain to say that the manners of the English are alien to such a practice. It is true our ancestors held such practices in the utmost horror, and the name of spy and informer was most disgraceful: but that high spirit has been greatly weakened within the last twenty-five years, and a very small thing may turn the scale. If popular odium can be excited against certain opinions, as we know from the pages of history, it has frequently been the case, the disgrace of espionage is lost, and the spy becomes a meritorious character. Our master was called seditious and blasphemer: the apostles were saluted with the same epithets: the early Christians were committed to prison, suffered the loss of goods, and even death upon the same charges. All that had been done by Pagans against Christians, has been acted over and over again by Christians against each other. The time is perhaps approaching for a trial of the same kind, and it is our duty and our wisdom to be prepared.

The case of Mr. Wright was of such a nature, that it was not likely to be passed over without notice. It was alluded to by Lord Holland in the House of Lords, when the Bishop of Chester stated in his place, that Mr. Wright was not obliged to give bail for avowing Unitarian opinions, but for contradicting the doctrine of a future state; and one of the public papers has stated, that a person holding such an opinion ought not to be tolerated. Now we cannot believe for a moment that Mr. Wright professed the opinion laid to his charge; but on this point we shall not at present enter into any discussion, as the case will be properly tried in a court of law. But we must demur to the doctrine of intolerance respecting the denyers of a future state, being fully persuaded that we have nothing to fear from their arguments, and that the only way to give them any success is to prevent them from shewing their cause in the most favourable colours.

Another case wholly civil has excited general ground of suspicion. A society of very long standing thought it necessary under the new acts to apply for a licence. The application was made to a Court of Magistrates, consisting of the Lord Mayor and three Aldermen. The society was declared to be founded for the investigation and discussion of philosophical, literary, historical and political subjects. The Lord Mayor and one Alderman saw no objection to granting the licence, but the two other Aldermen dissented, and one of them declared that the intention of the late act was to put down all political debate whatever. In consequence of this difference of opinion the licence could not be granted, and the applicants retired, and what course they will take time must shew. The English have been so long accustomed to make political subjects the theme of their discussions, that it will not be easy to bring them to an acquiescence with these new restraints, and perhaps it is not for the advantage of any government, that the subject should be debarred of this advantage: for assuredly a government is much more secure when the people speak their sentiments freely, than when they are obliged to conceal them, and each man looks upon his neighbour as a dangerous censor: and indeed one great advantage of England over other nations has arisen from this freedom. When it is removed, there is a danger that the energy so remarkable in the English character will be destroyed.

The descendants of Englishmen in another part of the world are in a very different situation; and the speech of the President of the United States, on taking possession of his new dignity, will be read with no small degree of abhorrence by the favourers of the new system. It was natural in him to praise the constitution of his country; and the questions he asks deserve to be recorded. Speaking of the situation of individuals under their government he uses these words: "On whom has oppression fallen in any quarter of our union? Who has been deprived of any right of person or of property? Who restrained from offering his vows in the mode which he prefers to the Divine Author of his being? It is well known that all these blessings have been enjoyed in their fullest extent; and I add with particular satisfaction, that there has been no example of a capital punishment being inflicted on any one for high treason." In another place he says, "Such is the happy government under which we live—a government adequate to every purpose for which the social com-

pact is formed—a government elective in all its branches, under which every citizen may by his merit obtain the highest trust recognized by the constitution—which contains within it no cause of discord, none to put at variance one part of the community with another—a government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers." These are doubtless great blessings, and if the people are virtuous, they will be preserved. With great propriety is pointed out to the nation the mode in which they may all be lost. "While the constituent body retains its present sound and healthful state, every thing will be safe. They will choose competent and faithful representatives for every department. *It is only when the people become ignorant and corrupt, when they degenerate into a populace, that they are incapable of exercising sovereignty.* Usurpation is then an easy attainment, and an usurper will be found. The people themselves become the willing instruments of their own debasement and ruin. Let us then look to the great cause, and endeavour to preserve it in full force. *Let us by all wise and constitutional measures promote intelligence among the people, as the best means of preserving our liberties.*" The remarks of the speaker on the internal government of the country are no less judicious, and Europe may derive lessons of wisdom from our Transatlantic brethren: and whatever may be the fate of our own and the neighbouring countries, we may still be thankful to Divine Providence that there remains a hope, that if the wickedness of the Eastern world should drive liberty from its regions, it will find a refuge in another quarter, and produce that happiness and prosperity, which can only arise from the moral habits and virtue of the people.

In Germany there is evidently a considerable attempt at improvement. The promises of the King of Prussia appear not to have been nugatory. A council is formed of the principal officers of state and delegates from different parts of the country, and there is a probability that a representative government will be established. At any rate the power of the noblesse will be curtailed, and the military will be brought in subjection to the civil power. The Landgrave of Hesse Cassel has acceded to the Christian Alliance, which employs the pens of the writers in Germany. Time only can prove how far Christianity will have an influence in this measure, for mankind have been so often deceived by specious promises, that even the words of princes will not remove the suspicion that the garb of holiness may be a cloak only for greater maliciousness. Great liberties are also taken with the English character, on account of the supposed conduct of our government towards Bonaparte: and Lord Bathurst's speech is criticised with no small degree of severity. Even the Austrian papers have published it, and it is evident that foreign nations are not inattentive to the fate of him, who once possessed so great an influence in the affairs of Europe.

Sweden appears to be in an unquiet state. A conspiracy is said to have been formed against the French prince, who is to succeed to the crown; but the contents of the green bag on this occasion have not been as yet laid open to the public. A decree has been issued on the subject of commerce, prohibiting various articles with a view of encouraging manufactures at home. Thus man is in many places acting against the evident designs of Providence, which, by diffusing its blessings in various degrees over different countries, leads them to supply the deficiencies of each by mutual interchange. The Swedes are yet to learn that the best way to employ the superfluities of their subsoil, the great wealth of their country, is in the purchase of what they may call luxuries: for by means of them a greater degree of industry is promoted in their own nation, as well as in those countries with which they trade. But why should we be surprised at this failure in political economy in Sweden, when even our own is not sensible of its own interest? It is not unusual to see encouragements held out for the domestic use of our own manufactures, not considering that if all nations follow our example, we shall be the sufferers: for the machinery of this country will soon fail, if it is employed solely upon our own wants.

All the accounts of the Spanish colonies contribute to keep up the hope of the speedy downfall of the government of the mother country; but at the same time they present such a picture of the manners of the people, as render it very problematical, whether they will for a long time be able to establish themselves in a well-regulated system. Buenos Ayres seems most likely to be soonest fixed. The emigrants from Europe to the new world, which are now numerous, and perhaps beyond example in any former period, direct their course to the United States. The distresses of Switzerland tend very much to increase their amount; but America will profit not a little by the manufacturers which leave this country. It cannot be too much impressed on all minds, that trade and manufactures are the cause of our prosperity; and when they decline, agriculture will fail with them.

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BIOGRAPHY.

Brief Memoirs of the late Rev. John Disney, D. D. F. A. S.

(Extracted from his Funeral Sermon, by the Rev. Thomas Jervis.)

DESCENDED from an ancient and respectable family in Lincolnshire, Dr. DISNEY was born on the 28th of September, 1746. Having passed with great credit through the usual course of study at Peter-house in the University of Cambridge, he proceeded to the degree of Bachelor of Laws. Endowed with a native ardour and activity of mind, he appears to have distinguished himself at an early period of life as a zealous friend of civil and religious liberty. And, on taking orders, he received an honourable testimony to his conduct, his talents, and his principles, by the appointment of honorary chaplain to the venerable Dr. EDMUND LAW,* Master of his College, and Bishop of Carlisle, who was himself a distinguished advocate of the same great cause. He was afterwards presented to the Vicarage of Swinderby, and then, jointly, to the Rectory of Panton, both in his native county.

In these situations he discharged the parochial duties of his sacred function, with exemplary zeal, activity and usefulness, happy in the attachment of his parishioners, and the esteem of his friends. A strenuous and intrepid assertor of the cause of free inquiry, and the right of private judgment, to many it will not be matter of surprize, that his enlightened and honourable mind should have conceived scruples upon the controverted subject of subscription to creeds and articles of faith. A decided enemy to all human impositions, and all human authority in the concerns of religion, those who understood his character, would be still less surprized, that, disdaining the meanness of all subterfuge, evasion, and equivocation, in a matter of such vital importance, involving, as it appeared to him, the opposing interests of this world and those of another; yet without harshly judging the conduct of others, or condemning with uncharitable censure and unchristian insinuation, those who viewed this subject in a different light—he resolved to obey God rather than men; and, upon the most serious inquiry, mature deliberation and the fullest conviction, he ultimately made up his mind to relinquish his preferments in the Established Church, and his further prospects, which were considerable. This important measure he adopted with a decision, a disinterestedness, and a consistency of conduct which, even by those who entertained sentiments and views entirely different from his own, could not but be respected;—while he felt the inward conviction, that

> "A still and quiet conscience is a peace
> Above all earthly dignities."

He resigned the respectable situation which he held, and the emoluments attached to it, when the just claims of an infant family pleaded hard* against his conscientious determination, and while he possessed only the comparatively slender provision of a younger brother. Some years previous to this event, he married the eldest daughter of the Rev. FRANCIS BLACKBURNE, Rector of Richmond, and Archdeacon of Cleveland, in Yorkshire.

Dr. DISNEY, on quitting his preferments, as a beneficed clergyman in the Church of England, removed to

* Father to the present Lord Chief Justice of the Court of King's Bench.

* Dr. Disney's own words; See his "Reasons for quitting the Church."

London, where he officiated during many years at the Unitarian chapel in Essex Street; first, in conjunction, with the late worthy and exemplary Mr. LINDSEY; and, on the resignation of the latter, Dr. DISNEY was unanimously chosen by the trustees of the chapel to succeed him, as sole minister of that respectable congregation.

As this brief memoir is intended only as a sketch of character and talent, not as a regular and digested biography of the excellent person whose lamented death has given rise to it,—it is unnecessary for the writer to enter into a minute chronological detail of the events of his valuable life. This object may be more elaborately and more ably executed at some future period.

In the mean time, it may be noticed, as a fact in his history too striking to be omitted—that the late Thomas Brand Hollis, Esq. who was a member of his congregation, in consequence of great personal friendship, which originated in a high respect for his character and conduct, and the uncommon sacrifice which he had made, by resigning his ecclesiastical preferments from a principle of conscience, bequeathed to Dr. Disney by his will, entirely unknown to him, having never received any intimation of such a design—his entire estates in Essex and Dorsetshire, without any condition, limitation or restriction whatsoever.*

Of that system of religious opinions strictly Unitarian, and of those principles, respecting the worship of the One God, the God and Father of Jesus Christ, which, as we have seen, he had embraced from motives, the most pure, disinterested, and conscientious, and therefore the most honourable—he was uniformly and invariably to the latest period of his life a most decided, able, manly and consistent advocate. Thus was Dr. Disney highly distinguished in that heroic band of confessors, who sacrificed upon the altar of truth the honours and endowments of the world; who renounced its alluring prospects, for the rights of conscience, for the honour of God, for the faith of the gospel and for the hope of a better resurrection. To the truth of this statement, his writings, various, enlightened, liberal and candid, bear the fullest attestation. Of these, one of his earlier productions, is, "Reasons for quitting the Church of England,"—a most interesting little tract, which developes the progressive operation of an ingenuous, upright mind in a matter of the most serious investigation, and the conscientious result of such inquiry in opposition to all worldly considerations, and to all the powerful and affecting remonstrances of his most attached friends and family connexions. Many other publications appeared at different periods, biographical, controversial and theological, which though of great merit and interest, it is impossible in this short sketch to enumerate. But amongst those of the former description, the Memoirs of Dr. Sykes, of Dr. Jebb and of Dr. Jortin, hold a principal place. He printed also, The Book of Common Prayer Reformed, for the Use of Unitarian Congregations, in 1792; and a second edition of the same, with the Book of Psalms, and a Collection of Hymns, in 1802. But the last of his works, published in the course of the year 1816, and carried through the press but a few months previous to that which at once closed the natural year, and terminated a life useful, honourable, and highly important—consisted of two volumes of "Sermons," forming a sequel to two former volumes published in 1793, and which are now out of print. This recent publication, and especially the preface will be read with a peculiar and affecting interest, by those who are qualified to appreciate that intellectual vigour, and soundness of judgment, which he retained to the last.—An inflexible integrity, an unshaken constancy, and determination of character, combined with firmness and elevation of mind, sustained him in circumstances the most trying and afflicting, amidst the sufferings of severe and almost uninterrupted sickness,—standing on the verge of the grave, the noble wreck of what once he was—the ruined temple in which his heroic and unbroken spirit sat enshrined!

His health had been sensibly declining for a considerable time; but he endured a painful and lingering illness with a fortitude and composure

* N. B. Mr. B. Hollis's will was dated twelve years before his death.

which were truly admirable.—Perfectly aware of his situation, he one day told a friend who was near him, "he had hoped all would have been over before that time; but he supposed a little more discipline was necessary; and all was ordered right." At another time, he said to his physician, "I hope I shall not have to go through all this long."—When momentarily expecting his awful change, he was most perfectly tranquil and collected in that expectation, and anxious for his release. He said, not long before his death, "he felt completely free from pain, happy and comfortable to the greatest degree."—Again, to one who was most dear to him, he observed,—"Amidst my severe afflictions, I have many comforts, and much to be thankful for, though I do suffer a good deal; but I endeavour to be patient; and I wish to bring my mind to believe, that this bed is the best place for me. Some have a much rougher journey out of this system than I have."—It was a striking observation of a neighbouring gentleman, for whom he entertained great personal regard—who, upon seeing him in his sick room not many days previous to his dissolution, remarked, that "His was the only composed, or happy countenance in the house."

He frequently expressed his desire to be released, and that he thought his time long. When a word or sentiment escaped him, he was the same precisely as ever, unchanged in sickness, suffering and in death. When rapidly advancing to the most awful and tremendous of all moments, he continued calm and serene, kind to others, and composed and dignified in his own views,—till at length he breathed his last without a struggle or a sigh,*—sunk into a state of sweet and gentle repose, and closed his eyes for ever on this world.

> "The chamber where the good man meets his fate,
> Is privileged beyond the common walk
> Of *virtuous* life, quite in the verge of heaven."

Such were the interesting, awful scenes, such the sad train of concomitant circumstances, which I have partly witnessed, or which have been represented to me with great accuracy and distinctness, as well as with deep interest, and the liveliest sensibility. So consistent, so dignified was the conduct of this approved servant of God in circumstances the most trying to human nature,—so enlightened, so vigorous were the principles which sustained and carried him through no common sufferings,—so bright and cheering, the hopes which inspired his breast even within the precincts of the tomb. "His body is buried in peace"—but his "memory is blest."—His good deeds are recorded on high, and his name is registered in heaven.

The death of such a man exhibits a solemn and impressive scene. It will long be felt, and deeply regretted, as a loss to the world—to which, to his surviving family and to his long tried and approved friends, he has left a bright example of genuine merit and of sterling excellence—an example, in which the virtues of the man were admirably blended with the acquirements of the Christian. It is, indeed, a subject of deep and unfeigned regret, that, in his death, theological science has lost a shining ornament; Christian truth and liberty, an able advocate; and the cause of humanity, a generous friend. Those who know his various merits need no memorial of his virtues; they bear it in their own bosoms; they will not cease to remember him, as long as genuine piety, disinterested benevolence, unaffected candour, probity and singleness of heart, retain a place in the esteem of mankind.

If testimonies were wanting to the virtues of so exalted a character, it were easy to adduce them without number. I shall content myself with quoting two or three passages from the correspondence of persons of eminence and long-established reputation for integrity and worth.

"Human nature," says one, "cannot be viewed in a more dignified attitude, than that which your last short, but most affecting, letter presented to my eyes. Even the tenderest performance of all the duties of a daughter to a worthy parent in declining health, meritorious as it is in a very high degree, seems to me less affecting than his calm fortitude, and truly Christian resignation to his Maker's will. Few can hope to reach

* On Thursday evening, the 26th of December, 1816.

so exalted a character; but many will feel its superiority to the tinsel virtues of the world, and may hope to be the better for it."

These are the appropriate and emphatical sentiments of the truly venerable Mr. Wyvill.*

In another letter to a common friend (dated January 16, 1817,) he observes—"Mr. Disney's letters express the best sentiments, and the justest, on his father's uncommon merits, which were truly exemplary, and place the friend we have lost in the most distinguished station as a moralist, a Christian, and a friend to his country."—And again, in a letter to the same correspondent, (February 17,)—"To have had such a father, and such a friend, is one of the greatest blessings that this life could afford; if we know how to value it as we ought."

Another worthy and excellent person expressed himself in the following terms, in a letter of February the 6th:—"Dr. Disney's death is both a private and a public loss.—The value of the encomiums bestowed is enhanced and confirmed by the sanction of truth.—I believe his real character and conduct fully deserved them. This persuasion is general,—and must render that tribute to his memory acceptable to the lovers of literature, and especially of moral worth among his numerous acquaintance, and peculiarly grateful and consolatory to his family and intimate friends. I can form no better wish for them, than that they may imitate, in their respective spheres, his probity, his virtuous fortitude, his conscientious regard to the rights of God and man, and be entitled to a similar future reward."

Nor can I decline the satisfaction of adding the following extract from a letter addressed to a gentleman most nearly connected with the deceased, by a person of an elegant, correct, and highly accomplished mind, and possessed of very superior intellectual endowments and acquirements—to whom she observes, in terms that do honour to her own discriminating judgment, integrity, and independence of character.—Her words are these:—"The sad event you announced, though by no means unexpected for some weeks past, does not fall the less heavily. You have lost a father, whose name will command more respect for his descendants than his estates, a hundred times multiplied, could give them consequence."

* In a letter to Dr. Disney, of Nov. 8, 1816, in answer to the last letter he received from his lamented friend deceased.

A Catalogue of Dr. Disney's Works.

1. Memoirs of the Life and Writings of Arthur Ashley Sykes, D. D. With an Appendix, 8vo. 1785, 5s.

2. The Works, Theological, Medical, Political, and Miscellaneous, of John Jebb, M. D. F. R. S. With Memoirs of the Life of the Author, 3 vols. 8vo. 1787, £1. 1s.

3. Discourses on various Subjects. To which are added, Considerations on Pluralities. By Samuel Disney, LL. B. late Vicar of Halstead, Essex. With a Preface, 8vo. 1788, 6s.

4. Memoirs of the Life and Writings of John Jortin, D. D. 8vo. 1792, 5s.

5. The Book of Common Prayer Reformed, for the Use of Unitarian Congregations, 1792, 2s. 6d.

6. The Book of Common Prayer Reformed, for the Use of Unitarian Congregations, with the Book of Psalms, and a Collection of Hymns, 1802.

7. Memoirs of T. B. Hollis, Esq. 4to. 1808.

8. Sermons, Vols. 1 and 2. 8vo. 1793.

9. Sermons, Vols. 3 and 4. 8vo. 1816.

Tracts.

1. Animadversions on Dr. Rutherforth, 1768.

2. Loose Hints on Nonconformity, 1773.

3. Letter to the Archbishop of Canterbury, 1774.

4. Rational Christian's Assistant, 2nd ed. 1774.

5. Remarks on Dr. Balguy's Consecration Sermon, 1775.

6. Short View of Confessional and Clerical Petition Controversies, 2nd ed. 1775.

7. Thoughts on Licensing Public Alehouses, 1776.

8. Remarks on Bishop Hurd's Charge, 1777.

9. Considerations on the Clergy acting in the Commission of the Peace, 1781.

10. Reasons for Quitting the Church of England, 2nd ed. 1783.
11. A Friendly Dialogue, 2nd ed. 1787.
12. Address to the Bishops, 1790.
13. Observations on the Homilies, 1790.
14. Arranged Catalogue of Publications, on Toleration, Corporation and Test Acts, 1790.
15. Letter to the Students of Divinity in the Diocese of Chester, 1791.
16. Letters to the Rev. Vicesimus Knox, D. D. 1792.
17. Short Memoir of Bishop Edmund Law, 1800.
18. Short Memoir of Michael Dodson, Esq. 1800.
19. Six Brief Letters occasioned by the Institution of an Auxiliary British and Foreign Bible Society, 1812.
20. Remarks on the Bishop of Lincoln's (Tomlin's) Charge, 1812.
21. The Great Importance of a Religious Life, revised, 2nd ed. 1812.
22. Short Memoir of the late Rev. R. E. Garnham, 1814.
23. Short Memoir of the Rev. William Hopkins, B. A. 1815.

ORIGINAL LETTERS.

Letters from Thomas Muir, Esq. and the Rev. Thomas Fyshe Palmer.

SIR, *Clapton, May* 4, 1817.

THE following letters may very suitably appear in the same volume with the letter from Mr. Palmer (p. 204). The first of them was written by Mr. Muir, on board the *Surprize*, and the second while the vessel touched at *Rio* on the voyage. The third and fourth are printed copies which I received from Dr. Disney, who had employed the press, from his usual courteous disposition to gratify his friends. The fifth was, I believe, the last letter which reached me from Mr. Palmer, though probably, he wrote again before he left *Sydney*.

I ought, perhaps, in justice to his memory to have mentioned in my former letter the treatment which he experienced, immediately on his removal to the Hulk, at Woolwich, from on board the vessel which conveyed him from Scotland. Mr. Palmer once shewed me the place which was, at first, his only dormitory. This was the hold of the vessel, where he had a hammock slung to the ceiling. A great number of convicts lay around him on bulk-heads, without any separation. As obvious consequences, he was presently robbed of his watch and every thing valuable, obliged to hear the most horrible conversations, and subjected to other inconveniences which cannot properly be described.

Whether this treatment were the effect of criminal inattention or more criminal design I know not. It should however be added that the evil had been redressed before the time when I first visited Mr. Palmer. He then was permitted to have all the accommodations which such a situation could afford, and messed with the captain, whom he, not unreasonably, considered as a spy on his conduct and his associations, though the captain seemed to me to overact his part by expressing the most unqualified democratic sentiments. Mr. Muir was, I believe, under the same specious *surveillance*; for when I first visited him, there was present a gentleman, yet living, who had lately published a work, quite out of the track of courtly politics. A copy of this work he had presented to Mr. Muir, and the captain of that Hulk complimented the author in my hearing, by telling him that the mate of the vessel so admired the work that he would scarcely suffer it to go out of his possession. A man must have known little of the world not to have set a guard on *the door of his lips* in such company.

J. T. RUTT.

Letter I.

Portsmouth, 12 *March*, 1794.

MY DEAR SIR,

I RECEIVED your card last night, with a copy of Mr. Flower's Treatise. I likewise some time ago received your polite and friendly letter, along with a chest of medicines, for which I return you my sincerest thanks. I have already written to our friend in Cambridge.

We shall sail the first fair wind. Two days ago our convoy gave the signal to the different ships to hold themselves in readiness. I leave this country with no other regret than in being so soon separated from a circle of friends in England whose memory shall ever live in my affection. I shall chearfully embrace every opportunity of writing you, but in the mean time you would readily excuse these few hurried lines, if you knew the inconvenient situation in which I write.

Believe me to be, my dear Sir,
With sincere esteem, your's,
THOMAS MUIR.

Remember me in the warmest manner to your friend Mr. Gurney, and present my congratulation on his late appearance in publick.

J. T. Rutt, Esq.

Letter II.

Rio di Janeiro, 20 *July*, 1794.

My Dear Sir,

IT is a pleasant, but at the same time a painful duty, for me to write to my friends. The remembrance of former happiness, the recollection of hours never to be recalled, and the uncertainty of the fate of the persons to whom I address myself, fill my mind with such mixed sensations as render me both willing and afraid to take a pen in my hand. For you and for those common friends, who along with you walk the same path of honour and of freedom, I can only pour out unavailing prayers. The storm may, perhaps, have passed over me, but you and they stand yet exposed in the midst of the conflict of the elements. May he who can temper their wildest fury, temper it in that hour when ready to burst over your heads, or if burst it must, enable you to stand unmoved by the shock.

Painful and disagreeable circumstances have occurred in the course of the voyage. Soon enough will you be acquainted with them. To me they have been the fruitful sources of many melancholy days. But I know that my mind, however agitated by private affliction, never can be shaken by publick suffering.

Your's truly and sincerely,
THOMAS MUIR.

J. T. Rutt, Esq.

[Received Feb. 2, 1795.]

Letter III.

Sydney, N. S. Wales, June 13, 1795.

My Dear Sir,

WHEN Mr. White, the principal surgeon of this settlement, sailed last December in the Dædalus, I entrusted him with what is dearer to me than life,—my character. I was under the necessity of defending this against the infernal machinations of ———— master of the Surprize transport, who had hired and suborned some of the outcasts who sailed with him, to swear away my life by the accusation of mutiny, and the intended murder of him and his principal officers. Of this murderous attempt of ———— I sent the most indubitable evidence of many depositions made before a magistrate. In the hurry, Mr. Ellis * sent the attested copies, as well as the originals, so that my character depends on the safe arrival and honesty of Mr. White. They were accompanied with the dismal narrative of my sufferings (of which last I have a copy) and entrusted to the care of Mr. ————. I am extremely anxious for the fate of them.† My history since then is little else than a register of vexations and persecutions.

The officers have monopolized all the trade of the colony. They suffer no one but themselves to board any ship that may arrive. They alone buy the cargo, and sell it at 1, 2, 3, 400, and even 1000 per cent. profit. Mr. Ellis and Boston were ordered into confinement for entering a ship and endeavouring to purchase things, not prohibited, for their use. With great respect, but firmness, they remonstrated against this invasion of the common rights of British subjects. This was construed into an audacious attack upon the privileges and interests of these military monopolists. And from that time (now many months ago) they have set their faces against them and me. They have had no grants and no servants. Mr. Boston, though

* He had been in Mr. Palmer's service in Scotland, and procured leave to accompany him. R.

† These numerous documents came safely to my hands, and from them Mr. Joyce compiled his *Narrative*. There is an affecting enumeration of the sufferings endured by Mr. Skirving and Mr. Palmer, in Mr. P.'s letter to the Rev. T. Lindsey, dated Sep. 15, 1795. See Rev. T. Belsham's *Memoirs*, &c. p. 523. R.

sent out by government principally to cure fish and make salt, has been the whole time unemployed. My men, which I bought at a monstrous rate, with a farm, have been taken from me. A message has been sent me to pull off my hat to the officers, or I should be confined in the cells, and punished. Public orders have been twice given for no soldier to speak to me, under the penalty of 100 lashes. Now I never had omitted the ceremony of capping the officers, and never conversed with the soldiers. The most impudent claims on my property from the most unprincipled thieves were listened to, and enforced, without deigning to hear a single word I had to say.

The situation the colony is in at present is dreadful. It is put on half allowance, and even at this rate there is not enough in the stores to last three weeks. They have begun to kill the live stock. The cows are condemned, but all the stock in the colony will not last a month. The only resource is about three months provisions of Indian corn, a food inadequate to labour. In this state Mr. Boston wrote to the commanding officer that he was sent out by government on purpose to make salt and cure fish, and that he would undertake, with the assistance of boats and men, to supply from Lord Howe's Island, in the neighbourhood, a full or even a double allowance of well cured fish, at a third of the price of beef and pork. Can you conceive that little or no notice was taken of this, and nearly a flat denial given?

Yesterday a large ship came in from India, the Endeavour, Bampton, with the company's colours flying. These were called American, by others the colours of Britain,—of a frigate sent to fetch us over. Good heavens! What were my sensations! mocked with groundless joy to be plunged again into melancholy. She brings live stock, arrack, tea, sugar, muslin, buffalo-fat, but only fourteen barrels of provisions. Fowls sell at 5s. each; cabbages 6d.; pork 1s. 6d. per pound. I have never accepted any provisions of any kind from the stores, that no pretence might be made to demand my labour, and find living enormously dear. Mr. Muir, myself, Mr. and Mrs. Boston and Ellis live together, and are all well.

It gave me great pleasure on landing to see the harmony between the natives and whites. This was owing to the indefatigable pains of Governor Phillips, to cultivate a good understanding with them. When himself was speared he would suffer no vengeance to be taken, and on no account an injury to be done them by a white man. The natives of the Hawkesbury (the richest land possibly in the world, producing 30 and 40 bushels of wheat per acre) lived on the wild yams on the banks. Cultivation has rooted out these, and poverty compelled them to steal Indian corn to support nature. The unfeeling settlers resented this by unparalleled severities. The blacks in return speared two or three whites, but tired out, they came unarmed, and sued for peace. This, government thought proper to deny them, and last week sent sixty soldiers to kill and destroy all they could meet with, and drive them utterly from the Hawkesbury. They seized a native boy who lived with a settler, and made him discover where his parents and relations concealed themselves. They came upon them unarmed, and unexpected, killed five, and wounded many more. The dead they hang on gibbets, *in terrorem*. The war may be universal on the part of the blacks, whose improvement and civilization will be a long time deferred. The people killed were unfortunately the most friendly of the blacks, and one of them more than once saved the life of a white man.

Governor Hunter, whose arrival is so anxiously expected, will come out with just and liberal ideas, I trust, of policy, and correct the many abuses and oppressions we groan under, as well as those of the poor natives. It seems a strange time to drive these poor wretches into famine, the almost certain consequence of driving them from their situation, when we are so near it ourselves.

Ever since I landed I have been attacked by the malady of the country, sore eyes; so that I have been obliged to give up writing and reading. I have now blisters behind my ears, from which I find some relief. Some lose their sight, but, in general, after the first attack, their vision is as good as ever.

You may be sure I am all anxiety concerning the fate of those men, who are suffering for the welfare of others. Remember me to them, if you have

opportunity, with all the sympathy they deserve; and to . . . . . those friends endeared by distance, who are pleased to interest themselves about me.

I am, dear Sir,
Your much obliged and affectionate
T. F. PALMER.

The Rev. Dr. Disney.

[Received May 4, 1796.]

Letter IV.

Sydney, N. S. Wales, Aug. 14, 1797.

My Dear Sir,

I BEG leave to return you my warm thanks for your most friendly and consoling letter. It would be the severest drop in my cup to be forgotten by such men. The esteem and approbation of the worthy are next to that of one's own mind.

I received two or three little pamphlets, with all the Morning Chronicles to April, accompanying your letter. We have read over and over all our little stock of books, therefore any celebrated pamphlets that our friends have done with, it would be charity to send. Your noble gift of the Encyclopædia has been of infinite use and entertainment to us.* It has instructed us in arts necessary to a livelihood: an interested and powerful monopoly of trading officers, who have the art to persuade an old man to just what they please, have thrown every impediment possible to our getting an honest one. But, in spite of all, we have weathered our point. In a great measure owing to the help of your Encyclopædia we have built and navigated a little vessel. We meant it for fishing, but as we could not have the smallest encouragement for what was so evidently for the public good, we have made it a mercantile vessel, and trade from hence to Norfolk Island, a thousand miles distant. To be sure we are obliged to sail without licence or certificate (which the governor, poor man, positively refuses), and are liable to be hanged as pirates by any body that chuses to give himself that trouble. If paper should continue of value, I hope we shall not return to Europe poorer than we came.

The short allowance in 1795, that poor Skirving thought was the cause of his death, brought a rupture on me, and otherwise disordered my frame. The quick and extreme vicissitudes of the climate are rather possibly too much for a broken down old man like me. To the young and the robust they are nothing, who lie out in the woods without harm. My fellow-sufferers laugh at me, but I have no scruple in saying it is the finest country I ever saw. An honest and active governor, who could administer an equal government, might soon make it the region of plenty. In spite of all possible rapacity and robbery, I am clear that it will thrive against every obstacle. There may come a time when the settler shall reap what he has sown; at present, from necessity, he is obliged to sell to an avaricious huckster his wheat at 3s. per bushel, who turns it into the stores at 10s. the price which government gives for it. He buys liquor at 3s. per gallon, and charges it at £3. £4. and perchance five pounds per gallon. Tobacco he buys at 15d. and sells it to the poor farmer and labourer at 7s. and 10s. a pound. The same of every thing else. If he raises Indian corn, or wheat, it is of little use to him. He must sell it for what he can get to these hucksters. He cannot, like them, turn it into the stores. This is a matter of interest. We have laid out what would sell here for £300. on a farm, and we never could have interest to turn only forty bushels in, from the time we have been in the island. If, like other settlers, from necessity we have been driven to deal with these hucksters, nothing so easy then as to turn in to the amount of the debt, be the stores shut or open, but not one farthing on our own account.

By these means the colony is ruined. All the necessaries are double the price they were when we landed. Every farmer and settler is only a tenant at rack rent to the officers. Government is at an immense expence for no other purpose than to put money into the pocket of these officers. All of them keep hucksters' shops, where you may buy from a dram to a puncheon of spirits,—from a skein to a pound of thread. I cannot affirm it to be with,—I hope that it has been without,—the governor's knowledge, but the greatest and most extortionate shop

* As many volumes of the Scotch Encyclopædia as were then published, were presented to Mr. Palmer, by the joint contributions of a few friends, before his departure from England. D.

in the colony has been that of government house. They sell indigo at this moment for its weight in silver. In short, reformation may long be in vain expected in these remote dependencies so far removed from the eye of control. Such a man as Capt. King, however, late governor of Norfolk Island, would do much. I have reason to think him as honest as he is active and enlightened. Such a man with a fourth, I believe a tenth, of the present expence, might make this the cheapest and most plentiful market, and most plentiful country in the empire of Great Britain.

Of this wonderful country we have little or no knowledge, except a small portion of the sea coast of a corner of it. With two armed ships and a schooner, on purpose for the use of the colony, no discovery has been attempted. Such things are never thought of; and if a private adventurer undertakes them, he is discouraged. Chance however has done something. The Sydney-cove, a large ship from Bengal to this place, was wrecked on this coast in lat. 41. 47. The mate and others left the wreck in the long boat unfortunately in the tempestuous winter season, and this was again wrecked on the coast. But the supercargo and two others, after innumerable hardships, arrived safe. By this means we learn, that where the Sydney-cove was wrecked, there is an archipelago of islands, with a strong tide and current from east to west, and *vice versa*; from which a rational conjecture may be formed that there is a passage quite through the island. Should this conjecture be true, and this passage should be navigable, the passage to India would be very considerably shortened. The country is described as totally different from this, very rich and fertile, abounding in pines and firs, of which there is not one here. In all the intercourse of whites with the uncorrupted natives of this country, they have found them most kind, humane, and generous. Where the mate and supercargo were wrecked, no civilized Europeans could exceed them in kindness. They supplied them in abundance, and successive parties of fresh natives, equally kind, shewed them the way. The mate, represented to be an amiable man, walked till he could walk no longer. Unfortunately, the carpenter staid to keep him company, and the rest proceeded and arrived safe. The carpenter churlish and avaricious, and without sense or foresight, seized their fish, would give them nothing in return and offended them so much, that the first mate, whom they were fond of, fell a victim to his folly, and they both perished. My most worthy friend Mr. Bass, surgeon of the Reliance, went out on purpose to find these two. He found only their bones. He was accompanied by the most scientific people in the language, though by none more than by himself; and natives of his acquaintance told him the above. He returned only yesterday. He confirms the above account of the country. He says there are several species of trees not found here. But, what is more important, he has discovered a seam of coal, seven miles long, great part of which, by the inequality of the ground, is above ground. He has brought home three bags, it burns capitally, some of which the governor sends by this ship (the Britannia, Capt. Dennet) to Sir Joseph Banks. The coal is not distant twenty yards from the sea, and about 45 miles distant, by sea, from hence.

We are told by people who have been there, that in the tropical regions of this country all kind of tropical productions abound. A little beyond port Stephens, about a degree and a half north of this, the country and its productions change. There is a sort of apple of a deep red, both within and without, with four pips. It grows to the height of 80 feet, without branches. The fruit is represented as large and luscious, and highly nutricious. The country producing more, the natives are larger and more numerous than here. Seven convicts lived five years among them. I have repeatedly conversed with them. They were received and supported with singular kindness and hospitality. If these people are to be believed, they took the whites to be the ghosts of their departed friends, whom death had made white. They inquired very particularly after their fathers, mothers, and all their relatives, and how they employed themselves. I believe this account, because when Capt. Broughton, of the Providence sloop of war, took these convicts away, the natives brought two dead young men on board, begging Capt. Brough-

ton to bring them back again in a year or two.

Two or three natives of my acquaintance have begun to cultivate the ground, and, with a little attention on the part of government, they might soon be civilized. Ellis and I staid with them a week, and we promised to return to hoe up the ground and plant it for them. But I am now too infirm. They are quick, ingenious, vivacious and happy, read countenances and characters with singular penetration, and take them off with great humour.

It is singular that no dialect, or rather language, reaches above forty miles extent, some not half so far, so that a native of one district is totally unintelligible to another. They are as free as the air they breathe, and pay respect only to bravery and talents. They have no chief or priests. They have a discipline by which every member of the commonwealth is coerced into good order. For slight offences so many spears are thrown at the offender, which he may ward off, if he can, with his shield. For great offences these spears must not only be thrown, but broken. If the offender is wounded, and justice be satisfied, nothing can equal their care and kindness to the wounded person.

If I should not have time, being taken by surprise by the ship sailing, will you tell our common friend, Mr. Rutt, that, with no little difficulty, I obtained a large deal box, which came in the Ganges, directed for Messrs. Muir, &c. It contained some brown paper parcels from you and Mr. Rutt, some newspapers, and a large deal box and some letters directed to Mr. Muir, and two counterpanes. Mr. Muir's letters and box, indeed the whole contents, I opened before the governor.* The last mentioned deal box contained private property from Mr. Muir's father; this was given to the provost-marshal to be sold for the benefit of his creditors. The letters I opened before the governor, and, by his permission, burnt. The only property from the committee, the two counterpanes, I kept.

I have been so often defrauded of boxes and parcels, that unless they are booked in the log-book, or mate's book, they may be reckoned as lost. Between the rogues on ship-board, and on shore, a convict is sure not to get them, because he has no redress. Excepting books, I beg nothing more may be sent me. There are some modern publications, which I will not mention because expensive; but such smaller books or pamphlets which my friends have done with, I will thank them for. I shall write to my nephew for the publications I allude to.

I am, my dear Sir,
Most sincerely your obliged
T. F. PALMER.

The Rev. Dr. Disney.

[Received Feb. 11, 1799.]

* Mr. Muir had escaped from the colony in an American vessel which touched there. After various adventures he died in Spain. R.

Letter V.

Sydney, N. S. Wales, Sep. 10, 1799.

DEAR FRIEND,

I HAVE the pleasure to receive a letter from you, dated September 28, 1798, by the Hillsborough. On the receipt of it, I applied for permission to take Joseph Larkin * to my house: but no such person could be found, nor has there been such a person embarked. It is most fortunate for him that he did not come in this murderous ship. Of two hundred and sixty convicts put on board, ninety-seven died before they reached the harbour, and ten since. They were whipped, confined in pestilential air and starved. The Captain, H————, would not allow them a swab to clean out their place. I saw their filth. In consequence, the jail fever made its appearance. Eight died in one night at the Cape. It is painful to relate the barbarity, the tyranny, the murderous starvation of this wretch. This is the fourth who has exercised these atrocities while H———— has been governor, and no inquiry made!!!

* A young man who had been capitally convicted at Lancaster, on a charge of forgery. On account of some favourable circumstances in his case, his punishment had been commuted to transportation for life. Mr. Girle, who is mentioned in the Obituary (VIII. 280), and who then resided at Lancaster, took a very benevolent interest in the fate of Joseph Larkin; and at his desire, I had recommended the young man to Mr. Palmer's attentions. If my memory serves me, Dr. Barnes, of Manchester, also interested himself on the same occasion. R.

I was very much pleased with Wakefield's pamphlet. I sent a servant with it to a friend some miles distant, who unfortunately was robbed of it because it was tied in a silk handkerchief. I must beg you therefore to send me another, and Llandaff's also.

Mr. and Mrs. Boston and two children, Ellis and myself have always lived together since we have been on the Island. We have engaged in many schemes to make a living. Among the rest, brewing and farming, and what every officer civil and military does here, buying goods on board a ship and selling them on shore. We built a vessel at considerable expence to trade between this place and Norfolk Island, and a very beneficial trade it was. But the Governor of Norfolk Island for the time being (Captain T————), being a great trader himself, found that it interfered with his profits, and raised the strongest clamours against the enormous price we sold at. We sold liquor at 25s. per gallon, and he at that very time sold it at five pounds. At last he would not suffer us to land it at all, notwithstanding we had Governor Hunter's permit. We suppose the crew on this rose and seized the spirits, for we never more heard of captain or ship. It would have made our fortune soon. I am ashamed to say how much we lost. We were not disheartened. We set to and built another at a great expence, loaded her with a cargo that would make good returns, and sent her to Norfolk again. We had previously made a good quantity of salt to cure the cheap pork of Norfolk Island, and to put it into the stores here where it is so much wanted. This has been gone now five months. The gales have been dreadful, and we have every reason to fear that she is lost likewise: so that we have nearly the world to begin again.

As there is little chance of my being able to draw any thing out of the company's stock to enable me to get home, I must take another method. * * *

I find that the cerated glass of antimony with ipecacuanha, will cure the most inveterate fluxes of this country in a day or two. So little attention is paid to the sick, that I am obliged to doctor some, though I know that I do it with a rope about my neck. I would not change my residence for a week without these medicines, so very subject I am to this disorder. I know that I should long have been dead but for them. I give seven or ten grains of cerated antimony and alternately small doses of ipecacuanha. Oh had I known of this remedy at Spithead, what lengthened misery and wear and tear of constitution I should have escaped. Possibly Gerald and Skirving might now have been alive! Pray tell this to Dr. Hamilton and Blake.

I wish Mr. Holcroft would send me the remaining volumes of Hugh Trevor. I was delighted with the three first. I think the first volume as good as any I ever read. The infancy of Hugh is inimitable. It is odd that I never saw but one person in this country who could perceive the tendency of the work, though it is so very conspicuous. I have not seen a Review since 1796, nor an Annual Register since 1793, and only four numbers of that excellent work the London [Monthly] Magazine. I cannot speak enough in praise of the C———— I————. Tell Mr. F———— to be careful. I am going to fit up a room for the worthy editor, well knowing he will come out here. If I deserve to be sent to Botany Bay, he ought to be sent to the Georgium Sidus.

The following is the price of articles at present. Rum 20s. a quart; tea 5s. an ounce; bread 4d. a pound; butter 4s.; mutton 2s.; pork 1s. 3d.; wheat 10s. a bushel; wine 10s. a bottle; shoes from 20s. to 25s. a pair. That you see it is absolutely necessary to do something for a livelihood. I forgot to tell you that we have nearly built a windmill, which we are in great hopes will turn to good account.

Recommend me to those worthy friends, the very mention of whom in your letter I could not help being affected with, viz. Hamilton, Gurney, Lindsey, Dyer, Vaughan, Frend, Tooke, Disney, Blake, and all who are pleased to interest themselves about me.

Farewell, dear Sir, with my best respects to Mrs. Rutt,

I am,

Your much obliged and affectionate

T. F. PALMER.

J. T. Rutt, Esq.

[Received April 3, 1800.]

MISCELLANEOUS COMMUNICATIONS.

To S. T. COLERIDGE, Esq.

On his Attack upon the Unitarians contained in his Second Lay Sermon.

LETTER II.

"Such tricks hath strong imagination."
MIDSUMMER NIGHT'S DREAM.

SIR, *Temple, May* 1, 1817.

HAD your attack on Unitarianism been confined to the declamation which my first letter was intended to expose, I should scarcely have thought it required a reply. But you have condescended to make use of other weapons, which though unworthy of hands like yours, are more dangerous than the fair and lawful arms of intellectual combat. You have stooped to misrepresentations of our creed which are only to be met by a positive denial. At the same time, I do not believe you intended falsely to blacken us. Strange as it may seem, I have no doubt that you really believe your own portrait of Unitarianism to be faithful; and yet I will venture to affirm that a more unjust representation of any sect has never been made, since the good old times when holy men were attired previous to their martyrdom in dresses on which the figures of demons were sketched out and the flames of hell depicted.

Venerable, however, as the art is, it will not now avail. "It is the eye of childhood that fears a painted devil." As, however, the picture is drawn professedly "as an act of kindness to the unwary," it will be right to shew, for the advantage of this numerous class of your readers, how unlike it is to the original. For the benefit of any other set of men the task would be undoubtedly superfluous.

The first "affirmative article" of faith which you impute to us is the proper oneness and unimpersonality of God and the mere humanity of Christ. To this statement I have only to make two objections. *First*, that many Unitarians believe both in the pre-existence and super human nature of Jesus; and *secondly*, that though you have professed to bring together all the "affirmative articles of our faith," you have actually omitted to state that we receive Christ as the Messiah to whom all the prophets bore witness—as the author and finisher of our faith—as our spiritual and triumphant master—as the captain of our salvation, "made perfect through sufferings." So that, in a catalogue of the doctrines we receive, drawn up expressly for the purpose of shewing their scantiness, you insert what we hold in common with the Deist, and only omit all which gives us a right to the name of Christian. Nay, more, you state the opinions which part of us reject concerning Christ, and then set them down as an "affirmative article of our faith." And afterwards you triumphantly assert, "These are all the positives of the modern Socinian creed!" You must, indeed, congratulate yourself that, on this occasion, you addressed "the unwary."

But you make ample amends for this omission in the second article. "They (Unitarians) believe men's actions necessitated, and consistently with this AFFIRM that the Christian religion (i. e. *their* view of it) precludes all *remorse* for sins, they being a present calamity but not *guilt*."

Now, in the *first* place, it is utterly untrue that the doctrine of philosophical necessity, in any form, and the belief in Unitarianism are in their nature united. It is false that, as a body, the believers in the latter connect them. The opinion that men's actions could not have been otherwise than they are, may be part of the creed of a Unitarian, but it is no part of a Unitarian creed. True, it has been maintained by Dr. Priestley and is held by Mr. Belsham; but it has also been powerfully enforced by Edwards, and is implied in the dogmas of Calvin. It is a doctrine peculiar to no sect; but much more essential to the support of the orthodox than of the heretical creed. From the opinions of those who entertain milder views of the Divine intentions towards man, it naturally acquires a gentler colouring. But, in itself, it is a doctrine of philosophy and not of religion, much less of any particular sect of believers. Unitarians might therefore as well be charged with all the theories of Dr. Priestley on the subject of chemistry, or of all his

speculations on that of politics. In common justice you ought to have added these; for, in that case, the "affirmative articles of our faith" would have formed a much longer catalogue.

In the *second* place, supposing a belief in necessity to be justly imputed to Unitarians as part of their faith, it is utterly false that they draw from it the absurd deductions which you declare them to affirm. When and where, Sir, did Mr. Belsham or any other Unitarian maintain that "the Christian religion precludes all remorse for our sins?" When indeed was it asserted that necessity was a part of the Christian religion at all, except by the late eloquent Bishop of St. Asaph, who was no *intentional* supporter of Dr. Priestley's cause? Above all, where is the necessarian, or the writer understanding English, who ever maintained that sins were not guilt? Perhaps he also asserted that guilt was not sin, and that sin was not sinful. But to pass by the absurdity of the expression, it is not true that the advocates of the doctrine of necessity affirm that it destroys all moral distinctions between good and evil. Had you merely asserted that such a deduction would follow from the admission of their premises, it would have been a matter of argument, not of denial. But you have taken a different course: you have declared that they maintain the conclusions in their most absurd and obnoxious form; nay, that they derive them, not from the doctrine of necessity, but from their view of the Christian religion. This is a most important charge on a point of fact, and you have not the shadow of evidence to support it. You first unjustly represent necessity as a doctrine of Unitarianism; and then put into the mouth of Unitarians at large, supposed deductions from it that even those of them who received it never made, cloathed in language which no man of common sense could condescend to utter!

The third "article" is thus expressed: "They believe the gospels, though not written by inspiration, to be authentic histories on the whole, though with additions and interpolations. And on the authority of these writings, confirmed by other evidence, they believe in the resurrection of the man Jesus Christ from the dead." On the subject of inspiration Unitarians differ. They also entertain various opinions respecting the extent of the additions made in the gospels; but that some additions have been made to Scripture you will not venture to deny, until you think fit to take up the defence of the exploded passage respecting the "Three which bear record in heaven."

The fourth "article" contains as strange a clustre of misrepresentations as was ever found in the same number of lines. It stands as follows: "On the historic credibility of this event (the resurrection of Jesus) they believe the resurrection of the body, which, in their opinion is the whole man, at the last day: and differ from other churches in this only, that while other Christians believe that all men will arise in the body, they hold that all the bodies that had been men will arise."

Now *first* it is not on the "historic credibility of Christ's resurrection" only that Unitarians believe in the resurrection of man. It is impossible that the mere fact, though ever so clearly established, could prove even that another individual would be reanimated by a similar miracle. They believe the resurrection of all men because it was taught by Christ and his apostles; and they believe Christ and his apostles, because the fact of his being raised set the seal of divinity upon his mission and proved the veracity of his character. They regard it also as a visible symbol, as a marvellous and a prophetic sign, of the redemption of all from the power of death and the grave. In this sense they agree with St. Paul that all who have fallen asleep have perished if Christ be not risen; and that faith and hope would in this case be mere delusions. But it has never been asserted that taken alone, the resurrection of one demonstrated the reanimation of all. The censure, therefore, implied in this statement is utterly without foundation.

Secondly, It is not true that Unitarians *as such* believe the body to be "the whole man at the last day." Taking this proposition in its literal sense, it is too absurd to have met with any sensible advocate. That these our mortal frames which, in this life, are perpetually changing,

should be raised from the corruptions of the grave with all their human infirmities about them, is no less contrary to Scripture than to the evidence which our senses afford us. Some, indeed, have supposed that there are certain stamina of the material frame which are preserved amidst the decay of the rest, and form the link which connects the present mortal with the future incorruptible man. But, generally speaking, materialists themselves are contented with believing that we shall hereafter be to all moral purposes the same, by retaining the consciousness of our past in the new attire of our immortal being. They, as well as other Christians, believe we shall rise again to a new and a glorious life, and are willing to trust the Divine goodness and wisdom respecting its mode, of which we can here form no adequate conceptions.

But, *thirdly*, supposing there were any class of men who believed in the resurrection of the bodies of all, in a literal sense, it is utterly unjust to confound them with Unitarians. Indeed, the system of materialism, in any form, has no connexion with a single distinguishing doctrine of the Unitarian creed. It does not affect the oneness of God or even the mere humanity of Christ. It may, indeed, be "verified from the writings of Mr. Belsham"—though, even there, you will search in vain for the absurdities you have imputed to us. But, highly as we esteem Mr. B. we do not acknowledge all his sentiments as our own. He is our instructor, but not our oracle. We look higher for our leader than any living writer however excellent, or even any dignitary however invested with spiritual powers or adorned with external grandeur. We subscribe to no creed but the Scriptures; we acknowledge no master but Christ.

Fourthly, Supposing that the Unitarians at large held that "all the bodies that had been men will arise," it would be untrue that "in this they differ from other churches." In fact the very reverse of the proposition is true. They do not hold the resurrection of the body as a part of their religious creed; but the Church of England thus inculcates it. What, Sir, have you forgotten "THE APOSTLES' CREED?" Do you not recollect that, in the plainest language, it asserts the doctrine against which your indignation is directed? Are you so little acquainted with the formularies of the church you revere, as not to know that all her members, on almost every occasion of divine service, solemnly assert that they believe in "THE RESURRECTION OF THE BODY?" And yet it is, in the supposed belief of this absurdity, that you represent us as "differing from other churches!"

The fifth "article" of our faith relates to the future condition of man. To the substance of this statement I have no material objection to offer. True it is that some Unitarians believe in the destruction of the wicked, and that others hope for the restoration of all men to the blessings of holiness and peace, while all admit the peculiar rewards of the righteous. If it be a crime to regard the Almighty as a Universal Father, in all times and to all beings, we plead guilty to the charge. We are perfectly willing you should be left to the full exultation in your own brighter and happier creed which this concession may afford you.

The sixth "article" is utterly false. It assumes that we "hold only an intellectual and physical, and not a *moral* difference in the actions of men, they not being free agents, and therefore, they not being more responsible beings than the brute beasts." This is little more than the repetition of a charge I have already refuted. For the benefit, however, of "the unwary," it may be proper to repeat two facts which sufficiently prove it to be a groundless slander. 1st, the doctrine of necessity is not an article in the Unitarian creed; 2dly, not only has no Unitarian writer who has incidentally received it denied the moral difference of human actions and the proper responsibility of man, but it has been contended by all Christians who have embraced it, that it is on the supposition of necessity alone that men become accountable to God, that the distinctions of virtue and vice can be maintained, or that rewards and punishments can be applied to effect any beneficial purposes. This is a matter of fact not of reasoning. Dr. Priestley and those who think with him may have drawn false conclusions from the premises they

have maintained; but they have ever asserted the contrary to those which you impute to them. Of course, the long chain of consequences you have built on these false assertions cannot now demand our scrutiny.

Here you close your "catalogue," but not your censures. You attack the Unitarian scheme, still confounding it with those of materialism and necessity, on the ground that it degrades the nature of man. You assert that "if man be no nobler creature *essentially* than he is represented in their system, the meanest reptile that maps out its path on the earth by lines of slime, must be of equal worth and respectability, not only in the sight of the Holy One, but by a strange contradiction even before man's own reason." In order to support this astonishing proposition, you first take for granted that without free-will, in a sense opposed to necessity, there is no ground for love and esteem; next you assume that man's intellect independently of the will is more than counterbalanced by his vices; next speak of intellect as a more shewy instinct; and then conclude that "compared with the wiles and factories of the spider, or with the cunning of the fox, it would be but a mere efflorescent, and, for that very cause, a less efficient salt to preserve the hog from putrifying before its destined hour." Now, Sir, supposing this lamentable conclusion true; admitting your picture of man as faithful; taking him to be less distinguished from the beasts by intellect than by vice; does allowing him free-will, or a two-fold nature, turn the balance in his favour? On your own principles, it only renders him more criminal, without making him more exalted. You assume, as a point of fact, that man, in action, is lower than the beasts that perish; and then you ask, unless he is distinguished by will, how is he above them? What, Sir! is it then an alleviation of his wretchedness that it is all of his own voluntary choice? Is he less degraded because he has been his own degrader? And what consolation do you offer him by asserting that he is "*essentially*" above the brutes, if you, at the same time, argue that he is *practically* below them?

No, Sir, the real nobleness of man consists not in speculation but in fact. It depends on no metaphysical system. It is proved by his actual and present greatness, by his glorious energies, his never-dying loves, his generous virtues, his universal conscience, his unbounded powers, and his high desires and reachings forth of spirit far beyond the limits of earth or of time. However this grand piece of Divine workmanship is constituted, or rather by whatever names its frame is distinguished, whether it is termed matter, or spirit, or a combination of both, its actual and inherent grandeur remains the same. There is breathed into it the breath of God. The image of the Divinity is stamped on it. Call it by what appellation you please, it is still the most glorious of God's visible works, the fit subject for the admiration of angels. After your deepest researches, you must deduce the superiority of man to the brutes from that which he Is, independently of all systems and theories. Here he is with dominion over earth and affinity with heaven—holding communion with all ages and with all worlds—joyous in life—"splendid in ashes and pompous in the grave." * If you do not know and feel this, whatever may be your theories of free-will, it is we who would elevate and you who would degrade our species.

I gladly pass over all the rest of your incoherent declamation against us. While others accuse us of giving undue honour to the understanding, you speak of us as rendering it too little. You declaim against us as if we appealed not at all to the reason but entirely to the affections. † You accuse us of "plucking away *live-asunder* as it were, from the divine organism of the Bible textuary morsels and fragments," and yourself actually apply to us some dreadful prophecies in Isaiah! To these charges reply is needless. And as to the accusation of paying Christianity "no other compliment than that of calling by its name the previous dictates and decisions of our own mother wit," we are too accustomed to such unsupported assertions from the lowest order of Calvinistic Lay-preachers, to regard them any

* Sir Thomas Browne on "Urne Burial."

† See pp. 60, 61.

more than the burthen of an old song, or even the damnatory clauses of the Athanasian creed.

There was a time, Sir, when your portrait of Unitarianism would have been very different from that which you have recently drawn. If we now see you joining with a far inferior race to represent our principles as shocking or absurd, it affords us some consolation to remember that you were once their advocate. You thought and felt with us in the vernal freshness of your genius. Of this remembrance no efforts of your's can deprive us. You too must recollect the "Religious Musings," or you are the only one who could ever forget them.* They are a living—may they be an immortal!—proof of what you felt and thought in some of the brightest moments of your earthly being. I allude not to these evidences of your former creed for the purpose of reproaching you with the change. He who upbraids another for an alteration in his sentiments, must suppose that all knowledge is intuitive, and that, in the progress of human life, the same unvarying scenery is perpetually around us. But at the close of these animadversions I would fondly dwell on the memory of what you were, and console myself for the present animosity you bear to our creed with the thought, that in estimating the whole man, if the Church of England should be found to have numbered you among her sons in the maturity of your intellect and the plenitude of your knowledge, your youngest and brightest hopes, your earliest aspirations, your first religious loves were entirely ours.

But, after all, it is not to us, but to poetry that I should most cordially hail your return. In the lower walks of controversy, political or religious, the light from heaven serves only to lead astray. You are bewildered by the splendours of your own genius. Your mind is like the throne in Milton's heaven, "dark with excessive bright." Why, I ask with fond impatience, is not this light carried into the pure regions of the imagination, where it may shine unveiled for ever? Surely it will not pass away from the earth behind the clouds of mysticism and politics—only leaving on them its golden tinge. They must fade away, and the temporary lustre lent them will sink when they disappear. But surely this can never be the lot of one "whose fame should share in nature's immortality, a venerable thing"—of one who can be entangled only in the filmy nets which his own fancy spreads—of one whose proper sphere is above this world and not amidst its storms—of one who may live in the hearts and imaginations of brighter ages, when the very names of those whose cause he now condescends to gild over are utterly forgotten.

S. N. D.

* This beautiful poem exhibits the most striking indications of a brilliant though youthful genius. It is full of bright visions, half unveiled—of unbounded and indistinct prospects—of noble aspirations after all kinds of imaginary excellence. As a system of religion or metaphysics, it is neither very intelligible nor very consistent; but it is decidedly opposed to most of those sentiments which the author has since learned to admire. The following is the tribute paid to the great Reviver of Unitarianism in England:

"Lo PRIESTLEY there, PATRIOT and SAINT and SAGE,
Him full of years from his lov'd native land
Statesmen blood-stain'd, and priests idolatrous
By dark lies madd'ning the blind multitude
Drove with vain hate. Calm, pitying, he retir'd
And mus'd expectant on these promis'd years."

SIR, *April* 21, 1817.

HOMO [p. 152] will permit me to point out what I conceive to be an undoubted error in his statement, that Christ and his apostles discouraged marriage, and only sanctioned it as a prevention of immorality. The gospel opinions as to marriage have a *particular*, not a general reference. They respect the peculiar circumstances of the early Christians, and especially apostles or missionaries, living in a time of persecution and various trial, when marriage would be *inexpedient*, and when celibacy, from the motive of entire devotion to the gospel interests, would be meritorious. Paul, however, expressly disclaims having any authority for his injunctions on the subject: "Now as to virgins, I have no commandment from the Lord, yet I speak according to my judgment." It is remarkable that "the forbidding to marry" is pointed out as the mark of

the great Christian apostacy in the latter times, when "many should depart from the truth."

A discussion of the theory of Mr. Malthus would lead me too far: but I do not see how he can be said to "show human life with the most dreadful aspect," because he argues that the instincts which we share in common with the animal species, require the check of rational thought.

E.

Mr. Fox's Rejoinder to R. L. on the Argument from Scripture for Universal Restoration.

Sir, *April* 20, 1817.

I WILL trouble you with a few brief animadversions on the last communication of my friend R. L. [p. 157, &c.], and then take my leave of a controversy which must, I fear, to most of your readers be very uninteresting.

Whether R. L. or Simpson has given the best account of the word *kolasis*; whether Christ's universal spiritual authority have any thing to do, or not, with the final purity and happiness of its subjects; whether bowing in the name of Jesus, and confessing that he is Lord to the glory of God the Father, be voluntary or constrained homage; and whether God can command that which he does not desire, or desire that which he will not accomplish, are questions which I shall leave to be solved by what has been said already. If answered as I think they must be, the doctrine of Restoration will remain in quiet possession of several direct predictions.

It is admitted by R. L. [p. 158] that the resurrection of *all* men is announced as a *glorious deliverance*, a *blessing*, and *the gift of divine grace*. He *infers* from these expressions that the wicked will be subsequently reformed and finally happy, but does not perceive that it is *predicted*. I would not quarrel about a word; but if a resurrection be no blessing independently of its results, if there be *but one event* which can make it a blessing to the wicked, if their resurrection being a gift of grace and a glorious deliverance *depend altogether* upon their subsequent restoration, then Paul's assertion of the blessedness, &c. of their resurrection *is* a prediction of their restoration. The expressions are *equivalent* and may be substituted for each other. The one is not deduced from the other by a chain of consequences, but is the meaning of the words; unless indeed there be theological sense, for certainly there is not common sense, in talking of the free and gracious gift of endless misery.

My friend has abandoned his former restricted interpretation of Rom. viii. 19—23, and now admits its universal reference. But there is still another restriction which I hope he will break through. He is content to believe that the deliverance of the wicked "from the bondage of corruption into the glorious liberty of the children of God," means no more than that they shall be raised from the grave to suffer punishment. Surely this limitation, as well as the other, is in his mind and not in the text. Putting his two interpretations together, we may come to an agreement. By the first, the "liberty of the children of God" is a state of pure enjoyment, and by the second, this liberty is promised to all mankind.

It is true that "the word *afterwards* does not necessarily imply a distant period," but it must at any rate indicate a *subsequent* period. The enemies which R. L. supposes to be meant in 1 Cor. xv. 24, will be put down *before*, and not after, the day of judgment. Sin and suffering are spiritual enemies of Christ; they will then be the only enemies; and all his enemies shall be put down. This appears to me to be plain fact and not dubious inference.

I shall conclude with a single remark on the mode of interpreting the vision of John, and other passages in which it is allowed that terms implying universality are employed. It seems to be taken for granted by R. L. and others, that because such terms are sometimes used with obvious limitations, they are not to be admitted in evidence on this subject. It is true that words must be interpreted by things, and as Simpson observes, "In all languages there are several words which must be understood in different senses according to the subject to which they are applied." But then, Sir, in the present case it should be shewn that there is in the subject some necessary limitation of the universality of the expressions. Something should be indicated in the declarations of Scripture, in the character of God, or the nature of man, that

makes the restoration of the wicked an impossibility. If this cannot be done, if the final happiness of all men be a probable expectation, and a fair inference from "many very plain declarations of Scripture," I think it follows that the passages which seem to assert it ought to be taken in their obvious sense. There is, as to them, no good reason why universal terms should have a limited meaning, but every guarantee which can rationally be demanded, for their retaining their natural and most extensive signification.

W. J. FOX.

SIR, *Dublin, 10th April*, 1817.

I BEG leave through the medium of your Repository to call the attention of the public to what I consider will be an indelible stain on the character of the British nation, if they suffer the subscription for erecting a monument to Mr. Locke to remain longer in its present state. It was originally intended when £1000 should be raised to purchase the block of marble. For some years the subscription has remained at about £700: let the present subscribers deposit half the amount of their former subscriptions, or purchase a smaller block of marble which may now be had at a reasonable rate. The *ære perennius monumentum* will perpetuate the name of the man—but it is a disgrace to the British name that a statue to commemorate the man who in these latter ages first taught us how to reason and to think, has not been long since erected.

J. H.

Review of the Letter to W. Smith, Esq. M. P. from R. Southey, Esq.

(From a Correspondent.)

THIS letter is written in consequence of some expressions uttered in Parliament by Mr. Smith, which Mr. Southey thinks of slanderous import. It appears that certain societies with some of the members of which Mr. Smith was acquainted, and of whom he had a favourable opinion, were accused in Parliament of the worst designs; and Mr. Smith willing to shew that some who had held opinions of the same nature as those imputed to his friends, were by his opponents esteemed good men, produced the Poem called "Wat Tyler" in proof of this, and in the heat of his feelings thus excited, applied the term RENEGADE to the author of Wat Tyler, and quoted some violent expressions in a paper in the Quarterly Review, ascribed, without contradiction, to Mr. Southey. In this letter Mr. Southey avows himself the writer of Wat Tyler, and very satisfactorily accounts for the change of his political opinions. That Mr. Southey is, and has been from his earliest youth, a most excellent moral character, of great benevolence of feeling and the strictest integrity, we firmly believe, and we see nothing either wrong or surprising in his change of opinion. He values himself highly upon the purity of his morals, and we believe with reason; but, perhaps, his censure of others expressed and implied is too severe. Married at twenty-two to a most attentive and affectionate woman, willing to live with him in "absolute retirement," he has been greatly favoured and exempted from many temptations; and although, until the days of Mr. Malthus, this conduct was ever esteemed virtuous and excellent, yet we trust that it is not of a character so exalted as that FEW examples of it are to be found. In married life we believe infidelity on either side to be very uncommon, and we think Mr. Southey is not authorized by implication to involve ALL the opposers of government or the administration, in the indiscriminate charge of abandoned vice and impurity. Mr. Smith, too, has lived in the "bosom of his family" with an unsullied character, another favoured individual, and thousands and tens of thousands, both of the opponents of government and of its supporters, are entitled to the same praise. We see nothing in political opinions, which exclusively entitle their holders to the censure of vice, or the praise of virtue, and this apparent bias we cannot approve. Mr. Southey deliberately writes "slanderer" upon the forehead of Mr. Smith, but we think with very little reason. The term RENEGADE is often used, without any intention to convey its most malignant meaning, as indeed all words are. How common is it to call a man a deserter, when it is meant merely to say that he has changed sides, without any implication of the worst motives, or even any mental reference to his motives

at all? RENEGADE may be a term of Spanish origin, and Mr. Southey, as a master of that language, may be able to affix to it a very malignant signification; still, we have no notion that it is never used in any other sense, or was indeed on this occasion; but was merely meant to convey the charge of a change of opinion, or associates, without any charge of moral turpitude. We think then that if Mr. Smith is never guilty of a greater crime than the loose application of this term to Mr. Southey, he may recline without remorse on a dying pillow. We think too, that Mr. Southey speaks rather from the effervescence of his mind, when he calls Mr. Smith a SLANDERER, than from any impression of deep depravity that he conceives to rest on Mr. Smith.

There runs, however, through this letter, a spirit of censure and contempt which we think is not entitled to praise. As to Mr. Smith's knowing nothing, but from COMMON report, who was the author of the article in the Quarterly Review, we cannot agree with Mr. Southey. Evidence of such a fact is not difficult to be obtained, and in the presence of some external evidence, INTERNAL evidence in the works of so voluminous a writer as Mr. Southey will turn the scale. Mr. Smith believed he had sufficient evidence of this production being Mr. Southey's—and there is a bitter spirit in this article. He who calls his opponents "the greatest of SCOUNDRELS," has little reason to criticise with severity the language used by others. In this letter, Mr. Brougham is classed with the Roman Tribune Clodius, with what colour of justice we know not.

At a time when the commerce of the sexes was not strictly guarded by public opinion, this unhappy Tribune was the scandal of his age. Licentious, adulterous, incestuous, a profaner of the mysteries, a murderer, the enemy of all excellence, the burner of the House of Cicero, he directed all his power to purposes of the most depraved selfishness. Is no less than all this the character of Mr. Brougham? Is this the equity of the amiable and benevolent Poet Laureate? How detestable is party feeling, if such excellence as that of Mr. Southey, is capable of thus feeling its influence? Should it be proved that Mr. Brougham is as pure in morals as the Duke of Wellington, or even the amiable (for such he was) Lord Nelson, the two favourites of Mr. Southey, it will require all the eloquence of Mr. Southey to reconcile his writings either to truth or decency!

If all the advocates of administration were happy moralists, and all its opponents corrupt and impure, Mr. Southey's severity were not only justifiable but meritorious; but if this be not the fact, there should be more discrimination in his censure.

Why he sneers at the Unitarians, (except it is on supposition of their bad morals) we cannot tell—for this is the same author, who declares in his memoirs of Kirk White, in the spirit of true integrity, that he then entertained opinions concerning the Christian institute, in direct opposition to that amiable youth. The opinions of Mr. White were those of the Church of England; what then were those of Mr. Southey? Is Mr. Southey's rage against the opposers of administration capable of fixing his hatred against Unitarians? Perhaps every sect of Christians should be humble when they speak of their morality, but the Unitarians are not below others in moral rank. The Lardners, the Hartleys, the Newtons, are not inferior in morals to the Lauds, the Waterlands, or the Southeys. "Let another praise thee and not thine own lips." How many thousands, who have no view to the opinions or biographical dictionaries of remote ages, have lived with unsullied character in the bosom of their families, more thankful for the favour of heaven, which preserved them in virtue, than boastful of their own invulnerable purity! The language of the publican has often been theirs, in the midst of all their excellence, "Lord be merciful to me a sinner!"

There may, however, be such as "need no repentance," and Mr. Southey may be one of them: But when we see the pious humility of our Lardner, who was as pure as Mr. Southey, without the same protecting circumstances, we cannot but be struck with the difference of their mental character.

If this letter had been purely political we should not have noticed it:

in reference to character and morals only we regard it. It affords a proof that men who are the quickest to resent affronts, are the most apt to give them—that Mr. Southey, like many other good men, is not deeply learned in self-knowledge, for if Mr. Smith be a slanderer, what is Mr. Southey? "The snuffers of the tabernacle were of pure gold."

Mr. Smith and Mr. Southey, if nothing worse can be shewn of them than they shew of each other, may go down to posterity with faultless reputation, unequal, perhaps, in the turn of their genius, but equally estimable as men and as citizens.

We conclude with one remark, that whoever caused the publication of the beautiful poem of Wat Tyler, without consent of the author, is entitled to a very different censure, than either Mr. Southey or Mr. Smith.

A. R.

SIR, *May* 1, 1817.

IN the short notice of the affair of Mr. Wright in the House of Lords, I was particularly surprised that Dr. George Law, the Bishop of Chester, should have been the man to vindicate the persecution of this poor Unitarian preacher, on the ground of his denying the natural immortality of the soul, and its separate state after death, when he must know, what every theological scholar knows, that this very doctrine, whether true or false, constituted the leading feature in the literary history of his venerable father, Bishop Edmund Law, of Carlisle; whose Appendix to his Theory of Religion, containing an examination of all the texts where the words soul or spirit occur in the Scriptures, in the opinion of the learned Archdeacon Blackburne, "shook the cause of conscious intermediate existence to its very foundation." It surely required no small "strength of face" in the Reverend Prelate now on the Bench, to charge this doctrine with involving the denial of a future state, when (I repeat it) he *must know*, that his father's object (and no doubt that of Mr. Wright) was to shew, that life and immortality were brought to light *in the gospel*, and thus to place the hope of a future life on its surest ground "of faith in God's promise contained in a well-authenticated revelation." V. F.

SIR, *April* 22, 1817.

IF I were not to send a reply to the letter of your Correspondent, T. H. Janson, (p. 160), my silence might be misunderstood. I was not aware that what I *called a few queries* were any thing but what I *called* them; and I wish that I had not (for it was unintentional, mere involuntary error) "thrown some discouragement in the way of their being answered." I certainly did intend however to throw much discouragement in the way of *crude thoughts* and *loose remarks* being sent to the Monthly Repository as replies to my queries. If this intention or the manner of expressing it has given offence and called forth sarcasm, the effect undesignedly produced can only serve to prove how easy it is to offend and how difficult it is to please.

I was not aware that many hundred volumes have been written on the subjects comprised in my queries, and shall be obliged to your Correspondent if he will take an opportunity of mentioning the names of two or three hundreds of such volumes; for I know not of a single book that professedly discusses some of the questions which I sent for insertion in your Miscellany: I know not of any book in which a single chapter may be found having any reference to some of my queries. The writings of that "ingenious speculator William Godwin," are nearly as foreign (for any practical purpose) to the points which I proposed, as the remarks of your Correspondent.

I was willing to hope that some of your readers who have studied the nature of political principles, institutions, &c. might be induced to give the results of their inquiries and reflections in the shape of *axioms*, as a foundation and beginning of the most desirable of all *desiderata*, a true system of political science, a system of political science that shall make the well-being of the commonwealth the aim and end of all its deliberations and determinations—that shall make social happiness the rule and measure of all social excellence, of all national wealth, greatness, power and glory.

It is easy to talk of parliamentary corruption being the original sin of all our political evils, as if parliamentary reform could of itself rectify all political wrongs and remedy all

existing calamities; but the origin of all social complaints must be deeper in the social constitution, than either the quacks or the most skilful political physicians have generally perceived and confessed. Parliamentary reform might (and I think would) cure *Old England* of *galloping consumption*; but most *old* constitutions have a complication of diseases which cannot be eradicated from the system, because the medicine which removes one only aggravates another. In this case the patient cannot expect complete recovery, but must resign to death in hope of a blessed resurrection.

The masterly dissector (in the opinion of the person writing this) of human nature and human society, concerning whom your Correspondent inquires, is Mandeville, author of the Fable of the Bees. If all readers derive as much benefit from the above work as I think I have derived, they will speak as highly of the author. But of opinion and taste, &c. there is no absolute standard. If I thought that this notice of Mandeville would by any accident come under the eye of Dr. *Malthus*, I would request of him as a special favour that he would point out a few of those dexterous misnomers in which he says the reasoning consists by which the author of the Fable of the Bees supports his shocking system. I cannot believe that Dr. Malthus would join the common hue and cry against an unpopular author, the better to escape popular clamour himself; yet though in consequence of the foregoing heavy censure I took up the Fable of the Bees for the very purpose of examining its dexterous misnomers in support of a shocking system, I have not been very successful in detecting that worst kind of verbal deceptions which consist in specious misnomers.

J. GILCHRIST.

Christian Equality: A Discourse, &c.

(Concluded from p. 209.)

BUT the most formidable obstacle to gospel-equality, and the widest aberration from the principles laid down by the Apostle in our text, remains yet to be noticed. "I say," says he, "through the grace given unto me,"—in virtue of the commission I have received to preach the unsearchable riches of him who was "meek and lowly in heart," "who came not be ministered unto but to minister," and who, by example, precept and prohibition, discountenanced among his disciples every thing that looked like an affectation of pre-eminence and superiority,—I say, "to *every man* that is among you, not to think of himself more highly than he ought to think;" and, reckoning himself together with the rest, he declares, "we are *every one* members one of another." Nevertheless, from a period very shortly subsequent to that in which Paul wrote, down to the present, there has been an order of men in the Church claiming distinctive titles, exclusive privileges and dictatorial powers. It would be both tedious and invidious to enter at any length upon a detail of the mischiefs and corruptions which have disturbed and defaced the pure institutions of the gospel, and in which men of this description have been the principal agents: they are sufficiently known to all who have the slightest acquaintance with history, civil or ecclesiastical. Neither do I intend any thing personal; my business is only with the nature of the powers they exercise, and which is known at once by an inspection of their respective constitutions. By these, under the collective, but misapplied title of *the Church*, they are authorized to decree rites and ceremonies; to determine controversies of faith and cases of conscience; to be stewards of the mysteries of God; to have the custody of the keys of the kingdom of heaven, that is to say, the power of admission or exclusion; to retain and remit sins; to inflict and remove censures; to pronounce and revoke sentence of excommunication; to give validity to ordinances; and, as it appears in practice, and as *we* have repeatedly experienced too, as members of courts of judicature, and decide upon the orthodoxy or heterodoxy of the opinions, not only of their own party, but of others who belong not to their communion, nor recognize their authority. These are indeed high prerogatives, and the question instantly presents itself—from whence are they derived? Now, although many will be disposed to deny that most of the ordinary powers with which the immediate successors of Jesus were invested, and which were necessary in the infancy of the Church, have any specific applicability, or those

of an extraordinary kind any existence in these its maturer periods, yet these points have been settled by the clergy themselves to their own satisfaction: they have, in many material instances, identified their office with that of the apostles, and, by virtue of the imposition of hands, have transmitted their privileges and faculties entire from one generation to another, thus constituting themselves a corporation, with spiritual jurisdiction and perpetual succession. Now it cannot but appear wonderful, that in a country where there is so great, so just and so general a jealousy of the least encroachment upon civil rights, such an invasion of those which ought to be yet more highly prized, should meet with so little opposition, or rather with so tame an acquiescence. Certain it is, that if a self-created aristocracy were to start up among us, and assume such an unwarrantable supremacy over our temporal concerns as the clergy do over our faith, every hand and every voice would be instantly raised for its subversion. It is, however, of little consequence from what quarter ecclesiastical authority is derived, or supposed to be derived, whether divine, apostolical or popular, if it confer upon its possessors, and all they say or do the attribute of *sacred*, and give them that lordship over God's heritage which the apostles themselves disclaimed. And with whatever tranquillity we may hear the heinous charge of confederacy with Satan, or the solemn sentence of heresy from such a tribunal, we cannot but observe and regret so total a departure from the precept and spirit of our text, and wish that the duties of the ministerial department were better understood, and the meekness and gentleness of Christ more closely copied. By no means let me be thought to cast indiscriminate reflections, or to insinuate that humility, charity, benevolence, the love of liberty and every Christian virtue, may not or do not adorn and dignify the pastoral office among all religious persuasions; but I believe there can be no question whether those things upon which I have animadverted, have not a natural tendency to make men think of themselves more highly than they ought to think, to foster many of those dispositions which the Apostle so pointedly condemns, and must therefore be, on the whole, unfriendly to the progress and effect of the pure and unadulterated religion of Christ.

That the privileges of the order might be guarded from invasion, there was an obvious necessity for the utmost caution as to those who should be admitted to a participation of them. Accordingly we see that in many seminaries of education for the ministry, one of the earliest lessons inculcated is a dutiful attachment to the systems and articles of faith which are deemed fundamental laws of the institution, and a departure from which would incur no less a penalty than expulsion.* To these it is frequently required of the

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* *From the North American Review.*—Mr. Loring D. Dewey has published a Discourse delivered before a private society of the students of the Theological Seminary in New York, of which he was a member. It is the principal object of this Discourse to show that being *justified*, in the language of the New Testament, means being *pardoned*. This heinous proceeding of the young gentleman was the occasion of the following letter.

New York, 12th March, 1816.

To Mr. Loring D. Dewey.

Sir.—IT is matter of grief to us, that any of our pupils whom we have been endeavouring to lead into the knowledge of the truth as it is in Jesus, should turn away from the holy commandment delivered unto him. This, misguided youth, is your own case. The doctrines which you have avowed in your Discourse submitted to us, and in your conversation with us relative thereto, are so deeply erroneous, so radically subversive of the whole gospel scheme and so ruinous to the souls of men, that they cannot be tolerated in the seminary under our care. It shall not here be so much as questioned, no not for an hour, whether attacks upon the essential parts of our Redeemer's work, are to be permitted in any shape or upon any pretence whatever.

We are therefore under the afflicting necessity of informing you, that your connexion with our seminary ceases from this day. You will consider the present decision as peremptory, and not to be altered, unless it shall please God to give you a sounder mind, and enable you to recover yourself out of the snare of the devil. That such may be your happiness is our heart's desire and prayer for you.

J. M. MASON, Principal Th. Sem. A. R. C. New York.
J. M. MATTHEWS, Asst. Professor Th. Sem. A. R. C. New York.

pupil that he should signify his assent and consent by subscription, at an age so early that his understanding cannot be supposed to have any share in the transaction. In embracing the doctrines of the Church which thus receives him into her maternal bosom, he arrives at once at the utmost boundaries of divine knowledge, all farther inquiry is superseded, and he has only to conduct his examination of the Scriptures and his other theological studies upon the prescribed model. Thus qualified, he becomes one of the appointed number, out of whom the people, if they are permitted to choose at all (which is not always the case), must take their spiritual guide and instructor; and, according to all the rules of probability, both pastor and flock will continue to walk in the good old track which has been marked out for them so carefully, and under the awe of those salutary severities from the courts above which would be the consequence of their deviation. Is this then that knowledge of the truth which Jesus declared should make them free who were his disciples indeed? Can that be truth which would keep the minds of men in a state of perpetual pupilage, and which would resist those appeals to the understanding which our Lord and his apostles, divinely inspired as they were, did not disdain to make? Or shall we, as Christians, contentedly wear such trammels, as in the capacity of citizens we would indignantly shake off? The liberal and enlightened spirit of this age and this country will not much longer submit to such unworthy restraints. I rejoice when I see religious societies, of the lowest order, exercising their undoubted right in the choice of their ministers, as the first step towards the knowledge of the truth, and the building up the universal Church of Christ upon its proper foundation. The people only ought to be the judges of that man's qualifications who may serve them most acceptably. They may take him from any condition or occupation in life they think fit, and their choice is a sufficient passport to the exercise of his office. The connexion maturely and judiciously formed, he is entitled to their respect, to their "high esteem in love for his work's sake," and, if necessary, to a comfortable and honourable maintenance. But the *authority*, which in some cases he may be called to exercise, is not his own but *theirs*, and to be used for their credit and advantage. Harmony is most likely to be lasting, when people and minister meet upon terms of reciprocal freedom —when it is perfectly understood that they are not to be lords over *his* faith, any more than he of *theirs*—when he lays before them the result of his inquiries, not to supersede their own, but to incite and assist them, and that they may approve or dissent as mature consideration shall warrant. If there arise any difference upon points, by either party deemed essential, there are but two proper ways of settling it—either by mutual concession or peaceable separation. But the words of the late excellent Mr. Lindsey, on the opening of his place of worship, are so apposite to my purpose, that I cannot forbear to quote them. "Your minister," said he, "claims not any spiritual powers, more than belong to every one of you. He considers himself only as one whom you have chosen for your instructor in the gospel, on the good opinion of his diligence and probity, but to whom you are tied no longer than he shall discharge his office with fidelity and to your approbation. His province will be, not to speak any thing of himself, or dictate aught to you of his own authority, but to lay before you the words of Christ and the mind of God as revealed in the Sacred Writings, with such interpretation as may seem to throw light on that inestimable book, and afford the most powerful motives to a holy life, which is the prime end of all instruction."

That such may be the dispositions and views of the man who shall sustain the office of pastor in this society—that such may be the temper and spirit to be found among us—and that the time when they shall all be called into exercise may soon arrive, is my most devout and earnest wish. Blessed be God, we walk at perfect liberty; we are in bondage to no prescribed system of doctrine; the Bible is our only rule of faith; with *that* in our hands we are free to pursue divine truth wherever it leads us, and according to that (when thoroughly understood) *infallible* guide, to amend our mistakes and rectify our misconceptions. Equal as all are in point of privilege, there will still be, as among any associated body of men, a disparity in other respects. Even the miraculous gifts imparted to the early

Christians were given in different measures; and the proper, the designed use of them was, when every one knew how to make a sober estimate of his own, and applied them faithfully to the common advantage. So it is now with respect to the difference between one and another in abilities and acquirements which are as truly the gift of God, as were the powers of speaking with tongues, prophecy, healing and such like, and such ought to be their application. But if instead of all "submitting themselves one to another in the fear of God," there should appear in some a forwardness to intrude into departments for which they are manifestly unqualified, or in others who are really distinguished by superior talents, to set at nought and overbear those whose advantages and attainments are less conspicuous;—if the harmonizing, equalizing spirit of the gospel, which exalts the humble and humbles the exalted, be lost; then enters the fell spirit of party, and in its train, discord, envy, strife, confusion and every evil word and work, to the disgrace of Christianity and the grief and shame of all its real friends. My brethren! may we ever keep our doors fast closed against such a train of destructive intruders.

I conclude with this general observation.—Upon a correct view of the principle of equality, and as it affects the state of the world at large, it seems perfectly to coincide with the equitable and impartial tendency of the divine dispensations. Whether we look back through the history of all past ages, or attentively consider the events of our own time, we shall find that the grasp at any exorbitant degree of pre-eminence has always carried in it the seeds of its own disappointment and final overthrow. We see clearly that the extension of commerce, of civil liberty, of the useful arts and of knowledge of all kinds, is lessening the distance between the several nations and classes of mankind; while the religion of Jesus, in proportion as it is delivered from the corruptions which have stained its purity, and from the disgraceful and unnatural bondage in which, for ages it was held, is gently wearing off asperities, uniting jarring interests, reconciling discordant opinions, and opening the way for that kingdom of righteousness and peace of which the MOST HIGH alone shall be Sovereign—in which his name shall be one and his praise one. For thus spake the herald who proclaimed its approach, agreeably to the sure word of prophecy—"Prepare ye the way of the Lord, make straight in the desert an highway for our God. *Every* VALLEY SHALL BE EXALTED, AND EVERY MOUNTAIN AND HILL SHALL BE MADE LOW, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, AND ALL FLESH SHALL SEE IT TOGETHER, for the mouth of JEHOVAH hath spoken it."—Amen! So be it!

PRAYER.

Almighty Creator, and Universal Sovereign! Who hast made of one blood all nations of men to dwell on all the face of the earth, and who hast not left thyself without witness, in that thou doest them good, giving them rain from heaven and fruitful seasons, and fillest their hearts with food and gladness. We esteem ourselves happy that we are subjects of thy just and equal government—that we are members of that great family who are all objects of thy parental care. We believe that all thy judgments are according to truth and uprightness; and that those dispensations of thy Providence which are beyond our limited comprehension, proceed upon such principles as are best calculated to secure universal order and happiness. If we appear to be distinguished by privileges which are not vouchsafed to many others of our race, let not our hearts be lifted up on account of that which we owe solely to thine unmerited grace and favour. If we are intrusted with ten talents, let us not despise our brother who hath received but one, and with whom we are to stand or fall before the same Master. Mindful of our own frailty and fallibility, may we never presume to usurp that province which is thine alone, nor sit in judgment over the faith of those, whom their humility and sincerity, whatever may be their involuntary errors, may render acceptable in thy sight.

We pray, in faith, that the truly fraternal and charitable spirit of thy Son's gospel may go forth conquering and to conquer all pride and envy, all emulation and strife—that from the lowest and most depressed moral

condition, thy children of mankind may be raised to a participation of the high privileges it bestows; and that it may cast down imaginations, and every high thing which would exalt itself in opposition to the sacred cause of liberty, civil and religious. May all our fellow-citizens, duly sensible of the invaluable advantages of this nature which they possess, act worthy of them, by cultivating a spirit of mutual toleration, harmony and concord; and heartily unite in endeavours to promote that general order which is founded on the basis of equal rights. Blessed be thy name for the unrestrained privilege which we of this Christian society enjoy of worshipping thee according to the dictates of our consciences, and the prescriptions of thy holy word. While we stand fast in the liberty wherewith Christ hath made us free, may every grace and every virtue which his gospel enjoins, both personal and social, be found among us. Thus adorning the doctrine of God our Saviour may we shine as lights in the world, and be fitted to join the general assembly and church of the first-born whose names are written in heaven—which shall be gathered from all nations and tongues and people, and unite in grateful adoration and joyful thanksgiving before the throne of Him who liveth for ever and ever.

The Spaniard's Letters from England.

SIR, *May* 1, 1817.

I HAD employed myself the other day in reading Wat Tyler and the Quarterly Review and a Letter to William Smith, Esq. M. P. from Robert Southey, Esq. when being completely wearied and disgusted, I turned to my book-shelves for some work that would amuse and instruct me and recover me to a good opinion of human nature. My hand was led almost without a motive to three little volumes which I had not looked into since their first publication in 1807, I mean "Letters from England: by Don Manuel Alvarez Espriella, Translated from the Spanish:" and I am happy to say that this ingenious work fully answered my purpose. I was in truth so much pleased as I went through the Letters that I made several extracts of choice passages which I thought might be worthy of a place in your Repository. You will perceive that they breathe a mild spirit of liberty which in the present day is rare. They were happily written before the *Quarterly Review* was set up to digest slavery and corruption into a system, and before Mr. *Southey* had applauded the suspension of the *Habeas Corpus Act* and hallooed on the government to the curbing of the liberty of the press and the punishing of free writers.

The inquiry frequently broke from me as I read, who was this Don? for, it is clear, Mr. Editor, that this is an assumed name, taken no doubt for the sake of saying without inconvenience more spirited things than the author could have uttered *in propriâ personâ*. Perhaps you can furnish me with a satisfactory answer. On the negative side, I can affirm that the Spaniard was not the Poet Laureate of *that* day; and on the positive, I think I hazard little in asserting that he must have *travelled in Spain* and have been conversant in Spanish literature, that he must have had what are called *Jacobin* connections in early life and have been "a good hater" of Mr. Pitt, and that he must have been somewhat attached to the literary Dissenters and in no slight degree disaffected to the Established Church. Esteeming him as I do, I should not point him out by these marks or institute any public inquiry concerning him, if I did not surmise that he is *defunct*; for were he living, how would it delight some anonymous ministerial scribe in the *Quarterly* to worry him with foul accusations and then how eagerly would the *Poet Laureate* set the Attorney General upon him! His silence for so many years proves indeed that he is out of the reach of *Lettres de Cachet* and Letters from Robert Southey, Esq. and therefore I proceed with the extracts, premising only that they are in the order of the Letters and that the writer in order to maintain his fictitious character sometimes speaks as *a good Catholic*.

RENEGADE NORTHEY.

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1. *Gilbert Wakefield.*

When J— passed through this town on his way to Spain, he visited Gilbert Wakefield, a celebrated scholar, who was confined here as a favourer of the French Revolution. One of the bishops had written a book upon

the state of public affairs, just at the time when the minister proposed to take from every man the tythe of his income: this the bishop did not think sufficient; so he suggested instead, that a tenth should be levied of all the capital in the kingdom; arguing, that as every person would be affected in the same proportion, all would remain relatively as before, and in fact no person be affected at all. This curious argument he enforced by as curious an illustration; he said, "that if the foundations of a great building were to sink equally in every part at the same time, the whole pile, instead of suffering any injury, would become the firmer."—"True," said Wakefield in his reply, "and you, my lord bishop, who dwell in the upper apartments, might still enjoy the prospect from your window;—but what would become of me and the good people who live upon the ground-floor?"

Wakefield was particularly obnoxious to the government, because his character stood very high among the Dissenters for learning and integrity, and his opinions were proportionately of weight. They brought him to trial for having in his Answer to the bishop's pamphlet applied the fable of the Ass and his Panniers to existing circumstances. Had it indeed been circulated among the poor, its tendency would certainly have been mischievous; but in the form in which it appeared it was evidently designed as a warning to the rulers, not as an address to the mob. He was, however, condemned to two years confinement in this prison, this place being chosen as out of reach of his friends, to make imprisonment more painful. The public feeling upon this rigorous treatment of so eminent a man was strongly expressed, and a subscription was publicly raised for him which amounted to above fifteen hundred pieces-of-eight, and which enabled his family to remove to Dorchester and settle there. But the magistrates, whose business it was to oversee the prison, would neither permit them to lodge with him in his confinement, nor even to visit him daily. He was thus prevented from proceeding with the education of his children, an occupation which he had ever regarded as a duty, and which had been one of his highest enjoyments. But, in the midst of vexations and insults, he steadily continued to pursue both his literary and Christian labours; affording to his fellow-prisoners what assistance was in his power, endeavouring to reclaim the vicious, and preparing the condemned for death. His imprisonment eventually proved fatal. He had been warned on its expiration to accustom himself slowly to his former habits of exercise, or a fever would inevitably be the consequence; a fact known by experience. In spite of all his precautions it took place; and while his friends were rejoicing at his deliverance he was cut off. As a polemical and political writer he indulged an asperity of language which he had learnt from his favourite philologists, but in private life no man was more generally or more deservedly beloved, and he had a fearless and inflexible honesty which made him utterly regardless of all danger, and would have enabled him to exult in martyrdom. When J— had related this history to me, I could not but observe how far more humane it was to prevent the publication of obnoxious books than to permit them to be printed and then punish the persons concerned. "This," he said, "would be too open a violation of the liberty of the press."

2. *Conduct of the Populace at the Execution of Governor Wall.*

On the morning of his execution, the mob, as usual, assembled in prodigious numbers, filling the whole space before the prison, and all the wide avenues from whence the spot could be seen. Having repeatedly been disappointed of their revenge, they were still apprehensive of another respite, and their joy at seeing him appear upon the scaffold was so great, that they set up three huzzas,—an instance of ferocity which had never occurred before. The miserable man, quite overcome by this, begged the hangman to hasten his work. When he was turned off they began their huzzas again; but instead of proceeding to three distinct shouts, as usual, they stopped at the first. This conduct of the mob has been called inhuman and disgraceful; for my own part, I cannot but agree with those who regard it in a very different light. The revengeful joy which animated them, unchristian as that passion

certainly is, and whatever may have been its excess, was surely founded upon humanity; and the sudden extinction of that joy, the feeling which at one moment struck so many thousands, stopped their acclamations at once, and awed them into a dead silence when they saw the object of their hatred in the act and agony of death, is surely as honourable to the popular character as any trait which I have seen recorded of any people in any age or country.

3. Martial Law of England.

The execution of Governor Wall is considered as a great triumph of justice. Nobody seems to recollect that he has been hanged, not for having flogged three men to death, but for an informality in the mode of doing it.—Yet this is the true state of the case. Had he called a drum-head court-martial, the same sentence might have been inflicted, and the same consequences have ensued, with perfect impunity to himself.

The martial laws of England are the most barbarous which at this day exist in Europe. The offender is sometimes sentenced to receive a thousand lashes;—a surgeon stands by to feel his pulse during the execution, and determine how long the flogging can be continued without killing him. When human nature can sustain no more, he is remanded to prison; his wound, for from the shoulders to the loins it leaves him one wound, is dressed, and as soon as it is sufficiently healed to be laid open again in the same manner, he is brought out to undergo the remainder of his sentence. And this is repeatedly and openly practised in a country, where they read in their churches, and in their houses, that Bible, in their own language, which saith, "Forty stripes may the judge inflict upon the offender, and not exceed."

4. Necessity of arming the People.

But the sure and certain way to secure any nation for ever from alarm as well as from danger, is to train every school-boy to the use of arms: boys would desire no better amusement, and thus, in the course of the next generation every man would be a soldier. England might then defy, not France alone, but the whole continent leagued with France, even if the impassable gulph between this happy island and its enemy were filled up. This will be done sooner or later, for England must become an armed nation. How long it will be before her legislators will discover this, and how long when they have discovered it, before they will dare to act upon it, that is, before they will consent to part with the power of alarming the people, which they have found so convenient, it would be idle to conjecture. Individuals profit slowly by experience, associations still more slowly, and governments the most slowly of all associated bodies.

5. Character of Calvinism.

Without doubt, these (May-day) sports were once connected with religion. It is the peculiar character of the true religion to sanctify what is innocent, and make even merriment meritorious; and it is as peculiarly the character of Calvinism to divest piety of all cheerfulness, and cheerfulness of all piety, as if they could not co-exist; and to introduce a graceless and joyless system of manners suitable to a faith which makes the heresy of Manes appear reasonable. He admitted that the evil principle was weaker than the good one, but in the mythology of Calvin there is no good one to be found.

6. Evil of encouraging Informers.

They talk here of our Holy Office as a disgrace to the Spanish nation, when their own government is ten times more inquisitorial, for the paltry purposes of revenue. Shortly after his last return from Spain, J— stept into a hosier's to buy a pair of gloves; the day was warm, and he laid his hat upon the counter: a well dress man came in after him for the same ostensible purpose, either learnt his name by inquiry, or followed him till he had discovered it, and the next day my friend was summoned before a magistrate to answer a charge for wearing his hat without a stamp. It was in vain he pleaded that the hat had been purchased abroad; he had been in England more than six weeks, and had not bought a stamp to put into it, and therefore was fined in the full penalty.

This species of espionage has within these few years become a regular trade; the laws are in some instances so perplexed, and in others so vexatious, that matter for prosecution is

never wanting, and many of these familiars of the tax-office are amassing fortunes by this infamous business. The most lucrative method of practice is as follows: A fellow surcharges half the people in the district; that is, he informs the tax-commissioners, that such persons have given in a false account of their windows, dogs, horses, carriages, &c. an offence for which the tax is trebled, and half the surplus given to the informer. A day of appeal, however, is allowed for those who think they can justify themselves; but so many have been aggrieved, that when they appear together before the commissioners, there is not time to hear one in ten. Some of these persons live two, four, or six leagues from the place of appeal: they go there a second, and perhaps a third time in the hope of redress; the informer takes care, by new surcharges, to keep up the crowd, and the injured persons find it at last less burthensome to pay the unjust fine, than to be repeatedly at the trouble and expence of seeking justice in vain.

There is nothing, however dishonourable or villainous, to which these wretches will not stoop. One of them, on his first settling in the province which he had chosen for the scene of his campaigns, was invited to dinner by a neighbouring gentleman, before his character was known; the next day he surcharged his host for another servant, because one of the men employed about his grounds had assisted in waiting at dinner. Another happening to lame his horse, borrowed one of a farmer to ride home; the farmer told him it was but an uneasy going beast, as he was kept wholly for the cart, but rather than that the gentleman should be distressed he would put the saddle on him;—he was surcharged the next day for keeping a saddle-horse, as his reward. Can there be a more convincing proof of the excellent police of England, and, what is still better, of the admirable effect of well-executed laws upon the people, than that such pests of society as these walk abroad among the very people whom they oppress and insult, with perfect safety both by day and by night!

Government do not seem to be aware, that when they offer premiums for treachery, they are corrupting the morals of the people, and thereby weakening their own security. There is reason sufficient for pardoning a criminal, who confesses his own guilt, and impeaches his accomplices; the course of law could not go on without it, and such men are already infamous. But no such plea can be alleged in this case: it is a miserable excuse for encouraging informers, to say, that the taxes are so clumsily laid on, that they can easily be eluded. A far worse instance of this pernicious practice occurs in the system of pressing men for the navy, which the English confess to be the opprobrium of their country, while they regret it as inevitable. In the proclamation issued upon these occasions, a reward is regularly offered to all persons who will give information where a sailor has hidden himself.

The whole system of England, from highest to lowest, is, and has been, one series of antagonisms; struggle—struggle—in every thing. Check and countercheck is the principle of their constitution, which is the result of centuries of contention between the crown and the people. The struggle between the clergy and the lawyers unfettered their lands from feudal tenures. Their church is a half-and-half mixture of Catholicism and Puritanism. These contests being over, it is now a trial between the government and the subject, how the one can lay on taxes, and how the other can elude them.

[*To be continued.*]

Sir, *April* 24, 1817.

MRS. HAMILTON, in "a Series of Popular Essays," published about three years before her lamented death, directs the attention of her readers to what she calls "the *selfish principle*," or "*the propensity to enlarge the idea of self*," which she supposes to be a part of the human constitution, and to the indulgence and excess of which she justly ascribes much of the errors, follies and crimes of mankind. I am not disposed to assert that throughout these amusing and instructive volumes the excellent author is always correct in the use of her terms and arguments; but here as in every other part of her works she displays her good sense, her admirable talents in observing and delineating human characters and dispositions, and above all, that constant and

earnest desire *to do good*, which was the distinguishing feature both of her writings and her life. In the tenth chapter of the fourth of these Essays, the author considers the influence of *the selfish principle* as connected with the belief and profession of certain religious opinions, and on this subject she has many observations which well deserve the attention of zealots of all sects, parties and systems.

Your extensive and accurate acquaintance with life and manners, Mr. Editor, must have brought before you instances of the great variety of forms and modes under which *the selfish principle* shews itself and operates. In most instances it disposes a man to regard with peculiar favour those of his own kindred, name, or party, to magnify their virtues, and to overlook or palliate their imperfections. I am sorry to say that, with myself, the case is different. I have the misfortune to be liable to regard *the mote in my brother's eye* with more attention than that in the eye of a more distant relative or stranger. Whether this be owing to the bulk and shape of *the beam that is in my own eye*, to the influence of temperament for which I am not altogether accountable, or to the effect of habit, the fault of which is all my own, I do not pretend to determine. The fact I am obliged to acknowledge and lament, and to this infirmity I must request you to be so candid as to ascribe the desire I now feel of obtaining a place in your pages.

I am drawing fast to the close of a long life. From the earliest years of it in which I could institute any inquiry or form any opinion on the subject, I have never ceased to possess the full conviction that *Unitarianism* is *the doctrine of the gospel*. The times when the open profession of this persuasion exposed him who made it to great and general obloquy, is fresh in my remembrance. I have lived to see the hostility which this obnoxious system has always had to encounter, not indeed, less violent, but certainly more adequately opposed by numerous and able defenders. Of the present state of Unitarianism, so far as respects its external relations and internal increase, I conceive that few of its patrons can complain, except such as are not easily satisfied. The repeal of the penal statutes, which till within a very few years hung over them, is an event of very great importance, not less honourable to the distinguished individual that procured, and to the government that conceded it, than advantageous to the class of Dissenters favoured by it. The laws in question were, indeed, become almost a dead letter, however distinctly it may since have appeared that there are not wanting persons of no small authority and influence desirous of restoring them with all their original life and activity, and of arming the magistrate with the means of defending the faith, and inflicting salutary chastisement on obstinate and unrepentant heretics.

The *old* Unitarians, I believe, to a man, join with Mr. Belsham in thankful acknowledgments to the executive and legislature for so readily consenting to annul laws inconsistent with the spirit of the British constitution, and disgraceful to the statute-book. They well remember that, less than thirty years ago, petitions, although numerously and respectably signed, failed of obtaining the desired repeal, which has at length been brought about with little difficulty by the representations and exertions of the individual above alluded to.

But a *new* class of Unitarians has arisen, whose gratitude for this boon (if we may judge from appearances and from the language holden by some of them) is less than problematical, and to whom the repeal in question has proved very little acceptable. They have expressed themselves as if they were ambitious, not perhaps of the crown of martyrdom, but of some of the inferior honours to be conferred by persecutors for conscience' sake on the objects of their unhallowed and antichristian zeal; forgetting no doubt, that such distinctions so obtained imply the greatest possible wickedness on the part of those who grant them. This is an inordinate exercise of *the selfish principle*, which, I believe, has escaped the animadversions of Mrs. Hamilton, probably from that amiable writer not conceiving the existence of such an extravagant egotism possible in this (as it is called) liberal and enlightened age.

History has in too many instances shewn that those, who have proved themselves capable of suffering with the most heroic resolution in the cause

of what they deemed to be the truth, have not always been the least willing to make others suffer on the same account. In like manner those of our own times who have so little objection to persecution that they are almost prepared to invite its attacks on themselves, are, in their turn, not at all averse to manifest that degree and measure of intolerance which they have it in their power to exercise. They do not wield the sword either of civil or ecclesiastical authority: they cannot imprison or excommunicate; but they are not content with thinking Unitarianism a good thing: they will have it that *there is nothing good besides.* Justly provoked at the foolish and unchristian attempts of their opponents to prove that Unitarianism is unfavourable to morality and piety, they fly to the other extreme, and are disposed to contend that the only morality and piety deserving regard is inseparably connected with their own views of religious truth. They forget that devotion is seated in the heart, and moral virtue in the habits of man, and that the former may be deeply and permanently affected, and the latter immoveably fixed, whatever may be the speculative opinions of the individual on points which have long been, and will long continue to be, subjects of *doubtful disputation.* I request you, Mr. Editor, to pardon any unseemly warmth in my expressions; but I must declare that, to my mind, this is the most intolerable species of intolerance. With the foolish violence of the orthodox *may be* joined a compassionate solicitude for the eternal welfare of its object, and there *must be* joined a painful apprehension of his everlasting misery; but the intolerance of the heretic is a cold, philosophic pride, connected (so far as I can perceive) with no social affection, with no hope, and with no fear, save the hope of victory and the fear of defeat, in the war of controversy.

Justly is the Calvinist reproved for attaching to his particular creed an unreasonable degree of importance, and for almost refusing to admit that those who differ from him have any claim to the appellation of *Christians.* Now, as something to balance this, I have heard it asserted by a young heretical minister of the new discipline, to which his language may be supposed not to do less justice than his talents and attainments do honour to it, that *unless Christianity be professed under some particular form, it is in itself but a name:* the plain English of which seems to be, that, if we take from our holy religion the subjects and matters about which its votaries have always disagreed, and will probably always disagree, that which is left, and in which they agree, is of little or no value. I flatter myself that many Unitarians will not be found to concur in this sentiment, or to adopt this language. Such as are disposed to do so I would refer to the preface to the late Bishop of Llandaff's *Collection of Theological Tracts.* "We as Christians," says this excellent prelate, "are under no uncertainty as to the being of a God; as to his moral government of the world; as to the terms on which sinners may be reconciled to him; as to *the redemption that is in Jesus Christ*; as to a resurrection from the dead; as to a future state of retribution; nor with respect to other important questions concerning which the wisest of the Heathen philosophers were either wholly ignorant, or had no settled notions." I would ask, are these points of no value? Does the man who, withdrawing his attention from every other subject, yields a cordial and practical assent to them, adopt only *a name?* I am so much shocked at this imputation, that I scruple not to use the indignant language of the enlightened and truly catholic writer I have just cited.—"What! shall the Church of Christ never be freed from the narrow-minded contentions of bigots; from the insults of men who know not what spirit they are of?——Shall we never learn to think more humbly of ourselves, and less despicably of others?"

Further: it is objected, and, I believe, with reason that the system of Calvinism indisposes its professors to set a proper value on moral qualities and distinctions. This will not surprise any one who considers attentively the leading tenets of that system; but I am much mistaken if I have not observed something of the same kind in Unitarians of the new school. An attention almost exclusive to any particular object, and an ardent pursuit of it necessarily enlarges its dimensions, enhances its importance, brings it forward into the strongest light and

throws every thing else into the shade. Accordingly, proselytes are eagerly received among these modern heretics without much inquiry being made into any thing beyond their faith and zeal. Talents, however employed, and mental energy, however directed, are held in the highest estimation. Licentiousness, both in principles and practice, is not indeed justified, but it is candidly palliated. Crimes are represented as objects rather of pity than of abhorrence. A system of ethics drawn chiefly from the German drama seems to have superseded the oldfashioned English morality. Purity and correctness of life and manners is undervalued. A fantastic, false, and, in my apprehension, a most pernicious standard of morals is exhibited, so that every thing tending to the amelioration of the world is hoped for from every thing, save from orthodoxy, and (what in these eventful times is its usual concomitant) loyalty.

If the young and ardent Unitarian happens to be a convert from Calvinism, the danger of his becoming the victim of these delusions is much increased. The lessons of his earlier instructors having for the most part been directed to infuse a theological system and a vehement zeal, were not likely to furnish his mind with any very correct or vivid ideas of moral truth and beauty. The change produced by subsequent inquiry (honourable as it may be regarded to the talents and spirit with which it was pursued) may well be conceived to be a change in the speculative system, but no change in the temper or in the moral feelings. This evil, great as it is, seems to me to be very possible: that it has actually happened in the case of any individual I would not positively assert; but the intemperate zeal usually found in proselytes is, in circumstances like these, hardly to be avoided. *To be zealously affected in a good thing* is, indeed, a state of mind recommended by a very high authority, but the connexion in which the recommendation stands makes it extremely obvious that the diffusion of opinions merely speculative was not the good thing in the contemplation of the writer.

But without zeal (it may be asked) what great good has ever been effected in the way of reforming a corrupted religion? — While I admit the usefulness, or rather the indispensable necessity of zeal in this important work, I would remark that changes the most beneficial to mankind have been brought about by actions and characters which we would by no means propose as models for imitation. Luther did much more towards rescuing Europe from the debasing chains of superstition and imposture than Erasmus either performed or approved; but this is totally unconnected with any opinion we may be led to form of the personal qualities and Christian dispositions and virtues of these great men.

As connected with the zeal and animation of the pupils of the new Unitarian school may be considered their fondness for assembling together for the purposes of praying, preaching, eating, drinking, toasting, &c. with all the concomitant exhibition of eloquence whether sacred or convivial. Far be it from me, Mr. Editor, who am an old recluse, wishing indeed well to the world, but not mixing in it, to blame or ridicule the social enjoyments of enlightened men; but I conceive the great cause of the diffusion of religious truth is not likely to be much assisted by these means. The *societés ambulantes* of our modern heretics, their visitations at different places in a district in succession, their public preachings and advertised festivities, accord ill with that reserve and modesty which is most suitable to the introduction of unpopular notions into a large community, of which a great majority are either hostile or indifferent. Public attention may, indeed, be somewhat excited, and occasional recruits are doubtless obtained to extend the ranks of the societies alluded to; but it may be questioned whether any number worth mentioning have been induced by these public efforts to review calmly the foundation of their religious belief, to discard former prejudices and to adopt from conviction the system recommended by an apparatus, of which it may be truly said that the expence and show of it are much more obvious than the utility, and by which persons of reflection and moderation, who are of a different way of thinking, are extremely disgusted. It is not at all unlikely that some very respectable individuals may be thus irrecoverably lost to the cause, and it is next to certain that the tongues of not a few controversial coxcombs have been thus let loose to its very great injury and disgrace. We

must be careful to distinguish between an actual change of sentiment and system from orthodoxy to the belief and profession of Unitarianism, and the mere enrolment of names of such as were previously Unitarians in the list of the associated members. The former only is of any consequence. The number and importance of conversions of this description accomplished by the efforts of Unitarian societies travelling from place to place is a question of fact, which perhaps might be ascertained without much difficulty, but which, until ascertained, it would be impertinent to discuss on merely conjectural grounds.

To Unitarian missionary-preaching conducted on a proper plan, such as that of the able and eminent Mr. Wright and others, I should be disposed to ascribe much more of useful efficacy. Certainly many congregations professing Unitarianism have been lately formed, and their number seems to be increasing; but whether the individuals composing them have been reclaimed from an opposite system, or, having experienced some deflection from a faith not very dissimilar, have merely assumed a different name, I have no means of determining. Whatever the fact may be, I conceive that if a late very distinguished advocate of our common Christianity has reference to Unitarians in the following sentence, very few of that description of heretics will be able to read it without a smile. Speaking of Sir Isaac Newton and his theology, Dr. Chalmers * says, "I do not think that, amid the distraction and engrossment of his other pursuits, he has at all times succeeded in his interpretation of the book; else he would never, in my apprehension, have abetted the leading doctrine of a sect or a system, *which has now nearly dwindled away from public observation.*"

The kingdom of God cometh not with observation, neither shall they say lo, here, or lo, there. I have long persuaded myself that the same may be said of religious truth; and this persuasion has led me to view without alarm the apparently rapid growth of absurdity and intolerance assuming the titles of *evangelical Christianity*, *vital religion*, &c. &c. and not without pain the quackery and ostentation of some late attempts to render an opposite system of speculative doctrines popular.

Happening to live on terms of familiarity with several persons zealously attached to the communion of the Church of England, I have no hesitation in affirming that, to the best of my knowledge and belief, they shew the marks and bear the fruits of *pure and undefiled religion* in as eminent a degree as can any where be found, at least if we agree with the Apostle James in his definition of these terms [chap. i. ver. 27]. Persons of this description have a claim to much consideration and respect. Many of them, holding the institutions of their forefathers in great veneration, are afraid to inquire, lest they should find cause to give them up as indefensible. I conceive that much tenderness is due to these worthy but mistaken individuals. To liberate them from speculative error and from the slavery of prejudices, which, when pursued to their consequences, must materially injure their mental peace, is a most desirable object. Now this object is set at an immeasurable distance by the language and deportment of several modern champions of the Unitarian faith, who, when they cannot persuade, appear to think that they have done something by producing irritation and alarm. If they entertain the hope of spreading their heresy through the world by dint of numbers and physical force, their plan of operation, although not very promising, might be considered as not wholly unsuitable to the end in view, inasmuch as the generality of mankind are more disposed to yield to vehemence than to any other attribute or quality in a speaker or writer; but on the supposition of a different object, it is of all others the least likely to succeed. The means that are best fitted to infuse into the minds of moderate and well-informed lay-members of the Church of England an attachment to the pure and simple doctrines of the New Testament, and to rescue them from the influence of a priesthood either on the one hand fanatical, and, from principle, intolerant, or, on the other, secular and crafty, are also the means most likely of bringing them to the adoption and profession of Unitarian principles, and ultimately of diffusing these through the land, and, by inevitable consequence, of sweeping

* *A Series of Discourses on the Christian Religion viewed in Connection with the Modern Astronomy.* Preface, pp. 7, 8.

out the rubbish and defilements which disgrace the national church. This, from the nature of the thing, must be a process requiring time, moderation and caution; but its effects will have that lasting character which belongs to things of slow growth: very ill-suited, however, it is to that intemperate zeal which it is the object of this paper to deprecate.

There is another form which modern Unitarianism assumes in some particular cases, and which to many persons is peculiarly revolting: I mean when it exhibits itself in alliance with certain political characters whom I know not how more correctly or less offensively to designate than by calling them *ultra-reformists*. Any distinct specification of the principles of these politicians would be here altogether superfluous. It is sufficient to say that a subversion of the present order of things and the complete subjugation of those who govern by those who are governed, if not the actual object of these political theorists, would be the certain result of their success. A decided hostility either to the laws and institutions of their country, or to the authorities by which they are framed and executed, is their essential character. Even in your pages, Mr. Editor, abounding as they are in much better things, I perceive evident marks of kindness towards *two personages*, of whom few impartial men can bring themselves to believe, that if either of them wielded a despotic sceptre, he would exercise his talents and his power in advancing the cause of civil freedom, genuine religion, or public or private virtue. That those philanthropists who neglect no opportunity of deprecating war between states and communities, and vehemently denouncing its authors and abettors, should be at the same time the panegyrists of *Bonaparte*, is not a little inconsistent and surprising: nor is it less so that the disciples and admirers of Dr. Priestley, and the assertors of religious liberty, should forget the *Peter Porcupine* of 1794, and tolerate the *William Cobbett* of later fame.

If, as has been suspected, certain Unitarian ministers of the modern school, and of its latest discipline, have been desirous of propagating their religious faith with a view more widely to disseminate their political principles among the inferior classes of society, I cannot easily find terms sufficiently strong to express my disapprobation of the employment of such means to such an end. In place of seeking for terms which, if found and applied, might be deemed opprobrious, I would remind the persons in question that, as our Divine Master disclaimed for himself and his immediate followers the *possession* of temporal power, he certainly never meant to encourage in the future teachers of his religion any attempts to *dispossess* those who actually hold it. Christianity admits of no connexion with politics, except that it enjoins that *every soul be subject to the higher powers*, and that *supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty*.

AN OLD UNITARIAN.

Archdeacon Hook's Charge.

THE *Monthly Review* is happily waking up from its long theological slumber. The Number for April contains a very just and spirited review of an effusion of bigotry in form of a Charge to the Clergy of the Archdeaconry of Huntingdon, by the Rev. James Hook, LL.D. F.R.S. S.A. If the same spirit which animates this article had pervaded the later volumes of this long-established and respectable Journal, the proprietor would not have had such good reason to lament the withdrawment of the patronage of the public.

It appears that Dr. Hook complains of the prevalence of *Antinomianism*; meaning by that term strict Calvinism. This leads the reviewer to refer the learned divine to some of the articles of his own Church, which contain the very doctrines which he reprobates. On this subject the following passage is worthy of notice:

"Some theological doctrines, which have made a prominent figure in other communions besides those of the Churches of Geneva and Rome, have a strong tendency to relax the force of moral obligation, and to scatter perplexity and confusion over the whole region of ethics. Yet truth and falsehood, humanity and cruelty, are not matters of mere arbitrary convention,

but have fixed and immutable lines of difference.—What should we think of a moral code which represented the purest and most beneficent virtues as owing all their claim to approbation, not to their motives or their effects, but to a reflection of splendour from some remote and foreign source? What is the first sentiment which rushes on the unsophisticated mind, when the most flagitious enormities are represented as transmuted into high moral qualities by the agonies of extraneous innocence? What could we say of the justice or mercy of that government, which should condemn such a hero as the Duke of Wellington to a lingering death, in order to expiate the cowardice of all the recreants in the land; or which should sentence such a philanthropist as Howard to the rack or the gallows, as the fittest mode of effecting the purification of all the thieves and prostitutes in the empire? What motives to patriotic courage could be furnished by such an act as the first, or to a diffusive beneficence by the last? In fixing the criterion of right and wrong, we should never outrage the common sentiments of mankind; which will be found to merit more attention than all the mystic jargon of visionaries or polemics, to whatever party they may belong."

Another part of the zealous divine's Charge is directed against a class of people whom he calls *liberalists*. Amongst these are included the supporters of *Bible Societies* and the unfortunate *Unitarians*, who are as much as tythes in the dreams of the clergy. With regard to them, the Archdeacon piously bewails the repeal of the Act which subjected them to corporal penalties, mingling with his lamentations a strong expression of sympathy with Bishop Burgess, poor man, who having written against these misbelievers has been answered by them! The passage is a curiosity and should be preserved:

"Vice (says the learned dignitary) is without odium and virtue without attraction, when viewed through the equalizing medium of what is called *liberality*; a *term* which in its present application has no fixed or determinate meaning, but which involves in its *operation*" [the two last sets of italics are not the divine's] "the confusion of all principles and the encouragement of all errors. A solemn act of the legislature has removed the veil which our ancestors considered necessary to exclude from the public eye the licentiousness of blasphemy against the Son of God; *and hence*" [the italics again are not to be ascribed to the Archdeacon] "a learned and distinguished prelate has been libelled and arraigned for supporting the dignity of our Saviour *in the discharge of one of his most important functions, against the Scripture-mutilations*" [once more the Archdeacon of Huntingdon must be exonerated from responsibility for the italics] "of the promoters and abettors of Socinianism."

Sir, *Clapton, May* 15, 1817.

I CANNOT withhold from you an additional circumstance, which came to my knowledge several years since, respecting *Jewel*, mentioned in the note (p. 200) of your last number. —While in Chelmsford Jail, awaiting the vengeance of our sanguinary jurisprudence, he was visited by a friend of mine, from motives of Christian compassion. To him the unhappy misguided man recounted the great kindnesses of Mr. Vidler, and confessed the unworthy return he had prepared for his benefactor, to whom I once related the story, which could not fail to interest him.

I am now convinced that Mr. Palmer (p. 204) was correct in his account, and that Mr. Muir and his associates were conveyed on board the Surprize *hand-cuffed*. This appears from additional papers which I have very lately examined, and which may enable me to offer some further contributions to your department of *Original Letters*. Mr. Palmer appears to have been sent on board the ship alone, and not to have been *hand-cuffed*. There was probably some consideration of his clerical character, in compliment to the *Alliance between Church and State*.

I take this opportunity of informing the subscribers to Dr. Priestley's Theological Works, that the number of subscriptions having reached very nearly 200, I have determined, *Deo volente*, to proceed immediately, and I trust the first volume will be in the press before this notice can appear. On account of the customary rates of printing, the number of sets must be confined strictly to 250, unless, which cannot now be

expected, the subscriptions should increase considerably beyond that number. I must therefore request any who may still be desirous of subscribing, to write immediately to me at Clapton, Middlesex, or to Mr. G. Smallfield, Printer, Homerton, lest subscriptions should be received for more than the 50 copies yet unappropriated. The list of subscribers will, now, accompany the edition.

I shall be thankful for any assistance towards the literary execution of the design which I have ventured to undertake; and request such communications as early as possible.

J. T. RUTT.

SIR, *May 4th*, 1817.

AS your work is so peculiarly devoted to Unitarian literature, I would earnestly recommend to such of your correspondents as are acquainted with German writers, to favour us through the medium of it, with accounts of the most celebrated Antitrinitarian authors in that language, who, I understand, are neither few nor small. There are two in particular of whom I wish to know something, viz. *Eberhard* and *Basedow*, and I shall be sincerely obliged to any one who will inform me of the particulars of their lives and works in an early number.

E.

SIR, *Tenterden, May* 7, 1817.

PERMIT me to inquire whether there is any probability that the Life of Dr. Caleb Fleming will be introduced into your Repository. If not, although I should much wish it to be drawn up by some person more competent than myself, I am inclined, with the assistance of some materials sent me by one of the Doctor's relations, to undertake it; as it has been already much too long withheld from the public. Dr. F. was a decided Unitarian, cotemporary with Dr. Lardner, with whom he lived on terms of the closest intimacy and friendship. They lived also only a few doors from each other in Hoxton Square. They were senior to Dr. Priestley both in years and Unitarianism, and with much satisfaction beheld his rising fame.

L. HOLDEN.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCII.

Original of Brandy and Gunpowder: a Fable.

THE government of the north being once upon a time vacant, the prince of the power of the air convened a council in Hell, wherein upon competition between two Demons of rank, it was determined they should both make trial of their abilities, and he should succeed who did most mischief. One made his appearance in the shape of Gunpowder, the other in that of Brandy. The former was a declared enemy and roared with a terrible noise, which made folks afraid and put them on their guard. The other passed as a friend and a physician through the world, disguised himself with sweets and perfumes and drugs, made his way into the ladies cabinets and the apothecaries shops, and under the notion of helping digestion, comforting the spirits and cheering the heart, produced direct contrary effects; and having insensibly thrown great numbers of humane kind into a lingering but fatal decay, was found to people Hell and the grave so fast as to merit the government which he still possesses.

Minute Philos. Dial. II.

No. CCCIII.

Bon Mot of Dr. Savage's to George I.

Dr. Savage, who died Lecturer of St. George's, Hanover Square, had travelled in his younger days with the Earl of Salisbury, to whom he was indebted for a considerable living in Hertfordshire. He was a lively, pleasant, facetious old man. One day at the levee, George I. asked him how long he had stayed at Rome with Lord Salisbury? Upon his answering how long, *Why*, said the king, *you stayed long enough, why did not you convert the Pope? Because, Sir,* replied he, *I had nothing better to offer him.*

This story is told by Bishop Newton (in his own Memoirs), who succeeded Dr. Savage in the Lectureship.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.

UNITARIAN CONTROVERSY IN SCOTLAND.

Discourses on the Principal Points of the Socinian Controversy. By Ralph Wardlaw, Minister of the Gospel, Glasgow. London, Longman and Co. 8vo. pp. 443.

A Vindication of Unitarianism, in Reply to Mr. Wardlaw's Discourses on the Socinian Controversy. By James Yates, M.A. London, Eaton. 8vo. pp. 276.

Unitarianism Incapable of Vindication: A Reply to the Rev. James Yates's Vindication of Unitarianism. By Ralph Wardlaw. London, Longman and Co. 8vo. pp. 416.

A Sequel to "A Vindication of Unitarianism," in Reply to Mr. Wardlaw's Treatise, entitled, Unitarianism Incapable of Vindication. By the Author of the Vindication. Liverpool, Robinsons. Eaton, London. 8vo. pp. 156.

A FEW years ago there was not only no religious society in Scotland in which public worship was conducted on Unitarian principles, but there was scarcely, it is said, an avowed Unitarian in that country. When a chapel was erected in Glasgow, dedicated to the worship of One God the Father, the worshippers of a "triune God" were alarmed; the kirks and chapels resounded with invectives against heresies and heretics and blasphemies and blasphemers, and when the heretic who opened the chapel, published his sermon, containing a statement of the Unitarian doctrine, the faithful of all denominations were extremely scandalized. They were indignant that "the leading doctrines of Christianity were openly impugned and denied," it being always taken for granted, by those persons, that the leading doctrines of Christianity and the leading doctrines of Trinitarianism and Calvinism are different expressions for the same thing. Mr. Wardlaw in particular, who is the minister of a Dissenting congregation in Glasgow, felt his spirit stirred within him; and having had from an entirely different cause, his thoughts directed towards the principal points of the *Socinian* controversy, and at this very time, revolving various subjects for a series of Monthly Sabbath Evening Discourses, he thought it would be a criminal dereliction of duty, to neglect this opportunity of extirpating, root and branch, the horrid heresy which was beginning to grow up amongst them; especially as it is not consistent with the laws and customs of Britain, in the present age, to pull down the chapels of heretics as soon as they are erected, or to burn them and their temples together, with fires kindled by their own books. Alas! that the good Bishop of St. David's and the Very Reverend the Dean of Cork should have so much occasion to lament, that they are as persons born out of due time!

Mr. Wardlaw accordingly delivered a series of Monthly Sabbath Evening Discourses, on the principal points of the Socinian controversy, which were afterwards published; in answer to which, Mr. Yates wrote his Vindication of Unitarianism. After a considerable refreshment from the battle, Mr. Wardlaw again comes forward, defiance on his brow, brandishing his arms with a more terrible fury and determined to prove, or perish in the attempt, that Unitarianism is Incapable of Vindication. Mr. Yates calmly marches out to meet his irritated antagonist, and his own account of the result is told very simply and briefly in the Sequel to the Vindication.

Such is the history of this controversy. The important question whether it be the duty of Christians to worship One God the Father, or "One God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance," is here debated with great ability. The leading arguments on each side are acutely stated and forcibly urged, and these volumes, which are of a moderate bulk, afford any person who will take the trouble to peruse them with

attention and impartiality, the means of forming an enlightened judgment on the most important controversy which has ever been agitated among Christians, and of which every intelligent Christian ought to be ashamed to be ignorant.

In our notice of these publications we shall endeavour to enable the reader to form a correct opinion of the scope of the arguments they contain and of the manner in which they are conducted, not so much with a view of superseding the necessity of his reading the works themselves, as of exciting him to a careful perusal of them; for if he have not thoroughly investigated the subject of which they treat, and if it be his wish that his religious opinions should be the result of conviction, his leisure moments may be very profitably employed in this study.

Mr. Wardlaw's volume contains twelve Discourses. 1. On the Unity of God and the Trinity of Persons in the Godhead. 2—5. On the Supreme Divinity of Jesus Christ. 6. On the Test of Truth in Matters of Religion. 7. On the Doctrine of Atonement. 8. On the Practical Influence of the Doctrine of Atonement. 9. On the Divinity and Personality of the Holy Spirit. 10, 11. On the Influences of the Holy Spirit. 12. On the Christian Character.

This plan includes several interesting subjects, which do not particularly bear upon the controversy between the Unitarian and the Trinitarian. Mr. Yates, however, strictly confines himself to the discussion of the points in dispute, between the worshipper of One God the Father, and the worshipper of "one Godhead, containing three distinct substances, denominated for the want of a better word, persons—the Father, the Son or Word, and the Holy Spirit." Cheerfully, and from a conviction of its justice, according the name of Unitarian to every person who believes that there is One only God the Father, and that religious adoration ought to be paid to him alone, Mr. Yates still farther narrows the scope of the controversy, by confining his argument to the establishment of two great truths, the evidence of which, from the Scriptures, he contends is overwhelming; namely, that there is but One only God, One individual Being, without a distinction of persons, commonly designated in the New Testament by the term Father, and that whatever power and glory Jesus Christ possessed, he derived from this Being who is styled his God and Father. The minor questions relative to the pre-existence of Christ, his creation of the world, &c. he leaves to be settled by Unitarians themselves after they are agreed in these first great principles. In like manner, Mr. Yates declines entering on the discussion of the doctrine of the atonement, "because the Calvinistic view of atonement, according to Mr. Wardlaw's own confession, falls with the doctrine of our Saviour's Supreme Divinity:" and on the influences of the Holy Spirit, "because it is enough to observe, that they proceed throughout upon a misrepresentation of Unitarianism." This plan of restriction has evidently been adopted from a wish to fix the attention of the reader on the main questions to be decided in this controversy: and though it is not without inconvenience, since truth is never seen to such advantage as when the whole of it is clearly stated and boldly defended, yet considering how little the public mind in Scotland has been directed to inquiries of this nature, it is perhaps upon the whole a judicious choice.

Mr. Yates divides his work into three parts. The first part contains a statement of the general principles to be followed in investigating the truth of religious doctrines, together with some observations on the regard paid to the Scriptures by Unitarians: on the proper method of ascertaining the sense of Scripture and on the propriety of believing in mysteries. In the second part the opinions and arguments of Unitarians concerning the Unity of God, the subordination of Jesus Christ and the use of the terms Holy Spirit and Spirit of God in the Scriptures, are adduced; and the third part contains an examination of the *objections* by which Mr. Wardlaw has attempted to invalidate the Unitarian opinions.

Mr. Yates commences his examination of Mr. Wardlaw's Discourses with bearing the following generous testimony to the worthy motives by which his opponent has been actuated,

and the superior ability with which he has executed the task he has undertaken:

"Having heard Mr. Wardlaw's Discourses with great interest, and afterwards read them with great care, I have found much to admire, but nothing to change my conviction of the strict Unity of God and the subordination of Jesus Christ. I have no doubt that the delivery of them proceeded from laudable motives. It gives me great pleasure to express the approbation due to the eloquence with which they are composed and the powers of reasoning which they display. I heartily join in the universal confession that the Trinitarian system could not have been more ably defended. Mr. Wardlaw has shown peculiar judgment in confining himself to those arguments which have usually been considered as clear and decisive, instead of bringing forward all the passages of Scripture which have been conceived to bear remotely upon the subject, and by insisting upon which other advocates have weakened the cause they intended to support. Whilst I have been pleased with the ingenuity and alertness displayed in defending points of difficult and abstract speculation, I have been edified by the useful observations of a practical nature which are scattered through the volume, and which I would hope may redeem it from oblivion, when men have learned to value plain truths pertaining to life and godliness, above what is mysterious and inexplicable." —P. 3.

Having thus acknowledged his excellencies, Mr. Yates states, in language equally unreserved, what appears to him to be his opponents defects:

"Mr. Wardlaw affirms solemnly (p. 99), that his only object is TRUTH; and doubtless the defence of the Calvinistic doctrines which he believes to be true, was his only object. But there is a wide difference between defending a particular system, previously assumed as true, and pursuing truth independently of system—a difference, which will materially affect the manner in which a man states his own doctrines and views the arguments of others. Mr. Wardlaw's whole style and language in this controversy show, that he has never put his mind into that state of calm and impartial deliberation, which is necessary to collect and arrange the proofs on either side and to judge in favour of which opinion the evidence preponderates. On the contrary he has set out with a bold, undaunted and impetuous zeal for a certain system; and believing this system to be true, and that with its establishment and progress are connected the glory of God and the salvation of men, (Preface, p. iii.) he exerts his utmost powers to impress it upon the mind, and labours to fortify his argument by bringing out all the images and strong expressions, all the affecting and solemn tones, all the facts and allusions, all the faults and errors of his opponents, by which he can strike his hearers with astonishment and horror at the folly, the blindness, the perverseness of those who refuse to be converted by such brilliant and decisive evidence. That an orthodox preacher should have recourse to those expedients, in order to rouse the languid conviction of his own flock, may be perfectly proper; but they are utterly subversive of that temper of cool, patient and unbiassed investigation, which may be expected in one, who makes it his simple and exclusive object to ascertain truth. We find also in Mr. Wardlaw's volume a kind of *management* and *generalship* which a votary of truth would scorn. Having very few proofs to adduce, he makes the best use of what he has, brings them forward many different times, dwells upon them at great length, turns them about and shews them in the most pleasing variety of lights. Yet, lest after all they should fail to make a sufficient impression, he takes care to inform his hearers, that these are only a *specimen* of what he might have brought forward; the passages, which contain his doctrine are so numerous, that he would weary their patience and exceed his own strength, if he were to produce them all, and hence he is obliged to select a few of the more prominent. This 'PRINCIPLE OF SELECTION,' as Mr. Wardlaw calls it, I fear, I shall have frequent occasion to expose, and to shew that where he professes merely to bring out a sample, he has nearly or entirely exhausted his store."

We cannot pass over the chapter on mysteries with which the introductory part of Mr. Yates's work concludes, without earnestly recommending it to the attention of all our readers whether learned or unlearned, orthodox or heterodox. No one who attends to it can afterwards be perplexed with the mysteries of the New Testament, or be for a moment deceived by the unmeaning declamation in which it is so common to indulge on this subject; and the object of which always is, to place a belief in contradictions and impossibilities on the same footing as a belief in mysteries.

Mr. Wardlaw in his first Discourse on the Unity of God and the Trinity of Persons in the Godhead, from Deut. vi. 4, "*Hear, O Israel, the Lord our God is one Lord*," adduces the following evidence that the hypothesis he maintains is indeed the doctrine of Scripture:

"I would first of all observe that while the text as it stands in our English translation, appears simply to affirm the unity of God, it affirms it according to the proper import of the words in the original language, in connection with the plurality of persons in the Godhead.—Hear, O Israel, JEHOVAH, OUR GODS (ALEIM) IS ONE JEHOVAH. Unity and plurality are here both asserted, and the plurality is emphatically declared to be consistent with the unity. The use of a plural noun for GOD, in the Hebrew language, and the construction of that noun with other nouns and with verbs and pronouns, sometimes in the singular number and sometimes in the plural, have often been noticed as remarkable anomalies, and these anomalies or irregularities are at the same time connected on some occasions with particular modes of expression, such as seem to be utterly unaccountable on any other principle than that of a plurality of persons in the Divine Unity. For example: in Gen. i. 26, Jehovah is represented as saying, with regard to the creation of man, '*Let* US *make man in* OUR *image, after* OUR *likeness*.' It is worthy of notice, that while in the declaration of the Divine purpose, 'God said let us make man in our image,' terms are employed expressive of plurality, the style of unity is resumed, in the record of the execution of the purpose, 'So God created man in *his* image; in the image of God created he him.' Not unfrequently, however, this name itself in the plural, is associated in syntax with verbs, adjectives and pronouns in the same number. For example: 'Ye cannot serve Jehovah, for he is a *holy God*:' the adjective *holy* as well as the name of God, is in the original in the plural number. 'Remember now thy Creator in the days of thy youth.' In the Hebrew 'thy *Creators*.' 'Thy maker is thy husband, Jehovah of hosts is his name.' Both the nouns *maker* and *husband* are plural, thy *makers*, thy *husbands*, &c."—Pp. 11, 12. 14, 15.

Then after stating that a *variety* of other proofs might be adduced, such as,—"And now the LORD GOD and HIS SPIRIT hath sent me," "Seek ye out of the book of the Lord and read, for MY mouth it hath commanded and HIS SPIRIT it hath gathered them," and giving up without hesitation the celebrated passage in 1 John v. 7, Mr. Wardlaw proceeds—

"I shall confine myself at present to a few remarks on two passages only. The first is the form of baptism prescribed by our Lord to his apostles, immediately before he left the world, and which you will find in the nineteenth verse of the twenty-eighth chapter of the Gospel according to Matthew:—'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.' On the very first aspect of this text, it seems most unreasonable to suppose that the One true God is here associated with two of his creatures: or with one of his creatures and an attribute or energy or mode of operation. It appears to me that the simple statement of such an interpretation should be sufficient to ensure its immediate and unqualified rejection."—Pp. 16, 17.

The second passage is the form of apostolical benediction used in the conclusion of the second Epistle of the Corinthians—"The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost, be with you all! Amen." That this form of blessing includes in it a prayer, it would be a waste of words to prove. To whom then is this prayer addressed? Had it been simply said, the love of God be with you all! Amen, no one I suppose would have hesitated to say that when the apostle thus expressed himself, he presented in his heart a petition to the Father of mercies for the manifestations of his love to the believers at Corinth. On what principle of criticism then are we to interpret the expression "*the grace or favour of our Lord Jesus Christ*," an expression so precisely the same in form, in a different sense? in a sense that does not imply Jesus Christ's being the object of a similar inward aspiration? And the same question might be asked, with regard to the remaining phrase, "the communion of the Holy Spirit."—P. 18.

Such are the proofs on which Mr. Wardlaw rests the doctrine of the Trinity; and considering what that doctrine really is, namely, that there are in the Godhead three distinct and infinite minds, and *therefore* three distinct persons; that those three distinct and infinite minds or persons are each truly and properly God, and yet that

there is properly and truly but One only God, the evidence here adduced of this wondrous doctrine is to be sure overwhelming: yet Mr. Yates, unconvinced and unappalled, thus replies—

"If this translation (Hear, O Israel, Jehovah our Gods is one Jehovah) had been proposed by a Unitarian, I have no doubt it would have been said, that he did it with a direct intention to *burlesque the Scriptures*. I believe that Mr. Wardlaw had not this design; but his version certainly produces this effect. To my mind nothing can sound more offensive. I do not however reject this argument from the force of mere *feelings*, however justifiable, but from the following considerations: 1. If the plural termination of ALEIM, &c. indicates plurality at all, it denotes not only a plurality of persons or subsistences, but a plurality *of Gods*, for on this supposition, Mr. Wardlaw's translation is undoubtedly correct, *Jehovah* our *Gods*. But this I presume is more than even Trinitarians will be inclined to admit. 2. I observe, secondly, that the true explanation of the use of the plural number in this case is known to every tyro in Hebrew literature. The whole mystery may be resolved by a short quotation from that useful book, the Hebrew Grammar:

"'Words that express dominion, dignity, majesty, are commonly put in the plural.' —*Wilson's Hebrew Grammar*, p. 270.

"Thus it is evident to mere English readers, that the plural termination of the Hebrew names for God, far from being an *anomaly* as Mr. Wardlaw calls it, is agreeable to a common rule of syntax. I shall illustrate this rule by a few examples. Gen. xxiv. 9, 10. On account of the great dignity and authority of the patriarch Abraham, the word ADONIM, translated *master*, is put in the plural number. The literal translation of the passage is therefore as follows: 'And the servant put his hand under the thigh *of Abraham his masters*, and sware to him concerning that matter: and the servant took ten camels of the camels *of his masters* and departed; for all the goods *of his masters* were in his hand.' Potiphar is called the masters or lords of Joseph. Pharoah is styled the lords of his butler and baker, and Joseph as governor of Egypt, is denominated ADONIM or lords. What then becomes of Mr. Wardlaw's argument from the Hebraism, If I be *masters*, where is my fear? 3. The plural termination is employed in speaking not only of the true God, but also of false deities. Exod. xxxii. 3, 4—7, 8. 31. Judges viii. 33. xvi. 23, 24, &c. &c. 4. This argument has been rejected by many of the most learned Trinitarians. Among others Calvin himself denies that the plural termination is any evidence of the plurality of persons in the Godhead.

"Mr. Wardlaw argues for a plurality of persons in the Godhead, from the construction of the Hebrew names for God, which verbs are sometimes in the singular number and sometimes in the plural. He calls this construction an anomaly or irregularity. But those who have learned Hebrew know that when a plural noun is used to denote a *single* object (which is the case in various instances), the verb is sometimes put in the plural out of regard merely to the plural termination of the noun. See Patrick and Le Clerc on Gen. xx. 4. 8."—Pp. 135, 136. 138.

Our limits will not allow us to follow Mr. Yates in his reply to the other arguments adduced by Mr. Wardlaw in proof of a plurality of persons in the Godhead. The passages we have quoted exhibit a perfectly fair specimen of its style and manner. To us it appears to be most satisfactory and complete throughout.

Mr. Wardlaw thus represents the importance of his own view of the person of Christ:

"If it be indeed a truth that Jesus Christ is GOD OVER ALL, it is utterly impossible that it can be a truth of subordinate magnitude. The simple statement of it is enough to shew that it must rank as a *first principle*—an article of prime importance—a foundation stone in the temple of truth—a star of the very first magnitude in the hemisphere of Christian doctrine. For my own part I believe it to be even more than this; a kind of central sun, around which the whole system of Christianity in all its glory and in all its harmony revolves. This view of its importance is confirmed when we consider it *in connection with our most interesting and solemn duties*, I mean the duties which we owe to the great Object of supreme reverence, worship and obedience. If Jesus Christ be not God, then we, who offer to him that homage of our hearts which is due to God alone, are without doubt guilty of *idolatry*, as really guilty as the worshippers of the deified heroes of Greece and Rome.

"The same thing is manifest from the intimate relation which this doctrine bears to others. It is an integral part of a system of truths which stand or fall along with it. It is connected, for example, in the closest manner, with the purpose of Christ's appearance upon earth and the

great design of his sufferings and death; that is, with the vitally important doctrine of *atonement: this* doctrine, again, is inseparably connected with the corruption of human nature and the universal guilt of mankind; from which it is that the necessity of such atonement arises: this, in its turn, essentially affects the question, respecting the ground of a sinner's acceptance with God; the necessity of the regenerating influences of the Holy Spirit; the principle and motive of all acceptable obedience, and other points of similar consequence. It is very obvious that two systems, on which the sentiments on subjects such as these are in direct opposition, cannot with any propriety be confounded together under one common name. That both should be Christianity is impossible; else Christianity is a term which distinguishes nothing. Viewing the matter abstractedly, and without affirming, for the present, what is truth and what is error, this I think I may with confidence affirm, that to call schemes so opposite in all their great articles by a common appellation is more absurd, than it would be to confound together those two irreconcilable theories of astronomy, of which the one places the earth and the other the sun, in the centre of the planetary system. They are in truth *essentially different religions.*"—Pp. 31—33.

The great principle on which Mr. Wardlaw endeavours to establish the doctrine that Jesus Christ is the Supreme God, as well as a man, the creature and servant of God is, that it affords the most easy and complete reconciliation of the passages of Scripture, relative to his person, which appear to contradict each other, and the fairest solution of the difficulties which thence arise; that it is "a key which fits all the wards of this seemingly intricate lock, turning amongst them with hardly a touch of interruption, catching its bolts and laying open to us in the easiest and completest manner the treasures of Divine truth." But then, before this wonder-waking hypothesis can be admitted, it must be established by the clearest evidence—evidence rising in magnitude in proportion to the extraordinary nature of the doctrine it is intended to confirm: it can never be adopted from a *bare inference* deduced from a comparison of one set of passages with another, especially if those passages can be reconciled in an easy and simple manner without having recourse to any extraordinary supposition whatever. Such an hypothesis can only be admitted on its being demonstrated that the authors of those apparently contradictory passages had it in their mind, and employed it as a key which fitted all the wards of this seemingly intricate lock. This every candid and intelligent believer of the divine and human natures of Christ must admit. Where then we demand is this clear and certain evidence that the writers of the New Testament were acquainted with this wonderful key, and that they constantly turned it in this intricate lock with hardly a touch of interruption, thus catching its bolts and laying open in the easiest and clearest manner the treasures of Divine truth?

There is one passage in Mr. Yates's work on this subject which we do not see how it is possible to get over:

"All Trinitarians believe that Jesus Christ was but *one person*, although possessing *two natures*. Their doctrine is, that one of the three infinite minds in the Godhead was so united to a human soul, as to form one intelligent being, retaining the properties both of the God and of the man. By the *nature* of any thing we always mean its *qualities*. When therefore it is said that Jesus Christ possessed both a Divine and a human nature, it must be meant that he possesses both the qualities of God and the qualites of man. But if we consider what those qualities are, we perceive them to be totally incompatible with one another. The qualities of *God* are *eternity*, *independence*, *immutability*, *entire and perpetual exemption from pain and death*, *omniscience and omnipotence*. The qualities of *man* are *derived existence*, dependence, liability to change, to suffering and to dissolution, comparative weakness and ignorance. To maintain therefore that the same mind is endued both with a Divine and a human nature, is to maintain that the *same mind* is both *created* and *uncreated*, both finite and infinite, both dependent and independent, both changeable and unchangeable, both mortal and immortal, both susceptible of pain and incapable of it, both able to do all things and not able, both acquainted with all things and not acquainted with them, both ignorant of certain subjects and possessed of the most intimate knowledge of them. If it be not certain that such a doctrine as this is false, there is no certainty upon any subject. It is vain to call it a *mystery*: it is an *absurdity*, it is an *impossibility*."—P. 160.

Mr. Wardlaw states that the doctrine

for which he contends is, that Jesus Christ is truly God; that in his person there subsisted when he was on earth and still subsists an union of the Divine and human natures; and after observing that our only business is with the fact and not with the mode of the fact, he says, "This is a question with regard to which it is manifest our appeal must be made exclusively to the sacred volume. The sole inquiry is, What saith the Scripture?" On reading this passage, we hoped that the direct and positive Scriptural evidence of the alleged fact, that in the person of Jesus Christ there subsisted, when he was on earth, and still subsists an union of the Divine and human natures, was about to be adduced: that the intimate knowledge and constant use of the writers of the New Testament of this wondrous key was about to be placed beyond all dispute by citations from their own writings. But instead of this, Mr. Wardlaw merely produces in a string, the passages which are commonly quoted to prove the Divinity of Christ, together with several which at most only favour the doctrine of his pre-existence, without troubling himself in the least to shew, how these texts establish the grand principle, that in his person there subsisted, when he was on earth, and still subsists, a union of the Divine and human natures; or attempting to prove that the authors of those passages had this hypothesis in their view when they wrote them: and yet without this, as we have already shewn, Mr. Wardlaw would not have advanced a single step towards the establishment of his doctrine, were these passages a hundred times more numerous and a hundred times more clear and decisive than they really are.

But the passages adduced are totally inadequate to establish the doctrine of the proper Deity of Christ, and this in our opinion Mr. Yates has completely shewn. We intended to have proved that this conviction is well-founded, by exhibiting an abstract of the arguments adduced on each side, but of this we find the limits which we must prescribe to ourselves will by no means allow. We can therefore only exhort those of our readers who feel an interest in the subject (and we hope many of them do feel an interest in it) to read with attention and candour what these able disputants have advanced on this most important topic. He who confines his attention to one side of the question (provided he has not already made himself thoroughly acquainted with it, and in that case if he consult what is advanced on either side, it will be on that which is opposed to his own), must be either too proud to be taught or too ignorant to be aware that he is ill-informed or too conscious of the instability of his own system to allow him to contemplate an attack of it with steadiness and composure. Though we are firmly of opinion that the great doctrines that there is but One God, the Father, to whom alone religious adoration ought to be paid; and one Mediator between God and men, the man Christ Jesus, who, though honoured as no other being ever was, yet owes all his dignity and power to the favour of the Supreme and only Potentate, and holds it for the advancement of the wise and gracious purposes of his Providence, are truths of primary importance; and are persuaded, that even the benevolent influences of the gospel will never be felt as they may and will ultimately be experienced, until these doctrines are generally and cordially embraced: still we endeavour to remember, that this conviction, firm and undoubting as it is, may possibly be founded on inadequate or fallacious evidence; and therefore sincerely and earnestly wish our fellow-Christians to examine for themselves, with the utmost impartiality and diligence, both sides of this important controversy. If we know any thing of the feelings of our hearts, we are more desirous that converts should be made to the truth, than to our own peculiar opinions; and this appears to us to be a zeal of proselytism which every enlightened Christian must be anxious to cherish, and it is the only one he can cherish. Let every one read, compare, reflect under the solemn impression, that the eye of God is on him; and that he must give an account of the improvement he has made, of the means of gaining religious information, no less than of any other talent committed to his charge. Let him rise from his studies, if he can, thoroughly persuaded in his own mind; but whether his conviction be unhesitating and firm, or whether doubts and difficul-

ties perplex him, let him see to it, that there be in his heart no bitterness, no animosity, no uncharitable, no unfriendly feeling of any sort: this he can help and this he must help, or whatever knowledge he may possess of the person of Christ, it is certain he is destitute of his spirit: let his language, the dictate of his generous feeling be, "We are children of the same Father: we are disciples of the same Master: let us endeavour to enlighten each other: if possible, let us bring each other to the same opinions: but if this cannot be, let us at least agree to love one another and our heavenly Father and our heaven-inspired Master; and await the future light which shall be vouchsafed to us, with unfeigned gratitude for what we have already received, and with that best preparation for farther illumination, a heart the abode of charity, of meekness, of humility, of piety, of glowing affection, of active, unwearied, unbounded benevolence."

We must defer our notice of the other works at the head of this article, together with some observations which this controversy has suggested, to a future number.

S, S.

ART. II.—*A Lay Sermon, addressed to the Higher and Middle Classes, on the existing Distresses and Discontents.* By S. T. Coleridge, Esq. 8vo. pp. 166. Gale and Fenner. 1817.

THE "wandering bards," "Coleridge, Southey and Co." whom in 1798 the Anti-Jacobin represented as moving "in sweet accord of harmony and love" and tuning all their "mystic harps to praise Lepaux," the French Theo-philanthropist, are still consentaneous in their movements but their harps are tuned to another theme, the demerits of the Unitarians. These hard-headed Christians have little liking for fiction in the articles of their faith, and none for "mystic" rant, and hence they are singled out by the Lake poets for reprobation. It may be an amusing speculation whether the praise or the censure of these mystics will be accounted honourable half a century hence.

Mr. Coleridge laments, with his Holiness of Rome, that "we hear much in the present day of the *plainness* and *simplicity* of the Christian religion," and that hence the necessity of believing *in* Christ is transformed "into a recommendation to believe him." This is we allow a hopeful beginning of the removal of Christian *plainness* and *simplicity*. The Lay-Preacher proceeds: "The advocates of the latter scheme grew out of a sect that were called Socinians, but having succeeded in disbelieving far beyond the last foot-marks of the Socini, have chosen to designate themselves by the name of Unitarians." Is this writer, who lays claim to "all knowledge and all mysteries," really ignorant of the history of the sect which he denounces? Did he read none of their books and learn nothing of their early advocates *when he was amongst them? During the time that he officiated as an Unitarian teacher at Shrewsbury and elsewhere*, did he never look into the Fratres Poloni or any other of their standard volumes? But perhaps he has not only, like the Poet Laureate, "outgrown his opinions," but also, like Mr. Pitt, whom he and the Laureate cannot now be ashamed to resemble, lost the faculty of memory with regard to all past connections that do not flatter his present humour. Let us then remind this "some time" Unitarian preacher, that the term *Unitarian* is not of modern invention, nor a name of choice; that it is as old as the Reformation; that *Socinian* was always the epithet of an adversary; and that fair and honourable foes have for two centuries and a half spoken of such as believed in and worshipped One God in One Person as Unitarians. It is of no consequence therefore whether the word be etymologically correct; custom has assigned it a definite sense; it serves truly to designate the worshipper of One Divine Person in contradistinction from the Trinitarian who worships Three Divine Persons; and in this signification it will continue to be used when it shall have been forgotten that Mr. Coleridge was a Unitarian preacher, and the inquiry shall have ceased what arguments have transformed him into a Trinitarian layman.

"This is a word," says Mr. Coleridge, referring to the name of *Unitarian*, "which in its proper sense can belong only to their antagonists: for Unity or Unition and indistinguishable *Unicity* or Oneness, are incompatible terms; while in the exclusive

sense in which they mean the name to be understood, it is a presumptuous boast and an uncharitable calumny." The Trinitarians will not thank the Lay-Preacher for this gloss: according to this exposition of terms, the Polytheist who believes in a number of Divine Persons united in one common nature is a proper Unitarian; and again, the orthodox believer in the Trinity is not a believer in the *Oneness* of God, though he may hold the Unity of the Deity, or the composition of parts in a whole. Such a comment as this was well preceded by a complaint of the Christian religion being erroneously supposed to be *plain* and *simple*.

"Their true designation," adds the Lay-Preacher of the Unitarians, amongst whom he is no longer numbered, "which simply expresses a fact admitted on all sides, would be that of *Psilanthropists*, or assertors of the *mere* humanity of Christ." Many a man has wished to christen the Unitarians anew; the name that our quondam preacher proposes is amongst the oddest that ingenuity or envy or bigotry has suggested, *Psilanthropists*, that is, if it may be Englished, *Mere-Humanists*. Passing by the *humour* of this nickname, we may remark it as rather singular that Mr. Coleridge should denominate a sect not from what they believe but from a part of that which they do not believe, and in his new *cognomen* should overlook wholly that which they believe and carry into practice with regard to the great object of worship and which is in truth their only distinction. All Christians believe in the humanity of Christ; and no Christians that we are acquainted with profess to believe in the *mere humanity* of Christ. How would Mr. Coleridge have named the Apostle Peter, who preached "Jesus of Nazareth——*a man*——*approved of God, by miracles*, wonders and signs, *which* GOD DID *by him!*" Yet the inventor of the memorable term *Psilanthropists* charges those that take the antient and universal name of *Unitarians*, in the sense of the believers in and worshippers of One God in One Person, with "a presumptuous boast and an uncharitable calumny."

"Wissowatius" and the Fratres Poloni are allowed to have been "undeniably men of learning;" but this candour to divines that have long been dead costs nothing, and it serves for a cover to the insinuation that since their time there have been no "learned Socinian divines." How base is the spirit of party! What stuff will not bigotry feed upon! Mr. Coleridge has withdrawn his stock of learning from the Unitarian church, and he affects to pity its intellectual poverty. Without him, however, the Unitarians have sufficient learning and vigour of mind to detect sophistry, to unmasque misrepresentation, to expose absurdity, though hidden in the trappings of mystic phrases, and to trace up the *odium theologicum* to its source in a disordered head or (in language which Mr. Coleridge may understand) an unregenerate heart.

The only other point on which we shall remark is the *creed* which the Lay-Preacher has *fabricated* for the Unitarians, and which shews his deplorable ignorance of the people whom he sets himself at once to reprove and instruct. His creed contains six articles, of which only three are Unitarian! The Unitarians believe, says their former friend, 1. In One God.—True. 2. In the necessity of human actions and in all remorse for sins being precluded by Christianity.—Not true. On this philosophical question there is as much diversity of opinion amongst the Unitarians as amongst other Christians. 3. In the Gospels and in the resurrection of Jesus Christ.—True, and in the Epistles also, and in the "*inspiration*" of all these books as far as inspiration was necessary to constitute them an authentic revelation of the will of God. 4. In the resurrection of the body.—Not true. They differ widely as to what constitutes "the whole man," but they all agree in condemning the substitution of the *modern* notion of the resurrection of the *body* for the scriptural doctrine of the resurrection of the *man*. 5. In the final happiness of the righteous and the corrective punishment of the wicked.—Can this latter article of faith outrage the feelings of one who like our author professes a benign and bland philosophy? 6. In a redemption, but (as they hold that there is no *moral* difference in the actions and characters of men, and that men are not *responsible* beings, and as they merge all the attributes of Deity in Power, Intelligence and Benevolence, making nothing of the Holiness of God and representing his anger as a mere metaphor addressed

to a barbarous people) not by the cross of Christ.—Not true. The premises, including all the Unitarians, are absolutely false; the conclusion is false applied to any Unitarians. It is the peculiar doctrine of Unitarianism, because it is the peculiar doctrine of the New Testament, that Christ is *the way, the truth and the life*, that he is *the Saviour of the world*, and that the *cross* was the instrument and is the symbol of salvation.

"These," says Mr. Coleridge, with great faith in his reader, "are all the positives of the modern Socinian creed," and half of these are his own dreams. We might enlarge the number of Unitarian "positives," but the Lay-Preacher has succeeded so ill in creed-making that we are not tempted to follow his example. In this apocryphal creed appear two marked features of the author's mind; first, an incapacity of conceiving that a body of Christians should not be disciplined under the faith of a leader but should each think and judge for himself; and secondly, a secret persuasion that a creed like an ingot is valuable according to its bulk, so that the Apostles' Creed would be greatly improved if it could be extended to the length of the Athanasian, and on the same principle the Lord's Prayer, which is a creed in another form, would be indefinitely more excellent if it were spread out into the size of the Book of Common Prayer.

ART. III.—*A Letter to William Smith, Esq. M. P. from Robert Southey, Esq.* 8vo. pp. 48. Murray.

THE author of "Wat Tyler" seems to think that no one is entitled to call ill-names but himself. He finds that he is generally censured and ridiculed, and he flies into a rage, and while the fit is on him raves about his consistency and virtue and superiority to other folks and his immortality. Mr. Smith, the Member of Parliament for Norwich, took occasion in a debate concerning the political consistency of certain persons, to refer to two compositions which were generally ascribed to the same writer; one, Wat Tyler, which preaches equality and rebellion, and the other an article in the Quarterly Review, which holds out that the advocates of reform in Parliament design nothing less than a sanguinary revolution: comparing the two pieces, Mr. Smith pronounced the man who could have written both a RENEGADE. The word was never more justly or naturally applied. Whatever baseness it implies is chargeable in all its odiousness upon the public writer who first avows republicanism and then accuses his neighbour of being a revolutionist, merely because he seeks by peaceable means a constitutional reform.

The Poet Laureate, for such the author of Wat Tyler has become, could have vindicated himself only by denying his being the writer referred to in the Quarterly Review, or by shewing that the passage in that publication had been mistaken. He does neither, but proceeds to laud himself and to curse all that do not admire at one and the same time Wat Tyler and the Quarterly Review.

Mr. Southey's unparalleled self-sufficiency provokes the inquiry, Who is he? And in spite of all his vapouring, he himself must confess that he is best known as author of Wat Tyler and Poet Laureate. Although he has written more epics than Milton and probably as much history as Hume, we are not fully convinced of the equity of his title to immortality, which he holds up in Mr. Smith's face with a plain intimation that this gentleman has no chance of being known to posterity except in the character of "a certain Mr. William Smith" who "insulted" him, the author of Wat Tyler. Yet we predict that the Journals of the House of Commons, which for thirty years have recorded the name of Mr. William Smith in connection with every plan for the abolition of the slave-traffic, the relief of conscience, the preservation and extension of civil rights and the removal or mitigation of the crimes and horrors of war, will last as long as Joan of Arc, to which the Poet Laureate with so much prudent consistency refers us, or The Spaniard's Letters, or the Quarterly Review, or Wat Tyler, or even the sonnet in praise of Harry Martin, the regicide.

Not only Mr. Smith, but Mr. Brougham also and the reformers generally are assailed by the Poet Laureate with every virulent and scurrilous epithet which the language supplies. They have thought, and some of them have spoken, ill of Mr. Southey, since he shouted "Glory to God! Deliverance for mankind!" on the return of the Bourbons, the revival of Papal

power, the restoration of the Inquisition and the spoliation of the liberties of Europe by the Vienna Congress, and therefore they are "miscreants who live by calumny and sedition," "libellers and liars by trade," "panders of malice and pioneers of rebellion." He says that "the biographical dictionaries" will hereafter say of him "that in an age of personality, he abstained from satire;" probably they may, though Mr. Southey may as probably err in foretelling that "it will not be supposed that the ability for satire was wanting:" but will they say that he abstained under a sense of injury from that outrageous abuse which makes even him that is in the right seem in the wrong, and takes away at once the character of gentleman, scholar and Christian?

In the conclusion of the Letter, the author of Wat Tyler draws out his political creed, some of the articles of which certainly prove that, as he expresses himself, "his intellect has not been stationary," he has "outgrown his opinions." He believes that the laws lately enacted for suspending the Habeas Corpus Act and preventing the meetings of the people were necessary. He believes that "the cry for retrenchment" is "senseless," that there has been too much retrenchment on the part of government, and that the national expenditure is, in proportion to its magnitude, the sign and measure of national prosperity. He believes that education is a good thing, but that the people "must be instructed according to the Established Religion," "must be fed with the milk of sound doctrine," that "parochial education" must be "so connected with the Church as to form part of the Establishment." Moreover, the author of Wat Tyler believes that "*the government must curb the seditious press and keep it curbed.* For this purpose" (adds the said author of Wat Tyler,) "*if the laws are not at present effectual they should be made so; nor will they then avail unless they are vigorously executed.*"

But we leave Mr. Southey and his political creed, which even "the Beloved Ferdinand" would acknowledge to be orthodox and willingly reward with the laurel, putting only two or three questions on the answer to which the merit of this Letter must rest:

1. Did not Mr. Southey tempt more than one bookseller to publish Wat Tyler soon after it was written?

2. Failing in this, did he not give the manuscript of Wat Tyler to a political friend, with express permission to do with it what he pleased?

3. In the last number but one of the Quarterly Review, of which Mr. Southey is well known to be one of the writers, was there not an article which rumour assigned to his pen and which bears internal evidence of being his, in which the most criminal designs were attributed, not to the Luddites or to the Spenceans merely, but to the great body of the active pleaders and petitioners for Parliamentary Reform?

ART. IV.—*Six Letters addressed to a Congregation of Independent Dissenters, upon separating from their Communion.* By a late Member, a London Merchant. 8vo. pp. 112. Hunter, St. Paul's Church-yard, and Harwood, Great Russel Street, Bloomsbury. 1817.

THE "London Merchant" is what this title imports. He is a respectable layman, whose attention has been directed to theology, and whose inquiries led him from the Established Church to the "Independent Dissenters" and, in the end, from them to the Unitarians. These "Letters" are designed to explain and vindicate his present faith, and are addressed to his late religious connections, "the members of the church statedly worshipping at Tonbridge Chapel, in the New Road, Somer's Town."

The writer is well-read in the Trinitarian and Calvinistic controversy and familiar with the Scriptures. He states his arguments with clearness, and maintains them with ability. In exposing the weakness and absurdity of the system which he has renounced, he displays much acuteness of understanding.

A very few quotations will shew that the "London Merchant" is no mean reasoner or common writer.

Urging the consequences of allowing Three equal Divine Persons in the Deity, he says,

"If we admit that the Three Persons of the *Trinity* are independent each of the other, we are yet to be informed by what means it happens that they do not will, or intend, diversely from each other, having of course the power to do so. Has a com-

pact been entered into from all eternity, which it has not been judged proper to make the subject of revelation, that they shall neither *will* nor *execute* any thing contrary to each other, for fear of disturbing the harmony of Heaven? Or must we call in *mystery* to our aid, and feign to believe that the Three Persons, being independent and almighty, are yet unable to will contrary to the mind one of the other? Or that they are so absorbed in the contemplation of their *hypostatic* union, as to be unconscious to themselves of being distinct Persons?"—Pp. 25, 26.

The following remarks on the contradictory doctrine of the Athanasian Trinity, that the Second Person was begotten by the First and that the Third proceeded from the First and Second, and yet that "in this Trinity none is afore or after the other," appear to us unanswerable:

"Admitting for a moment, that the Three Persons in the Godhead are equal in power, and all endued alike with every faculty and attribute of perfect God, each must be able to generate, and each ought to have generated, if any one has, a person or persons equal to himself, in the same manner as the Father produced or generated the Son. But we hear of no such person produced by the Son alone; and it was evidently an unnecessary concurrence of the Father and the Son that produced the person called the Holy Ghost, when either the Father or Son, being almighty, was capable of it. Nor is it an unfair question to ask, why the Holy Ghost should not have given birth to a divine, equal, and coeternal person? and what is the law that limits the persons of the Godhead to *three*, since millions upon millions might have been produced with as much ease as the two already acknowledged? These are points of which the truth and mysteriousness are alike maintained by an appeal to Scripture; and there we ought to find them fully proved. But, if not stated there with the fulness and clearness that such doctrines demand, from the tone of high pretension with which they are urged, we have a clear right to reject them, and in place of them to adopt such views of the nature and existence of the Deity, as may be more reconcileable with reason, and at the same time more consistent with the plain and intelligible language of sacred writ."—Pp. 27, 28.

One of the first doctrines of the *soi-disant* Evangelical sect which alarmed our author was the inefficacy of good works, and upon this subject he says, with becoming solemnity,

"If the whole end of religious instruction be to prove knowledge useless, or worse than useless; if the lamp of wisdom is to be extinguished, only that we may call the midnight darkness that succeeds it light; if men are to be persuaded that their earnest and well-directed efforts to promote their present and future happiness by a diligent investigation of whatsoever is true in principle, or by a steady adherence to whatsoever is virtuous in practice, cannot advance them a single step on their way, what incitement is there to a virtuous conduct, what recompense for those who make a sacrifice of their present ease for a good conscience or through a noble desire to promote the welfare of their neighbour and their species? It cannot but excite emotions of the most painful kind in the breast of every friend of rational and true religion, to observe whole classes of religious teachers zealously employed in undermining the foundations of morality and virtue, by inculcating the incompetency of such principles to obtain for the good, any thing more than some partial convenience, or some deceitful reputation."—Pp. 60, 61.

The author manifests great zeal for the benevolent character of the Father of the Universe, which he shews to be strangely and frightfully distorted and discoloured by the Calvinists, and, with much felicity of illustration, thus concludes his Letter on this subject:

"The church and meeting-house resound alike with these abuses of truth and Scripture; in maintaining which, Christians seem a great deal more bent upon displaying their own ingenuity and hardihood in supporting a favourite *hypothesis*, than in exalting the character of their Maker, or setting forth his dealings toward mankind in such colours, as to engage them by feelings of gratitude and affection on the side of obedience. In this respect, a wholesome lesson may be learned from the wisdom of a celebrated philosopher of antiquity, Socrates, who, being accused of having turned aside the youth from the religion of their country, and encouraged them by his own example, admitted, in his defence, that "he had inveighed against the superstitions that had been introduced into religion, because he could not endure that *hatred* and other *shameful passions* should be ascribed to the gods."* If for such gods as, in compliance with the custom of his country, this celebrated man ignorantly worshipped, he consented to lay down his life, what sacrifice would he not have made for the honour of that God, if he had been so fortunate as to know him, who "hates nothing that he has made, and whose mercy endureth for ever."—P. 63.

* Anacharsis' Travels, chap. lxvii.

Whilst the Letters are explicit and bold they are not in a single instance intemperate, much less reproachful. The author feels as a Christian and writes as a gentleman. His pamphlet is peculiarly adapted to laymen in the superior ranks of life; and to their serious notice, as far as our influence reaches, we cordially recommend it.

ART. V.—*Religious Reading recommended as an Instrumental Duty.* A Sermon preached at the Unitarian Chapel, Mosley Street, Manchester, on Thursday, Jan. 2, 1817. For the Benefit of the Lancashire and Cheshire Unitarian Book and Tract Society. By William Jevons. Manchester, printed. Sold, in London, by Longman & Co. and by Eaton. 8vo. pp. 24.

FROM 1 Tim. iv. part of ver. 13, "give attendance to reading," Mr. Jevons exhorts Christians at large to devote some of their time and thoughts to religious reading in general. He properly observes, in a note, p. 5, that "the preferable interpretation" of his text restricts it's meaning to "the *public* reading of the Scriptures in the synagogue." Taking the passage however in the spirit of the sentiment which it conveys, and understanding by *religious reading* "all reading which relates to the duty of man, considered as a moral and accountable agent," he recommends this exercise very sensibly and forcibly. With this view, he divides such reading into three kinds; speculative, devotional and practical,—under which several heads we shall produce a specimen of his reasoning:

"Religious reading of the *speculative* kind, is that which treats of all the doctrines of religion, concerning the being and attributes of God, the design of man's existence, and the grounds and means of future salvation. Right sentiments on these momentous subjects are essential as the basis of all our obligations. * * * *. Speculative reading should, therefore, doubtless have a share of our attention as part of our instrumental duties. It may not, however, be needless to admonish you against suffering it to engross too large a share. Instances are not rare of persons devoting their attention exclusively to speculative religion; who, accordingly, give attendance to no religious reading but that of the controversial kind. Did the whole of human duty consist in merely forming a right system of faith, there would be nothing unreasonable in this conduct. But if religious knowledge be something more than a mere matter of speculation; if it be only so far valuable as it serves to direct us in the government of our actions; then it is plain, that an exclusive attenion to speculative reading, can by no means answer all the purposes of an instrumental duty. Such a practice may make us learned theologians or bigoted zealots; but it cannot make us good men."—Pp. 7. 9.

* * * *

"It is highly desirable, in a moral point of view, not only that our understandings should be convinced of the great truths of religion, but that our hearts also should be impressed with the feelings which they are fitted to inspire. For this reason, *devotional* reading should form a part in the religious exercise I am recommending. It is not sufficient for the purposes of morality, that we merely acknowledge, by the cold assent of our understandings, the being and perfections of God. Before such conviction can have any influence on our conduct, it must be attended with all those feelings of piety which the idea of such a Being should naturally excite. We must realize his existence to our minds by that habitual sense of his presence, which will cause us, at all times, to stand in awe of him and sin not. We must form within our hearts that warm admiration of his character, which will incite to imitation; that ardent love of him, which will transcend every earthly affection; that lively sense of gratitude, which will add zeal to our obedience and cheerfulness to our submission." 10, 11.

* * * *

"The third species of religious reading, to which as an instrumental duty we should give attendance, is *practical* reading. In this class are included all books which impart directions and motives for the right government of our conduct, by describing and recommending virtue, by pointing out the folly and danger of vice, and by shewing how we may attain the one and avoid the other. Without the constant study of these important subjects, which is only to be pursued by the aid of practical reading, we cannot form those just and adequate apprehensions concerning them, which are necessary to influence our conduct." 13.

Of religious reading Mr. J. observes that it is

"the great and important object which a Tract Society has in view, and wide indeed is the field, and urgent the call for it's exertions." 21.

He remarks, too, that

"By circulating Unitarian tracts, we penetrate, as it were within the entrenchments of orthodoxy." 23.

The subject of this discourse is so interesting and appropriate as to claim the attention of all the professors and friends of Christianity: and the judicious manner in which it is treated by Mr. Jevons and the excellent spirit which pervades his observations, further entitle him to our gratitude.

ART. VI.—*Vice Triumphant, the Remedy Proposed Easy and Effectual: With the Statement of a New Hypothesis to Explain Accountableness.* By Samuel Spurrell. London, Sold by Hunter. 1817. 12mo. pp. 83.

THIS little work consists of two parts, in the former of which a new hypothesis is submitted to explain accountableness; while the latter is a practical essay, built upon the preliminary theory, and designed to arouse the feelings, and to direct the youthful mind to the easiest and most effectual means of resistance to vicious incitements. The author seems to assume that *vice* is *triumphant*, or has a "general prevalence." But we doubt whether he intends to say more than that it exists in a very great and alarming degree: and we give him ample credit for the zeal of his efforts and the benevolence of his motives.

We lay before our readers, in his own words, an *analysis* of his hypothesis: 38, 39.

"Man is placed in circumstances in which he becomes accountable for his actions. Obedience to the will of his Maker is the requirement; a competent mean is afforded whereby to ascertain it, in the *invaluable gift of reason*, capable of being improved or not by himself; and it is for it's improvement or neglect that he becomes responsible——all subsequent moral results depending upon it. Or, if any doubt could for a moment be entertained on the subject, the example of the idiot, so born, and the melancholy derangement of intellect in after-life, incident to a few, prove it to a demonstration. In the former case, having at no time had the capacity of improving the gift of reason, responsibility *never* applied; and in the latter, unhappily, it no longer continued to do so. If the reasoning power be cultivated and improved to the utmost, a willing and easy obedience to the Divine commands follows as a consequence; if neglected altogether, or in part, man is alike unable and unwilling to execute them. Present comfort and future happiness are the reward of obedience; disquietude here, and misery hereafter, the punishment of disobedience."

These remarks prove that no accountableness can exist where *the invaluable gift of reason* is withholden: they do not shew however that accountableness is independent on the state of the *will*. Mr. Spurrell's *new* hypothesis reminds us of those writers on ethics who resolve moral obligation into a just *perception* of the qualities of actions. But we ought to distinguish between the *foundation* of virtue, considered as the command of the Universal Lawgiver, and the nature of the *capacity* for virtue in an *individual* agent. A course of conduct which is not *voluntary*, can be no proper object of praise or blame, reward or punishment.

We are of opinion that our author should have taken *habit* into the account in his ethical definitions and arguments. Yet, although we think his theory in some points defective, and in others less clear and satisfactory than might have been wished, we greatly admire his *concluding address to the young*, a few sentences of which we extract:

"Remember, that on your active exertions and judicious decision now, every valuable expectation either here or hereafter eventually depends. * * *. If as years roll on, the period at length arrive, when passion having at last exhausted itself in your weakened frame, a better principle and practice should bear sway: the greatest benefit to be then experienced, could at the utmost amount to no more, than to stay for a while the fell ravages of bodily disease * * *. Sooner, far sooner, shall virtue cease to be virtue, and vice to be vice, than their inevitable consequences *will be found to have been dispensed with*. As easy were it to deprive the honey of it's sweetness, and the salt of it's savour."

INTELLIGENCE.

DOMESTIC.

Religious.

MR. JOHN WRIGHT.

(From Liverpool Mercury, Apr. 25.)

On Saturday last, Mr. John Wright, attended by his professional friends, Mr. Venables and Mr. H. Dennison, appeared at the Town Hall, on the subject of the registering of the Long Room, the further hearing of which had been postponed to that day. Mr. Wright had been at Chester, and on inquiry at the Registrar's Office, he found, to his surprise, that the registry had been kept in loose papers on a file, and that no books had been kept nor any regular entries made so far back as the time he wished to refer to.

Mr. Venables wished to have obtained a re-hearing of the evidence by which the informations had been supported on a former day; but this was overruled by the Bench. After mentioning the extreme negligence of the late Registrar at Chester, for the truth of which he appealed to Mr. Statham, he proceeded to the proof of the place having been registered about twenty years ago. Mr. Robert Weston being sworn, deposed, that between the years 1796 and 1798, a certificate of the registry of this room was obtained by the congregation of Methodists of the New Connexion, of which he was, and still is, a member;—this was done by a Mr. Lionel Special (since dead); that he saw the paper called a certificate; and that after this was obtained, he and his followers met for public worship in the said room; that there were four preachers, whom he named, who officiated in rotation; and that after their chapel, called Zion Chapel, was built, they removed from this to the chapel where they continue to worship; that the room was afterwards occupied as a place for religious worship, by a congregation to whom Mr. Fleming officiated as minister; that the certificate was given to Mr. F. (Mr. F. is somewhere in Ireland); that the room has since been occupied by the Rev. Dr. Stewart, the Rev. Mr. Ralph, a congregation of Welsh Baptists, and was, for many weeks, during the year 1816, again occupied by the congregation of Zion Chapel, while their own chapel was undergoing alterations.

Mr. Venables observed, that a right to road would be established by usage for a much less time, as the law would presume the original right or original grant, although no higher proof could be given—and in this case he contended that the evidence was good, as he could not for a moment think the magistrates of Liverpool had been so remiss and so negligent of their duty, as to suffer such a place to exist for twenty years, without instituting an inquiry into the legality of it. And therefore, he concluded, that the place must have been originally certified.

The Town-clerk, in reply, said, that admitting all that was proved, and he saw no reason to doubt the testimony of Mr. Weston, but admitting this, he was of opinion that it would not serve the present purpose, for the act, as he understood it, required the place to be registered afresh for every new congregation. The Bench then agreed to withdraw two of the informations, and considering that Mr. Wright had erred unwittingly, convicted him in the lowest penalty, viz. 20s. Against this conviction the defendant appealed to the Quarter Sessions, which appeal will be heard to-morrow, Saturday, at 12 o'clock precisely.

(Liverpool Mercury, May 2.)

We stated in our last, that in consequence of the strong circumstantial evidence produced by Mr. Wright, on the subject of the registration of the Long Room, the magistrates had withdrawn two of the three informations laid against him, and had only convicted him upon the remaining one at the lowest penalty, namely, 20s. Mr. Wright, however, conceiving that his evidence was sufficiently strong to obtain a decision in his favour, appealed against the conviction to the Quarter Sessions. On Saturday morning last, at 10 o'clock, the court (Mr. Alderman Gerard, Chairman,) assembled to hear the appeal, and in a short time the Town Hall was filled with a very respectable audience.

Mr. Lambe appeared as Counsel to

support the conviction, and called Mr. Campbell to prove that the room had been let to Mr. Wright, and Mr. Rees Davies to prove that a meeting for worship had been held in the room at the time stated. The Town-clerk was examined to prove that Mr. Wright, when the conviction took place, produced no certificate of registration. Mr. Ward, the deputy registrar of the Bishop's Court at Chester, deposed that he had searched the records of the court in order to discover if any certificate of registration could be found, but that he had searched in vain. The witness admitted, however, that previously to the time when he entered upon his present office, which was in 1809, the papers relating to this department were kept in a very irregular state, and he did not imagine that more than one-fifth, probably not more than one-tenth of them, were now in existence. This was the case of the prosecution.

Mr. Venables and Mr. Lawrence were Counsel for Mr. Wright, in speaking of whom, the former pronounced a well-merited eulogium upon the excellent character he had ever maintained as a man, as a friend, as a father and as a member of society. He conceived that the evidence he had to produce in favour of the supposition that the room had been registered about twenty years ago, and the fact of the undisturbed possession of the room by various congregations of Dissenters from that time to the present, would be sufficient to annul the conviction. There was no doubt whatever of the registration having been made, and a copy of it might now have been produced had there been any regularity in the Register Office at Chester. But the fact was, that no books had been kept, and they had now been informed by the Deputy Registrar, that probably not a tenth part of the papers filed previous to 1809 had been preserved! Was Mr. Wright, then, to be accountable for the want of care at Chester? He thought not, and as the place had been used so long for public worship, it was strange that Mr. Wright should have been singled out as the subject of these proceedings. But from the circumstance of Rees Davies belonging to the Liverpool Courier Office, and from the publication of an article, which he would not here allude to, on the subject of Mr. Wright's meetings for worship, he felt no doubt in what place and in what motives the information had originated. Rees Davies had indeed denied being an informer, and declared that he attended the Long Room merely from curiosity. Now he had also stated that he generally attended Mr. Raffles' Chapel, and yet mere curiosity, he would have us to believe, had led him three nights together to Mr. Wright's meetings!

Mr. Robert Weston, on being called and sworn, deposed, that between the years 1796 and 1798, a certificate of the registry of this room, in the Bishop's Court at Chester, was obtained by a congregation of Methodists of the New Connexion, of which community he was, and still is, a member. This certificate was procured by Mr. Parry, who then lived and is still living in Chester, and it was placed in the hands of Mr. Lionel Special, who is since dead. On the authority of this document they used the place as a chapel until the erection of Zion Chapel, and on quitting it handed the certificate to the succeeding occupiers. He believed one Mr. Fleming had the paper, but he was now in Ireland. Several congregations had occupied the room up to the year 1816, when the New Connexion of Methodists again met in it while their own chapel was undergoing alterations. He was certain of the registration, as it was applied for during the time that the Habeas Corpus Act was suspended, and they should not have felt themselves safe without it.

Dr. Stewart, a clergyman of the community of Scotch Burghers, was also called, and proved that he preached in the Long Room, Marble-Street, from November, 1807, to February, 1808, and that several other preachers both preceded and followed him. He had always been under the impression that the room was registered.

Mr. Venables and Mr. Lawrence then contended that as every proof, but the actual document, had been produced, the conviction must be dismissed, as the Act inflicted the penalty on those only who *knowingly* hold meetings in unregistered places. They cited several cases to prove the operation of the word knowingly. But the Recorder considered the word to apply to the fact of meeting and not to the want of registration; a place might be used

for worship in the absence of the owner, and in this case the word would defend him from penalty, but of the registry it behoved persons holding meetings to be quite certain.

In the progress of the inquiry, and while the appellant's witnesses were under examination, a question arose whether the room in Marble-Street had not, since the time of obtaining the alleged certificate, been used for secular purposes. And Mr. Benjamin Ellis, on the part of the prosecution, was called and deposed, that some three or four years ago, he attended at a debating society in that room, of which Mr. Ryley, the comedian, had the management. He also swore that about seven or eight years ago, a conjuror, the Sieur Rea, occupied the room for the display of his slight-of-hand feats.

The appellant's Counsel said this could not affect the registry of the room. Theatres and barns had frequently been registered for religious meetings.

Mr. Lambe then replied at length to the various arguments advanced by the appellant's Counsel, contending for the propriety of the conviction.

The Court, in giving their decision, said the case resolved itself into two parts. 1st, Whether there had at any time been a registration of this room? and, 2d, Whether, supposing that to have been the case, there had been, by the purposes to which the room was applied, a discontinuance of that registration? On the first of these points it must be admitted, said the Recorder, that the evidence of the fact is very incomplete. Why was not Mr. Parry, by whom it was said that the certificate was obtained, and who, it was admitted, was still living in Chester, called to prove this fact? It was a rule of law to require the best evidence that could be produced, and as the *onus* lay upon the appellant, it was for him to have produced Mr. Parry. On the second point, though the Court could not go the length of saying that it was necessary that every fresh congregation should have a fresh registry of their places of worship, yet as the applications of these certificates generally expressed that the place to be registered was "*set apart*" for religious worship, it certainly did appear that the continuity was broken by the introduction of concerns of a secular and profane nature, and this had confessedly been the case in the Long Room in Marble-Street. Under these circumstances, the Court felt it their duty to confirm the conviction, which was confirmed accordingly.

Mr. Venables then took several legal objections to the form of the conviction, and insisted that it should be quashed, as the information did not appear to be on oath; that no time was stated when the adjudication was made; that the conviction was bad, inasmuch as it did not aver that the information was given within three months; and, particularly, that the evidence given at the hearing of the information on the part of the defendant was not inserted in the conviction, but totally suppressed: but these, among many other objections, were overruled—the Court saying, that they appeared on the record, and might be taken advantage of elsewhere, in a future stage of the proceedings,—and the appellant, by his Counsel, intimated his intention to remove the conviction by certiorari into the Court of King's Bench. The discussion lasted three hours and a half.

Manchester College, York.

There will be two vacancies on the foundation of the College at the close of the present Session. Applications for admission, with the requisite testimonials, are requested to be immediately sent to the Secretaries, Thomas Henry Robinson, Esq. Manchester, and the Rev. John Gooch Robberds, Manchester.

Testimonials must be signed by three Dissenting ministers resident near the candidate, who are required to certify that he will have attained the full age of sixteen at the commencement of his course—that on their personal knowledge and examination, his moral character, natural endowments, and classical attainments are such as to qualify him for becoming a student for the Christian ministry; and that the profession is the object of his own voluntary choice. An ability to read Homer and Horace are considered as essential to admission.

Manchester, May 1, 1817.

Manchester College, York.

The following sums have been received on account of this Institution:

Collection at the New Meeting, Birmingham, Rev. J. Yates..	44	4	6
Joshua Stanger, Esq. London, Benefaction.....	21	0	0
New Annual Subscriptions.			
James Stanger, Esq. London.....2	2	0	
Samuel Hibbert, Esq. Manchester.....2	2	0	
—— Mackintosh, Esq. Exeter.....2	2	0	
Michael Bentley, Esq. Stourbridge.....1	1	0	
James Belcher, Esq. Birmingham.....1	1	0	
	8	8	0
	73	12	6

G. W. WOOD, Treasurer.

Manchester, May 15, 1817.

The Annual Examination of Students will take place at the close of the present Session, in the College Library, on Tuesday, Wednesday and Thursday, the 24th, 25th and 26th of June, 1817.

The York Annual Meeting of Trustees will be held at Etridge's Hotel, York, on the evening of Wednesday the 25th, when the vacancies on the foundation will be filled up from amongst the candidates whose testimonials have been previously transmitted to the committee for examination.

Applications for admission for the ensuing Session, as Lay Students, are requested to be sent as early as convenient, addressed to the Rev. Charles Wellbeloved, Manchester College, York, in order that the necessary accommodations may be prepared.

The Trustees and Friends of the Institution will dine together on Wednesday and Thursday, the 25th and 26th, at Etridge's Hotel.

Manchester, May 16, 1817.

N. B. The period allowed for sending in Essays for the Rev. William Lamport's Theological Prize is extended to January 1, 1818, and not May 1, 1818, as erroneously stated in the Monthly Repository, for April, 1817, p. 249.

Unitarian Chapel, Tiverton.

On Sunday the 27th of April, this Chapel was opened for the worship of the One God, even the Father, by the Rev. Dr. Carpenter, of Exeter; whose exertions in behalf of the cause have been unwearied from the moment of the plan being submitted to him, by the friends of the object at Tiverton.

There were three services during the day, at each of which the Chapel (which will seat about 160,) was completely filled, together with the aisles. On this occasion a great number of most respectable friends to the cause, from Breedwell, Dorchester, Cullumpton, Crediton, Honiton and Exeter, attended; all of whom expressed their high satisfaction of the services, and their best wishes for the success of the undertaking.

Dr. Carpenter most kindly consented to undertake (with the assistance of Mr. Yeates's reading the Scriptures and the long prayer in the afternoon) the whole of the services. His discourses were, in the Morning, from Phil. iv. 6. Afternoon, Acts xvii. 11. Evening, 1 Pet. iii. 15, which, like all his other compositions, were most truly judicious, and delivered in a most energetic manner, and were heard with the most fixed attention. In the first he made a most powerful appeal to Scripture, for the proof, that religious worship was alone due to God, even the Father; and his arguments were such as to flash conviction on the mind; at the same time conveyed in such a liberal and interesting style, as to excite the highest admiration, even from those whose sentiments were contrary to his own. The afternoon discourse earnestly enforced the duty of searching the Scriptures, and from them alone forming our religious faith, unawed by worldly influence, and firmly to relinquish whatever would not bear this test of examination. The evening discourse was a general view of the Unitarian doctrine, and its beneficial tendency, which was most ably advocated. At this service many respectable members of the Establishment residing at Tiverton attended. There were collections at the door after each service. (For the amount see the list below).

The friends to the cause at Tiverton were highly gratified by the

countenance they received on this occasion, as also by several most kind and animating letters, containing contributions from other friends at a greater distance from them, who were unable to attend. They earnestly solicit the further assistance of any who may be disposed to contribute thereto, to enable them to discharge the whole of the expences that have been incurred, which amount to about forty pounds more than they have at present received. They have also great pleasure in stating that on the two Sundays that have since elapsed (on each of which Mr. Yeates has conducted the services), the chapel has been attended by a much greater number than was expected; and they trust, (although their views and principles are much misrepresented and opposed by their Calvinistic brethren,) that the cause of truth will ultimately succeed and increase amongst them; feeling assured that when their creed is better understood, it must cease to excite that alarm and prejudice which always prevents a dispassionate inquiry and examination. They propose as soon as possible to establish a Sunday school (which some ladies have already kindly offered to superintend) and also a Fellowship Fund on the principle recommended in the last Numbers of the Monthly Repository and Christian Reformer. Dr. Carpenter and C. Gifford, Esq. of Exeter, have been good enough to present to them several books and tracts, as a commencement for establishing a congregational library; any further addition to which will be most thankfully received. Subscriptions are received by the Rev. Dr. Carpenter, of Exeter; Rev. Thomas Howe, Bridport; Rev. Robert Aspland, Hackney Road; or Mr. George Dunsford and Mr. M. L. Yeates, Tiverton.

M. L. Y.

Tiverton, May 13, 1817.

Amount of Subscriptions inserted in Monthly Repository for March	9	0	0
Collection at George's Meeting, Exeter, after Dr. Carpenter's Evening Lecture, per Dr. C.	9	3	10
Mr. B. Staley, Camberwell....	1	9	0
Collection at the Door at the opening of the Chapel.....	14	9	11
Carried up	33	13.	9
Brought up	33	13	9
Mr. Harry Dunsford, Tiverton	1	0	0
Mr. Peter Battescombe, ditto..	0	10	6
Rev. John Rowe, Bristol	1	1	0
Per Rev. Edmund Butcher.			
Isaac Cox, Esq. Honiton.....	1	0	0
John Carslake, Esq. Sidmouth	1	0	0
H. J. Carslake, Esq. ditto....	1	0	0
William Stocker, Esq. ditto..	1	0	0
Francis Stevens, Esq. ditto..	1	0	0
Rev. Edmund Butcher, ditto..	1	0	0
Mrs. Braddick, ditto	0	10	0
Mrs. Leigh, Slade, near ditto..	1	0	0
Miss Leighs', ditto.....	1	0	0
Per Rev. Thomas Howe.			
Thomas Colfox, Esq. Bridport	2	0	0
Joseph Gundry, Esq. ditto....	1	0	0
Samuel Gundry, Esq. ditto....	1	0	0
J. G. Downe, Esq. ditto.....	1	0	0
Rev. T. Howe, ditto *(Annual)*	1	0	0
Mr. John Lee, ditto	1	0	0
Mr. William Hounsell, ditto..	1	0	0
Miss Hounsell, East Street, do.	1	0	0
Senex Cornubiensis, ditto	1	0	0
Stephen Shute, Esq. Cullumpton	1	0	0
Fellowship Fund, New Meeting, Birmingham	4	0	0
Rev. James Yates, Birmingham	1	0	0
	60	15	3

The Unitarian Society for Promoting Knowledge and Virtue by the Distribution of Books.

The Twenty-sixth Anniversary of the Society was holden on Tuesday the 15th of April In the morning, a discourse was delivered before the Society at the Chapel, in Essex Street, by Mr. Rees, the present Secretary, recommending the objects for the promotion of which it had associated. A meeting for business was afterwards held in the Vestry; whence the members present adjourned to the London Tavern, Bishopsgate Street, to dinner. On this occasion, the new Treasurer, Thomas Gibson, Esq. was called to the Chair. The company was somewhat less numerous than last year, owing probably, in part, to the day having been unavoidably changed, but principally to some other public meetings being held at the same time, at which several of the members were obliged to attend. The meeting was however rendered highly interesting by the observations of the chairman, on proposing the different toasts, and by the speeches of the gentlemen who

successively addressed the company. Among these were Mr. Belsham, in connection with the new edition of the Improved Version, just published; Mr. Aspland, in connection with the Unitarian Fund; Mr. Fox; the former Treasurers, Mr. Ebenezer Johnston and Mr. Hinckley; Mr. Rutt, and the Secretary, who gave a brief account of the present state of the Society. On the memory of the late Secretary, Mr. Joyce, of whose valuable co-operation the Society had been deprived by death since its last anniversary, being given from the chair, Mr. Rutt, who was well qualified, by long and intimate intercourse, to form a just estimate of his character, delivered a very eloquent and affecting address, comprising a just eulogy on the many virtues, private and public, which had obtained for him the cordial esteem and friendship of all who knew him.

Clerical "Loyal Address."

THE Gazette lately contained a Loyal Address to the Prince Regent "from the most dutiful and loyal subjects of his Majesty, the Bishop and Clergy of the Diocese of Winchester, and expressing their utmost detestation of the most wicked and atrocious attempt to take away the life of his Royal Highness," and concluding with the following passage:

"We daily offer our prayers to God for the long continuance of those blessings, the fair prospect of which is open to us by the exercise of every public and domestic virtue which so highly distinguish your Royal Highness both in your public and private character, and which have laid the surest foundation for the future happiness of your people, together with your own, and ensured to your Royal Highness that glory and prosperity, which is the never failing reward of every good and virtuous King in the love and affection of a grateful people."

Parliamentary Debates on the Catholics.

The often-agitated question of Catholic Emancipation has been again debated in both Houses, and decided against the Catholics. The debates exhibited the curious spectacle of the ministers taking opposite sides; some of them contending that the proposed measure was a debt of justice, and others that it was big with enormous mischief.

The subject was brought into the *House of Commons* on Friday, May the 9th, by Mr. GRATTAN, who moved that the House should resolve itself into a committee to take into consideration the laws affecting the Roman Catholic subjects of the empire, alleging that in the committee he should move such resolutions as should give the securities necessary for preserving the religion established at the Revolution, and at the same time give the Catholics that participation in civil and military rights to which the constitution entitles them. The motion was supported, amongst others, by Lord CASTLEREAGH and Mr. CANNING, and opposed by Mr. L. FOSTER, Sir J. C. HIPPISLEY, Mr. BATHURST and Mr. PEEL. On a division, there were *Ayes* 221, *Noes* 245. Majority against the Catholics, 24.

The question was brought into the *House of Lords*, on Friday, May the 16th, and the discussion was preceded by petitions against the Catholic claims from the Universities of *Oxford* and *Cambridge*. Here the debate was much more animated than in the Commons. It was introduced by the Earl of DONOUGHMORE, as "the chosen advocate of the Catholics," whose speech was able, manly, spirited and eloquent. With regard to the securities which the Catholics should give, he adverted to the domestic nomination of the prelates, and explained that the Catholics undertook to procure a Concordat from the Pope, by which the nomination should be compulsory, and thus the objection to foreign influence would be done away. To the *Veto* the Catholics objected, and if they did not, he should. He thought the payment of the Catholic clergy (a favourite plan, we believe, of Lord Castlereagh's) decidedly objectionable: it would increase the influence of the crown, and it was not asked for by that clergy themselves, who were content with the voluntary contributions of their respective flocks. His Lordship then replied to the various popular objections to Catholic Emancipation, amongst which was the Pope's Bull against Bible Societies: he could not vindicate this measure, but he read an extract from a book of Herbert

Marsh's, the present Bishop of Llandaff, who was present, to shew that the Pope was not alone in his dislike of associations for circulation of the Bible only: *this passage*, he said, *was in substance the very doctrine of the Papal Bull.* He concluded with a motion for a Committee, similar to Mr. Grattan's in the Commons.—— The Bishop of *Llandaff* (in his maiden speech) opposed the motion at some length, considering the question as one not of religious liberty but of political power. His objection was not to the Catholics as religionists, but as under foreign influence, which might interfere with their obedience to their lawful sovereign. He declared himself for religious liberty, and made a distinction between the Protestant Dissenters and the Catholics, from which we may hope that should the former apply for the repeal of the Corporation and Test Acts they would have his Lordship's support.——The venerable Bishop of NORWICH followed in behalf of the Catholics, allowing, however, that some apology might be necessary for taking this part in the debate, "in this intolerant country, *for so it had lately become.*" He maintained that the Catholics were excluded from offices solely on the ground of their religious opinions. The question, he urged, was whether the union with Ireland should be nominal or real and substantial. He bore testimony to the labours and merits of the Roman Catholic clergy. He appealed to Mr. Locke in favour of a different line of policy from that which had been pursued towards Ireland. "The Roman Catholics of Ireland," said the Right Reverend Prelate, "had for more than a century displayed the greatest moderation. They had shewn this too while they had been exposed to a degree of insult and oppression, which was not only unjustifiable but justified resistance itself, as the only means of escaping servile degradation. He could not see how it was possible to reconcile a continuance of harshness towards the Roman Catholics, with good policy, and still less with Christian charity." In the course of his speech, which he thus concluded, he intimated in language not we hope prophetic that this was probably the last time he should trouble the Lords on this or any other question.—On the other side, the Bishop of OSSORY made an able speech against the motion, arguing that the opinions and resolutions of the Catholics were too fluctuating to be relied upon, that the spirit of many Catholic publications was adverse to peace and loyalty, and that papal influence in these realms was inconsistent with the Constitution.—The Earl of HARROWBY spoke warmly in favour of the motion, correcting what he supposed to be an indiscretion in the speech of the Bishop of Norwich (the concluding passage, just quoted), and replying most ably to the objections of the prelates of *Llandaff* and *Ossory*.—The Earl of LIVERPOOL differed from the last speaker *in every point of view.* His speech may be briefly summed up in his own words: "The glorious principle established at the Revolution was that Church and State were inseparably connected, and it was well known that no civil government could possibly exist without practical religion, for indeed the protection of religion was necessary to government. It was, therefore, his determination not to risque in this country what he considered an innovation on the constitution." "If their Lordships adopted this motion of unlimited concession, he would ask them *why not on the very same grounds extend it to the* DISSENTERS?" "If all classes of his Majesty's subjects were placed on an equal footing with the Established Church, there would be an end to Parliament being any longer a *Protestant Parliament.*"—Earl DARNLEY characterized Lord Liverpool's Speech as "declamation on the dangers to the connexion of Church and State." After many pertinent and judicious observations on the debate and on the present state of the question, he concluded with assuring the Catholics that "though they might be disappointed at present, they had no reason to despond."—Lord GRENVILLE followed on the same side, with his wonted clearness, decision and force of argument, but his speech will not admit of epitomizing. Every sentence was an argument or a complete answer to what was not argument. He paid a high compliment to Lord Harrowby on his speech, and pronounced an animated eulogium on the Bishop

of Norwich. He vindicated the character and celebrated the virtues of William III. In reply to the Anti-Catholic Bishops he contended that this was not a question of the schools, but one of large state policy, and he shewed that all the reason of the case was in favour of concession.—Earl BATHURST spoke against the motion. He did not know for what purpose they were to go into a Committee. No specific measure was proposed. An allusion had been made to Scotland, but it was impossible to deal with the Catholic religion in the same manner as they could deal with any sect of Protestant Dissenters. They must next give to the English Catholics, what they were now asked to give to the Irish Catholics, and repeal all their Test Laws. Were they prepared to go as far as that?—Earl GREY could not reconcile it to his sense of duty to give a silent vote. He rejoiced to find in this debate some charges against the Catholics, such as not keeping faith with heretics, dropped. He had heard with pain, however, that the Protestant Religion did not admit of toleration to the Catholics; he had always thought that the Protestant faith excelled the Catholic in its more tolerant spirit. The Irish Catholics were oppressed: what was the answer? That the Constitution of this country was essentially Protestant! *He denied that proposition*, and perfectly agreed with Lord Grenville, that the Revolution was equally founded upon liberality in all that concerned religion, and upon liberty in all that related to political conduct. After an acute examination of the various pleas of the advocates of things as they are, the noble Earl thus concluded: "It was said that this would lead to *the repeal of the Test Act*. He could not see any danger in this consequence: he, on the contrary, thought that the Catholics of Ireland ought to have all the lines of promotion open to them; that the Catholics of England who were worse off than the former, though their loyalty had been conspicuous, ought also to receive the same advantage; and that with regard to THE DISSENTERS, *of whose loyalty and attachment to the Government there could be no doubt, the Test Act ought to be repealed, which in fact had become a dead letter, by the passing of an annual Indemnity Bill.*"—The LORD CHANCELLOR opposed the motion; he could not consent to remove those guards and fences which our ancestors had thrown around our constitution for the express purpose of rendering it essentially Protestant. As to the argument that the *Test Act* became a dead letter by the passing of the annual Indemnity Bill, he denied the inference, because the power of refusing the annual Bill still remained.

Their Lordships then divided—

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MISCELLANEOUS.

Blasphemous Libels.

WILLIAM HONE, a bookseller in the Old Bailey and author and publisher of a weekly two-penny pamphlet, entitled "The Reformists' Register," in the manner of Cobbett's late periodical work, has been arrested on three ex-officio informations filed against him by the late Attorney General, Garrow, and is now in the King's Bench Prison. The warrants, signed by Lord Ellenborough, were served upon him in the street, within a few doors of his own house, on Saturday afternoon, May 3rd, and he was immediately taken in a coach by the officers to a lock-up house. Here he was kept till Monday morning, when being put into a coach he was driven down to Westminster to the Court of King's Bench and called upon to plead immediately to the three criminal informations. One was filed against him for publishing *The late John Wilkes's Catechism of a Ministerial Member*, adapted to the present times, being a parody upon the Catechism of the Church of England. The second was for publishing, "to the great displeasure of Almighty God," *The Political Litany*, a parody upon the Litany of the Book of Common Prayer. The third was for publishing, *The Sinecurist's Creed or Belief*, another parody, "tending" (such is the language of the information) "to scandalize and bring into contempt another part of the service in the Common Prayer, entitled the *Creed of St. Athanasius*." Mr. Hone complained of being detained in custody since Saturday night without power of giving notice of bail, and of

being now brought up to plead without a moment's previous notice or knowing with what he was charged. He was told that he might *imparle* to the next term, i. e. might put off his pleading till then. He replied that he wanted no such time; if he were furnished with a copy of the information he should be prepared to plead the next morning. The Attorney General said he had no right to a copy, and Lord Ellenborough said that the time of the Court must not be occupied in vain discussions, the prisoner must plead guilty or not guilty; perhaps he might hereafter be allowed if he chose to retract his plea, and in the mean time his attorney might obtain a copy of the information at the proper office. Mr. Hone said he had no attorney and persisted in his demand of a copy. The Court, Lord Ellenborough said, had no power to give it; they had no funds out of which to pay for it: upon which Mr. Hone assured their Lordships that he had no funds either. Lord Ellenborough said, if a copy of the information were given to him, by the same rule every person charged with a crime might claim a copy of the indictment, a claim never before preferred, and certainly never before allowed. Whilst the informations were reading, Mr. Hone, who was unwell, asked permission to sit, to which Lord Ellenborough answered, *No.* After the reading of the informations, Mr. Hone renewed his application for copies, alledging that funds were found to pay his Majesty's Attorney General for filing these informations, and he should think that he against whom they were filed might be supplied with copies out of the same funds. The request was again put aside as being unprecedented, and the Defendant was committed till the first day of next Term, that is we believe *Trinity* Term, which commences Friday June the 6th. At the same time, Lord Ellenborough stated that he would be liberated in the interim, on putting in sufficient bail, which he explained to mean that for the first libel the Defendant must be bound himself in £200, and two sureties in £100 each, the same for the second, and in the third, himself in £100 and two sureties in £50 each. Mr. Hone requested now to have copies of the warrants on which he was apprehended, but Mr. Justice Bayley said, the Court had no power to grant them. In his *Register* which continues to be published, Mr. Hone pledges himself to refute the charge of Blasphemy.

Melancholy Case of Mary Ryan.

On Friday morning, May 2nd, was executed in the Old Bailey, for highway robbery, *Patrick Ryan*, known also by the name of *Paddy Brown*. He had some time ago planned his escape from Newgate, and nothing was wanting to the success of his plan but a rope, which his wife was detected in carrying into prison twined round her body. The scheme was thus defeated, and the wife was detained in Newgate to take her trial for aiding in it. By a most unhappy coincidence, the wife was tried for this offence on the very day that the husband suffered. She was of course found *guilty*, but the jury, *agonized* (as they expressed themselves) at her condition,——a widow, just become such, by so awful an event, with a babe at her breast,——recommended her in the most urgent manner to the mercy of the Court. She was sentenced to *one month's imprisonment*. In a flood of tears she begged the Court would suffer her "to go to the *wake* of her husband and see the last of him." This the Court replied it was not in their power to grant.

Here the matter did not end. On Wednesday, May the 7th, *Sir James Mackintosh* brought the case of *Mary Ryan* before the *House of Commons*. In a speech of great eloquence he characterized the proceedings against her by every indignant epithet: he could not trust himself, he said, to comment upon the conduct of those who in such circumstances pushed forward the prosecution. Amidst general cheers, he concluded with moving for papers on the subject. *Mr. H. Addington* reported that *Mary Ryan* had been pardoned on the recommendation of Lord Sidmouth, and *Lord Castlereagh* pressed *Sir James* to withdraw his motion, as it would seem to imply a censure on the administration of justice. But *Sir James Mackintosh* refused to withdraw the motion; the pardon did not extenuate the aggravated nature of the case. The prosecution was carried on at the instance of the city; why had not measures been taken to prevent its

coming on? why were witnesses called? He would persevere in his motion that the House by adopting it might make a public declaration of their opinion, and hold up this fatal, this horrible transaction as a warning to all magistrates in future.—*Lord Castlereagh* now said that on a question of so serious a nature he should give the motion his support rather than cause any difference of opinion in the House.

This unanimity is most honourable to the House of Commons, and effaces from the nation, if not from the city, the foul stain of this barbarity. In higher life and in other circumstances, especially in other times, *Mary Ryan* would have been celebrated as a heroine. What did Lady Nithsdale, Mrs. Walkinshaw and Madame Lavalette more than this poor woman attempted? They succeeded, she failed; but her failure awakens our sympathy for her condition. She followed the promptings of nature, and the House of Commons, not fettered by positive laws, have uttered the voice of nature in her favour.

NOTICES.

The Annual Meeting of the *Eastern Unitarian Society* will be held at Framlingham, on Wednesday and Thursday the 25th and 26th of June.

The next Anniversary of the *Kent and Sussex Unitarian Christian Association*, will be holden at Tenterden, on Wednesday, June 25th next, when a Sermon will be delivered by Mr. Thomas Rees.

The Annual Meeting of the *South Wales Unitarian Society* to be held this year at Carmarthen, has been postponed, owing to local and incidental circumstances, from the regular time (the Thursday next after the 21st of June) to Thursday the 10th of July. There will be service on the preceding evening at six.

Mr. T. N. Talfourd, of the Middle Temple, is preparing for publication a Practical Treatise on the Laws of Toleration and Religious Liberty as they affect every class of Dissenters from the Church of England, intended to form a compendium of the civil, political and religious rights of all his Majesty's subjects, as they are, at present, affected by the profession of religious opinions; with an Appendix containing the most important statutes on the subject of Toleration, and forms of proceedings by indictment and before magistrates for infractions of the acts protecting worship, and other offences relating to religion—in one volume octavo.

The Rev. John Evans has in the press, *An Excursion to Windsor*, interspersed with Historical and Biographical Anecdotes for the Improvement of the Rising Generation—to which will be annexed, *A Journal of a Trip to Paris*, by Way of Brussels and Waterloo, by John Evans, Jun.

In the press, and speedily will be published, in one volume octavo, An Essay on Capacity and Genius; endeavouring to prove that there is no original mental superiority between the most illiterate and the most learned of mankind; and that no genius, whether individual or national, is innate, but solely produced by and dependent on circumstances. Also an Enquiry into the Nature of Ghosts, and other Appearances supposed to be Supernatural.

Mr. Nicholas will publish in the course of this month, in 2 vols. 8vo. The Journal of a Voyage to *New Zealand*, in company with the Rev. Samuel Marsden, with an Account of the State of that Country and its Productions, the Character of its Inhabitants, their Manners, &c.

OBITUARY.

1817, Jan. 31, at *Melbourn*, in Cambridgeshire, in the 77th year of his age, Mr. Thomas Barron, who had been nearly sixty years a preacher in the General Baptist connexion. He was a man of a most excellent disposition and exemplary character, and respected by all parties of Christians in that part of the country where he had always lived. He laboured in his Master's work until the last, and was a good minister of Jesus Christ. For several years he preached and supplied the place of pastor to the General Baptist Churches at Melbourn, Fulbourn and Saf-

fron-Walden, until the settlement of Mr. Stephen Philpot, at the last-mentioned place, in the year 1791. His ministry of late years hath been very successful at Melbourn. A tribute of just respect was paid to the memory of so very worthy and respectable a Christian brother, by a sermon being preached on occasion of his death, in his own meeting-house, by Mr. George Compton, from Nehemiah vii. 2, "He was a faithful man, and feared God above many;" By the Rev. Mr. Carver, Independent minister, at his meeting in Melbourn, from Matt. xxv. 21, "Well done thou good and faithful servant," &c. And likewise at Saffron-Walden by Mr. Stephen Philpot, from Genesis xv. 25, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Of him it may indeed be said as our Lord said of Nathanael—Behold an Israelite indeed, in whom is no guile. The General Baptist Church at Melbourn is destitute of a minister. S. P.

Walden, March 12, 1817.

March 22, Miss Marsh, of *Cannon Street*, after a painful illness of 6 months, which she endured with singular fortitude and serenity. By those who had the pleasure of her acquaintance, her loss will be long and severely felt, for she was the bond of union and peace to a numerous circle of acquaintance and friends. Possessed of a strong and well-regulated mind, mature judgment, and a warm and affectionate heart, she was beloved and respected by all: her conduct was exemplary in all the relations of life. In the midst of her protracted sufferings, and even up to the period of her dissolution, she was calm and cheerful, being perfectly resigned to the will of her Maker, and firmly persuaded that what he creates in mercy, in mercy he will preserve and restore; so that as her life was the practice of holiness, her end was peace.

On the 25th April expired easily, and almost imperceptibly, at his apartments in Jesus College, Cambridge, the Reverend Robert Tyrwhitt, formerly Fellow of this College. His father was Residentiary of St. Paul's, and grandfather, on the mother's side of the celebrated Dr. Gibson, Bishop of London. With these and other connexions he had every reason to expect high preferment in the church, but his conscience forbad him to make use of such advantages, and he resigned his fellowship, and all his expectations from the Church, on the deliberate conviction of his mind, that one God only—who is emphatically styled in Scripture the Father—and the God and Father of our Lord Jesus Christ, is the only object of religious worship. On the resignation of his fellowship he was reduced to a very narrow income, on which he lived cheerfully and contentedly; but, by the death of his brother, Clerk to the House of Commons, he came into possession of a property which enabled him to act up to the dictates of a generous heart. It will be incredible to the generality of readers how little he spent upon himself, and how much upon others. In every profession, Divinity, Law, Physic, Navy, Army, are many to lament his loss, and to remember the kindness of a most liberal benefactor. His benevolence was not confined to any sect or party. He looked upon all as children of one common Parent, and himself as a steward merely under Providence, for what remained to him after the gratification of his natural wants and very moderate desires. Notwithstanding his separation from the Church he lived in College highly respected by that Society, and by the most distinguished Members of the University. For the last eight or ten years he was confined by the gout chiefly to his rooms, and he had not slept out of College for twenty or thirty years. He was particularly well acquainted with the statutes of the University, was associated with Jebb in his plan for the improvement of education, was a friend of the late Bishops Law and Watson; and a more strenuous advocate for liberty, civil and religious, as distinguished from anarchy and misrule, never existed. He published two sermons, preached before the University of Cambridge, the one on the Baptismal Form, the other on the Creation of all Things by Jesus Christ; and whoever reads them will lament that the author has not explained his sentiments more fully on many other parts of Scripture. His nephew, Sir Thomas Tyrwhitt, is now the head of the family of this name.

April 27, Benjamin Travers, Esq. aged 65 years. Few characters have been more strongly marked than that of the man whose departure from this world is here announced. Ardour of mind combined with warmth of feeling, independence of thought which disdained to yield to authority, decision in forming resolutions, followed by equal promptitude in action, were its most prominent and conspicuous features; and these must have forced themselves on the observation of all who knew him. But it possessed other qualities which, as is the case with most men, could be remarked only by his intimates and friends. Among these one of the most striking was an insatiable thirst after knowledge, which the labours and

anxieties of a busy commercial life were unable to extinguish, and which he indulged for a few years before his decease with an eagerness and interest by no means common at the period to which he had then advanced. Through life he lamented that his early years had not been spent in circumstances more favourable to mental improvement; and had his mind been nurtured in a soil in which its powers could have been fully expanded, his love of letters would probably have led him to attainments which might have proved a fertile source of benefit to others, as well as of satisfaction to himself. Being destined for business, he engaged in its concerns with that constitutional ardour which went with him into all that he did, as though he had been moving in the very sphere for which his nature was formed. But a sanguine mind which saw no obstacle to the completion of its wishes, and which viewed that as *certain* which to minds of a cooler temperament would at best have appeared but *probable*, a hastiness of determination in cases that required slow and mature deliberation, and a precipitancy in executing what had been once determined upon, at length plunged him into difficulties, and finally brought on a train of misfortunes, such as will not unusually overtake men whose mental constitution is characterized by the qualities for which he was so remarkably distinguished. This reverse of fortune, however, he bore with firmness and fortitude, though at the same time touched with deep concern for those who had unhappily suffered with him. His character indeed had in it no small portion of sympathetic and benevolent feeling, which rendered him a pattern of conjugal and parental affection, and which, united with his natural ardour and enthusiasm, framed him to be the sincere and zealous friend. Of the justice of this remark there are living witnesses who attribute the origin of their worldly prosperity and comfort to his unsolicited and disinterested exertions. Among the subjects which engaged his inquisitive mind, religion always occupied a primary place, and on this subject he strictly and truly thought for himself, and his reflections led him to entertain the most reverential and at the same time the most encouraging views of the Divine Being, which were highly consolatory to him in the time of affliction, and on which he reposed with a cheerful and steady confidence for this life and for the next.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE question of the reform in Parliament, supported by a greater number of petitions than have ever been presented on any one occasion to the Lower House, was introduced into it by Sir F. Burdett, in a cool, temperate and most invaluable speech. It contained the usual arguments in favour of this necessary return to the constitutional government of the kingdom, giving an historical summary of the question, and some admirable remarks on the different forms of government, as they prevail in the world. These are well known to be divided by writers under three heads; each of which has its respective admirers: but there has never been found any one to panegyrize an oligarchy, such as is supposed to exist in England. The reason is this, that in the other forms the individuals who possess power, are influenced by honour or shame in many of their proceedings; but in the case of a varying oligarchy, where its members are not clearly and decisively pointed out, and which acts by substitutes, the most odious measures may be carried into execution, and both sovereign and people brought into a debasing subjection, injurious to both their interests.

This it is contended, is the growing state of the House of Commons, brought into this situation by various circumstances. And in a petition to the House of Commons, the relation of a great number of members to an existing oligarchy is stated with great confidence, and the statement has never been contradicted. Now, if the fact is really so, the consequences of it can be easily developed. For it is essential to the nature of a House of Commons, that each individual member should be able to speak his free and independent sentiments on any measure; and, if he acts under the control of another person, the great advantages of a representative body are lost. Such a House of Commons may bear the form of a representation of the people; but, whatever may be the benefits of an institution of this kind, they are in danger of being lost or perverted by the prevailing influence which guides their proceedings. The fact therefore deserves a serious investigation. If they are true, whatever arguments are used in favour of the representative system, are inapplicable to a House of Commons so constituted, and the demoralizing effects of such a system

cannot fail of increasing to an extent, which may alarm every well-wisher to his country.

These demoralizing effects attach to the oligarchist and his substitute. The one will grow more and more insensible to the real good of his country: for every man is most alive to his own personal interests, and these may be enveloped in the furthering of measures adverse to, or preventing those, which are beneficial to the country. The mind of the substitute will naturally grow debased and servile by the daily subjection of his voice and opinions to the decision of his patron; and thus the two parties corrupting and corrupted will gradually grow more and more callous to the feelings of honour and patriotism.

That this is the natural and necessary effect of the oligarchical system no one can deny. How far it exists in this country is another question. It may be some time, supposing it to exist, before all its baneful consequences can be developed: but as sure as the dry rot if not prevented in time, will destroy every beam of timber in a building to which it can have access, so sure is it, that the corruption necessarily produced by an oligarchical system, will increase, till it has destroyed every particle of manly spirit, and left to the constitution the frame only without the substance.

The arguments, if they can be called by that name, which were brought forward against Sir F. Burdett, were very feeble. They rested chiefly on the danger of change, the horror of innovation, and the flourishing state of the empire under its present system. On the danger of change it may be observed, that the persons, who are against change, should be for the motion at least in some degree; as the nature of the present system is to change more and more the actual state of the government. They, who dread innovation, should be the more on their guard against the innovations of time, and the present system is innovation; for it is only within these few years that the purchase and sale of boroughs could be talked of openly, and wherever such a transaction took place, it was carried on under every species of concealment that could be imagined. And as to the flourishing state of the country, if such a thing could be mentioned at present, this was owing not to the corruption, which is said to have taken place, but to the energies of the country, which that corruption had not as yet subdued. It is a long time before the full effects of a system are developed. What was done in the reign of George the First by a House of Commons perpetuating by its own vote its existence for four years, might at the time have had a plausible argument in its favour: but the lengthened duration of parliament necessarily and gradually made the members of the House of Commons a very different set of men, from what they would have been, if they had been returned every three years to their constituents for their approbation. In the same manner the system of purchase and sale of seats of parliament, when once established to a considerable extent, occasions a change in the persons, who by these means obtain their seats: and it cannot be denied that there is more chance for integrity and ability, when the conduct of a member is to undergo a scrutiny, than when his situation depends merely on the length of his purse.

But time reconciles man to the greatest absurdities, and they are defended often with the greater pertinacity, the more glaring they are in the eyes of those by whom they are exposed. Otherwise how can we account for the fatal errors of idolatry, the bigotted attachment to the Papal See, the infant God of Thibet, or the Caaba of Mecca. In this question of reform we are not therefore to be surprised, if one should venture to declare, that he would as soon part with the representation of Yorkshire as that of Old Sarum; i. e. of the most populous county of England, as that of a place which has no inhabitants: in short, that the accidental purchaser of a spot could choose two representatives, as useful to the kingdom as a populous county. This is bringing the question of representation to an issue indeed; and it comes to the question, whether in a succession of purchasers it is likely that their substitutes would equally attend to the interests of the kingdom, as those nominated by the people, who would know by experience the characters of the persons they sent to parliament.

But in this question a paradox has been seen. One of the members for Yorkshire declared himself against reform. Now this may seem passing strange that a person, who is reported to have spent about a hundred thousand pounds to attain the dignity of representing Yorkshire, should like to be placed on the same level with a man, who has been sent to the House on the nomination of a person, who has acquired the right of sending two members of parliament for ever for a much less sum. This paradox however is not difficult of explanation, for Yorkshire itself does not differ so much from a borough as is imagined. The expence of contesting the county upon the present system is so great, that the choice of representatives is confined to very few

houses, and the peace of the county as it is called may be kept by them, though the individuals to be returned to parliament may be of opposite sides of the question. If the interest of a member for Yorkshire should be connected with that of the borough-holders by the prospect of having some boroughs in his own possession, the paradox is solved. It requires a great freedom from prejudice, that is, a previous judgment, a judgment not formed by an examination of the question in all its bearings, to examine the representation in a proper manner. Age, experience, freedom from passions, and a determined resolution to speak the truth, independent of all parties, seem to be requisite to place this question in its true light, and to enable every man, who will study it properly, to be convinced in his own mind of the propriety of every step to be taken on so important a subject.

That such a man should be produced in a nation, and exactly at the time when his talents were most wanted, is one of those extraordinary circumstances which are not without example in the history of the world. Rendered illustrious in every part of Europe by the developement of the principles of legislation, from which every kingdom may derive advantage—dignified by age, and by the concurrent testimony of all that is great and good in this kingdom—Mr. Bentham has concentered the powers of his mighty mind upon the subject of the representation of this kingdom. His work is now studied in the closet by every man of thought and reflection. It can be read only by such men. The language and diction render it in a great degree inaccessible to the generality of readers. It is a study by itself, and every one who has the capacity to enter into the profoundness of his investigation, to fathom his reasonings, to perceive the bearings of every part of his argument, will be improved by the study of his work; and, whether he agrees with him or not ultimately, he cannot fail of discovering where the truth lies: and we are much mistaken if the man who should sit down with a determined resolution to confute it, would not arise the more convinced of the propriety of every sentiment maintained in this extraordinary work. We shall of course be understood to mean this, with the reserve of what may appear to be exasperations, as applicable to those individuals in the present or former times, who justly or unjustly may have become objects of the severity of censure. The work is destined to be a standard book on representation. The comments on it may be voluminous; the substance of it will find its way gradually into public notice. Whatever may be the result, the historian of this country cannot fail of recording that it had the fullest means of being enlightened, by being forewarned on the general tendency of different modes of representation.

Sir F. Burdett took up the general question of reform, desirous only of a committee to inquire what steps should be taken to produce that which is suited to the present state of the country. Mr. Brougham has given notice of a particular reform; that is to bring back the duration of parliament from seven to three years. This will be a point gained, for the present duration has a very bad tendency. It renders the representative less dependent on, and less attached to his constituents. The annuality of parliaments is considered by many persons as more desirable, and they who are of this opinion cannot at any rate object to the duration being brought nearer to their system. However, it is not apprehended that Mr. Brougham will meet with more success than Sir F. Burdett.

These questions naturally interest us most at home. Abroad, new appearances perplex the political world. It is well known that a matrimonial connexion has united together the Courts of Brazil and Madrid, and it was supposed that the seizure of Monte Video by the former had been concerted in unison with them both. A state paper, however, signed by several foreign powers, has set this matter in a very different light, and it made its appearance in the public papers at the same time with intelligence from the Brazils, which may render nugatory all the plans of the Christian powers to restore peace and amity between the contending courts. Several foreign powers, among which is England, have drawn up a spirited remonstrance to the King of the Brazils, founded on their Christian zeal for the preservation of peace, the expectation that the connubial engagements would have produced more favourable dispositions, and the injustice of an unprovoked attack on the King of Spain's transatlantic dominions. In this situation they have been solicited by the King of Spain, and have undertaken to mediate between the two powers, so unfortunately at variance with each other. The answer of the King of the Brazils is not arrived, and upon it will depend the resolves of the high and mighty powers in this difficult conjecture.

The bone of contention is the possession of Monte Video, and the country on the northern bank of La Plata, the country opposite Buenos Ayres, which has withdrawn its allegiance from the King of Spain, and which assuredly would never let him have a foot of the disputed te-

tory. The vulnerable points of the King of Brazil's dominions are Portugal, and if the high and mighty powers choose to give it to Spain, the latter country will have received ample compensation for the injury it has sustained; and besides the King of the Brazils would in vain attempt to resist the invasion of his European dominions.

But a new scene is opening. At the time we are writing perhaps there is not a King of the Brazils. Not that the person so named is not in existence, but his power in the Brazils is annihilated. An account is brought that the people of that country have some how or another acquired certain notions of liberty and independence, which makes them think that they may be happier without the Inquisition and the fostering care of the House of Braganza. An insurrection to a very alarming extent has taken place. Seizing the opportunity, when the troops were gone to La Plata, the people have risen and have determined to imitate the conduct of the United States, to enjoy freedom of religion and freedom of commerce, to have laws of their own, and to be governed by representatives of their own nation. The accounts of course are very general, and it may be exaggerated; but the probability of the circumstance is so great, that a considerable degree of credit is given to the report. A short time, however, will develope the evil to its full extent, and in the mean time the intelligence which the Court of Madrid is receiving cannot be very pleasing. Its power in Chili seems to be annihilated, and in the Caraccas a signal victory over its troops has established independence in that part of its dominions. It has quelled insurrection at home, but a general, the principal of the insurgents, has not suffered the fate assigned to him by law, and it is doubtful whether it will be expedient to make away with him. The press, however, is in such complete subjection in that country, that very little dependence can be placed on any accounts from it. One paper asserts, that the Spaniard is devoted to the reigning system, whilst another maintains that general dissatisfaction prevails. Time will unravel all this, but probably matters will not be settled without the interference of the Holy Alliance.

CORRESPONDENCE.

Owing to our being under the necessity of putting the sheets of the present Number to press earlier than usual, the conclusion of the Review of *Dr. Laurence's Remarks upon Griesbach* is unavoidably deferred to the next month. The lateness of the day of the month of the anniversary of the *Unitarian Fund* prevents us also from reporting the proceedings of the meeting in this Number.

C. A. E. and *Scrutator* on the paper signed A. B. C.; *E.* on Vindictive Punishments; and various other communications, too numerous to be specified, have been received.

We are desired again to say that the parcel, before promised but delayed, lies at the publishers' for our Liverpool correspondent.

The following subscriptions are in hand:

York Baptist Chapel,

Thomas Hardy, Esq. Walworth, . . .	1	1	0
Mr. David Eaton, High-Holborn, . .	1	1	0

Neath Chapel,

Richard Cooke, Esq. Bath, ...	1	1	0

Oldham Chapel,

Richard Cooke, Esq.	1	1	0

Edinburgh Chapel,

Richard Cooke, Esq.	1	1	0

Tiverton Chapel,

Richard Cooke, Esq.	1	1	0

*** A few copies remain of the proof print of the late Mr. VIDLER, which (together with the proof prints of Dr. PRIESTLEY, Dr. TOULMIN and SERVETUS) may be had of the publishers, price 5s.—Very few more copies of the MONTHLY REPOSITORY are printed than are actually sold at the beginning of the month, and therefore subscribers are advised to be punctual in filling up their sets.—The same plan is now pursued, and the same advice is given, with regard to THE CHRISTIAN REFORMER, of which TWO VOLUMES are completed, and may be had of the publishers, price 6s. 6d. each in boards.

ERRATA.

P. 168, col. i. 5 lines from the bottom, dele "they" and read *these questions.*

— 240, col. i. 5 lines from the top, "the" should have been printed in the Roman character.

—241, col. ii. 17 lines from the top, for "Now" read *How.*

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&c.

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BIOGRAPHY.

Memoir of the late Right Reverend Dr. Richard Watson, Bishop of Llandaff.

(From "The Annual Biography and Obituary, for the Year 1817.")

THIS celebrated Prelate possessed many claims to public attention, as a theologian, a chemist, an agriculturist and a man of letters. It would be unpardonable, therefore, to allow such a name to sink for a moment into oblivion; or even to permit his memory to remain unhallowed with the just meed of praise.

Richard Watson, a native of Westmoreland, was born at Eversham, about five miles from Kendal, both situate in that county, in the year 1737. His father, a clergyman, who possessed but a very trifling preferment, enjoyed for many years the Mastership of the Free Grammar School in Kendal, where the son was brought up. That his education was carefully attended to, and that he was not only early, but thoroughly initiated in the elements of human learning, appears probable; his knowledge, indeed, seems to have been all that he carried with him to Cambridge, except a very scanty stock of money, the most persevering economy, and a habit of application that defied imitation, and almost belief. He was admitted of Trinity College about the year 1755; and his *true blue worsted stockings and coarse mottled coat*, both of which doubtless evinced themselves of homespun manufacture, together with a northern or provincial accent, are still commemorated by tradition in the annals of that celebrated institution. Nor ought such trifles to be overlooked in this place: for when it is recollected, that his unimpeachable morals, rapid progress and uniform good conduct, either served to overcome or to obliterate the prejudices arising from these petty obstacles, the very mention of them conveys an appropriate lesson to the raw, young and uninformed *Tyro*.

Mr. Watson was twenty-two years old when he took his first degree, having obtained that of B. A. in 1759; he proceeded A. M. in 1762, when he stood high among the *Wranglers;* and finally crowned his academical promotions as D. D. in 1791. The Doctor appears at an early period to have obtained the respect of his own college, which could not be long unconscious of his worth; and to this was added the esteem of the whole University, in consequence of an incident which might have proved prejudicial to a person less discreet. The late Duke of Grafton, who was then their Chancellor, having made an improper recommendation of a candidate for a vacant office, he gave a spirited opposition to the appointment; but took care at the same time to mingle his objections with so much suavity of manner, as actually to obtain the friendship of the nobleman in question. Indeed, at an early period, he appears to have imbibed a due knowledge of the world and its affairs: for although he never excelled in *mathematics*, a study, then, as now deemed so essential at Trinity College; yet he soon obtained precedency of those who were deeply versed in all its most abstruse branches. Thus Postlethwayte, one of his ablest opponents as a *Wrangler*, could *demonstrate* himself fit only for a small rectory in the country, while Watson was soon enabled to become his Diocesan!

A fellowship obtained some time before, afforded something like present independence, while a college tutorship led to future honours and emoluments. The present Lord Carysfort was one of his early pupils; and to another, the late Mr. Luther, after-

wards M. P. for the county of Essex, he was indebted for a large portion of that affluence which accompanied the latter period of his life; while by means of a third—the late Duke of Rutland, he was at length enabled to attain a mitre.

At the period alluded to, modern chemistry, then in its infant state in Great Britain, appears to have been unknown, or at least unattended to in the University of Cambridge. This may be fairly deduced from the circumstance, that a gentleman elected Public Professor of this science, was notoriously ignorant of the first principles of the art. Luckily, however, the office fell to the lot of Mr. Watson in 1764, who determined that it should not be a *sinecure*. Immediately after his nomination, he associated Hoffman, *supposed* to be a good practical chemist, in his labours, and by his means learned the rudiments of the art, in which he was to instruct others. It is well known in the University that their first attempts were rude, awkward and unsuccessful. During the course of their joint experiments, both they and their workshop are said to have been "blown into the air!" but luckily escaping with only a few bruises and contusions, they proceeded in their doubtful and dangerous labours, until considerable progress had been effected. Immediately on this, the subject of the present memoir having commenced his public lectures, adopted the *nomenclature* then in use, but since become obsolete, and exhibited his apparatus and his experiments to a crowded and admiring audience. The discourses of the new Professor were of a popular nature; he did not pretend to enter into the depths of science, but contented himself with explaining the more obvious principles, and above all demonstrating the intimate connexion between chemistry and manufactures.

His fortune was now assured. In 1771 he was created Doctor of Divinity by royal mandate; and in the course of the same year was unanimously elected Regius Professor of Divinity to the University of Cambridge; to which office the rectory of Somersham, in Huntingdonshire, is annexed. On this, he married a lady of respectable connexions, with whom he had been long acquainted, and soon began to have a family around him, for which he was now enabled to provide.

By this time his reputation had extended throughout the whole kingdom, and the Royal Society, anxious to incorporate a man of such talents among its members, immediately proceeded to his election. Many of his papers, soon after, were published in the Philosophical Transactions; and those connected with chemistry were at length selected, and engrafted into his Essays.

Meanwhile, his friends and admirers were not inattentive to his clerical interests: for in 1774 he was presented to a prebendal stall in the church of Ely; and in 1780 succeeded Dr. Plumptre, as archdeacon of that diocese. In the course of the same year he obtained the rectory of Northwold, in Norfolk; while his patron and former pupil, the Duke of Rutland, now presented him to the valuable rectory of Knaptoft, in the county of Leicester, as an earnest of his future intentions.

It may be here fairly and truly stated, without intending any insult to Oxford, that anterior to the French Revolution, the University of Cambridge was uniformly distinguished by Whig principles, and all those liberal notions both in respect to politics and religion, which were introduced with, or rather confirmed by William III. It was not until the year 1776 that Dr. Watson had an opportunity of publicly maintaining his own opinions on those interesting subjects. Being then nominated to preach before his own University, on the anniversary of the Restoration, he delivered a discourse, which was soon after printed, under the title of "The Principles of the Revolution Vindicated," which attracted a considerable share of notice and popularity. Another of the same nature, and professing the same tenets, on the anniversary of his present Majesty's accession to the throne, produced a controversy; but like all similar contentions, the disputants were soon lost in their own smoke; and we now only recollect "An Heroic Epistle to Dr. Watson;" the author of which, supposed to be the same with that "to Sir William Chambers," remains still unknown.

Having thus vindicated the principles of general liberty, and justified the revolution of 1688, Dr. Watson

next proceeded to justify Christianity itself, from the attacks of sophistry, scepticism and infidelity. The late Mr. Gibbon, fond of ease, luxury and enjoyment, had relinquished his political opinions for a place; but in his religious tenets, he appears to have remained firm and sincere until the very last. In two of the chapters of his celebrated work on "The Decline and Fall of the Roman Empire," he had attacked the religion of Christ; and he was now answered by means of a work, entitled, "An Apology for Christianity, in a Series of Letters, addressed to Edward Gibbon, Esq." This immediately became a popular production; for, instead of calling in the assistance of the secular power, or commencing his attack with the violence of bigoted zeal, Dr. Watson displayed all the mildness of a true Christian, and all the good manners of a well-bred gentleman.

In 1780, he published another Sermon, preached before his own University, in the beginning of the same year (Feb. 4th), on the day appointed for the general fast; and in 1781, he produced his first volume of "Chemical Essays." This was soon after followed by four additional ones.

At length, by the influence of the Duke of Rutland, to whom this work was inscribed, he obtained the mitre; and thus owed to a lucky incident, what his own merit had fully entitled him to. From that moment he seems to have abandoned his once favourite pursuit, as will be seen from the following quotation from the preface to his fifth and last volume:

"When I was elected Professor of Divinity in 1771, I determined to abandon, for ever, the study of chemistry, and I did abandon it for several years; but the *veteris vestigia flammæ* still continued to delight me, and at length seduced me from my purpose.

"When I was made a Bishop, in 1782, I again determined to quit my favourite pursuit: the volume which I now offer to the public is a sad proof of the imbecility of my resolution.

"I have on this day, however, offered a sacrifice to other people's notions, I confess, rather than to my own opinion of *episcopal decorum*—I have destroyed all my chemical manuscripts.—A prospect of returning health might have persuaded me to pursue this delightful science, but I have now certainly done with it for ever; at least, I have taken the most effectual step I could, to wean myself from an attachment to it; for, with the holy zeal of the idolators of old, who had been addicted to curious arts —*I have burned my books.*"

Soon after his consecration, the new Bishop attracted the notice of both the clerical profession and the public at large, by "A Letter addressed to the Archbishop of Canterbury," on the equalization of the Church Revenues. His Lordship, on this occasion, proved himself the sincere friend of the great body of the clergy, by demonstrating the hardships to which those who possessed scanty livings were subjected. Yet, although his arguments were conclusive, and his facts incontrovertible, neither the Metropolitan himself, nor any of those possessed of rich livings, were much pleased, perhaps, with this address.*

* As this work, which has been lately re-published in the Pamphleteer (No. XVI.) formerly excited much attention, and is still worthy of perusal, we shall here give an analysis of it. After some prefatory remarks complimentary to the clergy in general, and the Bench of Bishops in particular, Dr. Watson fairly states his object to be two-fold, viz. "An Alteration respecting the Revenue of the Bishops and the inferior Clergy;"—"not by means of a parity of Preferments, but a better apportioned Distribution of what the State allows for the Maintenance of the established Clergy."

1. He wishes to make the Bishoprics more equal to each other, both with respect to income and patronage, by annexing part of the estates, and part of the preferments of the richer bishoprics, as they become vacant, to the poorer; which would prevent the holding of preferments *in commendam*, on the part of some of them; and produce a greater independence of the prelacy in the House of Lords; and lastly, by restricting them to their original sees, superinduce a longer residence in their respective dioceses, which would thus also be the means of rendering their places of abode more comfortable and commodious, when no translation was expected.

The Doctor maintains that the whole revenue of the church, including bishoprics, deans and chapters, rectories, vicarages, dignities, and benefices of all kinds, did not, when he wrote, amount to more than

The late Mr. Cumberland, however, was the only person who attempted to answer it; and his reply lost much of its effect from the appearance of haste and violence in which it was composed.

The Bishop of Llandaff was now considered as a very able and popular prelate; and on being chosen to preach before the Lords on January 30, 1783, the Abbey was crowded on the occasion. But those who expected any violent declarations, or extraordinary political sentiments, returned home disappointed; on the other hand, such as were fond of a discourse admirable in its composition, and cautious as well as temperate, in respect to its sentiments, were delighted upon this occasion.

In 1786 appeared "A Collection of Theological Tracts," in 6 vols. 8vo. of which his Lordship was the avowed editor. This was published at Cambridge, and designed entirely for the use of students in divinity: it may be considered as an official publication, as *Regius Professor*; and the series, of itself, forms an inestimable library to every candidate for holy orders. It could add nothing to his Lordship's fame, as it required selection alone; it was therefore considered merely in the light of a duty.

As the Bishop of Llandaff had now become a legislator, the eyes of the public were steadily fixed upon his political conduct. During the discussion of the commercial treaty with France, his Lordship supported Ministers in that measure, which must be allowed to have proved highly beneficial to this country. During His Majesty's first illness he joined the opposition, and was one of those who considered the Prince of Wales as possessing an unqualified right by birth alone to the assumption of the Regency. But Mr. Pitt, on this occasion, deemed it more constitutional, that the two remaining states should supply the temporary vacancy of the throne. The sudden and unexpected recovery of the Sovereign put an end to all the changes then meditated; and among other incidental speculations of that day, the vacant Bishopric of St. Asaph was assigned to Dr. Watson.

Meanwhile, a great and singular event occurred in Europe, which, from the very beginning, seemed portentous; and in a short time appeared pregnant with the most serious and important results. Different opinions prevailed as to the manner in which the French Revolution ought to be viewed by the English people; and ministry and opposition were, as usual, divided, both as to the nature and the treatment of this national convulsion. The Bishop of Llandaff, as a friend to peace, appears to have deprecated all intervention on our part; and it was not until long after the commencement of hostilities, that he gave his avowed sanction to the war. In 1791 he delivered a charge to the clergy of his diocese, in which this and a number of other points were touched upon; particularly respecting the present condition of the Church, and the pretensions of those who dissented from the established faith. To avoid the possibility of misrepresentation, he soon after deemed it necessary to publish this address.

His attention seems now to have

1,500,000*l.* a year; and that, estimating the clergy at 10,000, this would not produce a clear revenue of above 150*l.* a year to each individual. Now, although the whole revenue of the church is so inconsiderable as not to admit of any diminution of it; "yet," adds his Lordship, "a somewhat better administration of it might be introduced, with much, it is apprehended, advantage to the state, and without the least injustice to any individual." He accordingly proposes to endow the poorer, out of the revenues of the richer benefices, so as at the end of 60 or 70 years, to render *all* the clergy comfortable; whereas by the operation of Queen Anne's Bounty, this cannot occur, in less two or three hundred.

"As to any censure," adds the good Bishop, "to which I may have exposed myself, in becoming, as some will scoffingly phrase it, a reformer; in disturbing, as others will seem to apprehend, the repose of the establishment, I will, as the Apostle recommends, *take it patiently*: it is much easier to bear the reproach of other men's tongues, than of our own minds; and that I could not have escaped, had I done less than I have done. I flatter myself, however, or rather I have good reason to expect, that many of my brethren will see the subject in the same light that I have done, and will concur in recommending it, when the more urgent concerns of the state are in some measure settled, to the notice of Parliament."

been divided between his attendance in the House of Lords, where he spoke frequently, and always in the spirit of conciliation, and his prelatical duties, when called on as a preacher, to promote the great charitable institutions of our metropolis. Accordingly, he twice preached sermons for the benefit of the Humane Society, both of which were admirable of their kind, although neither of them has ever been printed. He also delivered a discourse in behalf of the Westminster Dispensary, which has been praised by an author, by no means favourable to his political sentiments: —

"I am not in the habit of perusing many of the various single sermons which are published; but I cannot resist the opportunity of recommending three, which I think are at this time important, and written with ability and spirit. One by the Rev. Dr. Vincent, head Master of Westminster School (a gentleman of very considerable erudition, diligence, ability and most exemplary conduct), preached for the Westminster Dispensary; another by Doctor Watson, Bishop of Llandaff, preached for the Westminster Dispensary also; with an Appendix, containing Reflexions on the Present State of England and France: the Appendix is of peculiar merit;—and a third 'On Gaming;' written with great energy, patriotism and eloquence, by the Reverend Thomas Rennel, D. D. Prebendary of Winchester."

In 1796, an opportunity occurred, and was happily seized by the Bishop, which enabled him not only to distinguish himself as an advocate for, but also to be of eminent service to the cause of Christianity. It was at that period that the "Age of Reason" was encountered by "An Apology for the Bible, in a Series of Letters, addressed to the Author of that Work." On this occasion, he made use of the same mildness and urbanity that he had before displayed, when encountering the infidel opinions broached by Mr. Gibbon; and it must be allowed that in both instances he was deemed not only a very opportune, but a very able champion in behalf of that faith, which pervades the whole of civilized Europe. In short, Doctor Watson's well-timed and celebrated tract against Paine, although it did not, like Horsley's contest with Priestley, lead to preferment, yet, for a time, turned the tide of loyalty and religion in his favour, and procured him admirers among a class of writers who had before been his enemies.*

At the commencement of the year 1799, his Lordship published an "Address to the People of Great Britain." In this political pamphlet he prudently waved all discussion of the merits or demerits of the war, in respect to its origin; but took a new view of our then situation, after six

* The author of the "Pursuits of Literature," thus compliments the good Bishop, both in prose and verse, upon the present occasion: —

"Yet all shall read, † when bold in strength divine,
Prelatic virtue guards the Christian shrine,
Pleas'd from the pomp of science to descend,
And teach the people as their hallow'd friend;
In gentle warnings to the unsettled breast,
In all its wand'rings from the realms of rest,
From impious scoffs and ribaldry to turn,
And Reason's Age, by reason's light discern;
Refix insulted truth with temper'd zeal,
And feel that joy which WATSON best can feel."

† "See the important, convincing and eloquent Letters addressed to Thomas Paine, author of the 'Age of Reason;' Second Part, by the Right Rev. Richard Watson, Bishop of Llandaff, styled 'An Apology for the Bible.'

"To write such a book as this, is to do a real service to mankind. A cheap edition of it is printed, and it is hoped will be circulated throughout the kingdom.

"I think that his 'Defence of Revealed Religion,' in two short sermons, is of great merit, and of general utility. Bishop Watson should often write, but with the utmost caution, accuracy and consideration; because his works will always be read.

"I would also particularly recommend the perusal of the Sixth Letter of the series of letters which the Bishop addressed to Mr. Gibbon. To young men of fashion and of abilities, originally good, but obscured by libertine life and conversation, it will be peculiarly serviceable; as well as those who are led astray by some modern pretended discoveries in *natural philosophy*, now a favourite mode of introducing and enforcing scepticism and infidelity."—P. 230—232.

years' conflict with an enemy, which becoming stronger daily, during the contest, now menaced us with retaliation, and even threatened invasion itself. Assuming the proposition, that the nation was reduced to the alternative of absolute submission on one hand, or a vigorous prosecution of the contest on the other, he declared in favour of the latter. His Lordship accordingly maintained, that great sacrifices and great exertions had become necessary; and he conjured his countrymen to make these in behalf of their liberty, their property, and all that is dear to man.

This address of course produced a multitude of replies. Some accused him of dereliction of both principles and character; while others animadverted on the laxity of his opinions, and the prudent conformity now evinced to the established order of things. The pamphlet in question, however, produced a great effect on the public mind. The Government too, as if impressed with new zeal, in consequence of this timely co-operation, immediately unsheathed the flaming sword of prosecution against his opponents, two of whom were convicted of seditious libels; while all other writers were appalled from engaging in so dangerous a controversy. But the gratitude of Ministers ended here; for no *translation* ensued, and it was now found that the labourer who came in at the twelfth hour was not to be rewarded like him who appeared at the ninth.

But notwithstanding his Lordship had no fewer than six children, and his bishopric was always accounted a poor one, yet his revenues from the church could not be deemed scanty, nor his fortune contemptible. By the death of Mr. Luther,* in 1786, he had also obtained a legacy of 20,000*l*. Immediately after this, he determined to make an acquisition to that amount in his native county. He accordingly purchased Calgarth Park, in Westmoreland, and erected a house, delightfully situate, in the immediate vicinity of the lakes. Here he considered himself as a country gentleman, and dedicated much of his time to agricultural pursuits. For many years Mr. Curwen, M. P. for Carlisle, was either the associate of his labours or the occasional companion of his retirement. Under his auspices, and at his own expense, the neighbouring mountains, up to their very summits, were clothed with wood of all descriptions, particularly the larch. Of this favourite tree he planted many millions, and obtained on that account not only the applause of all men interested in the improvements of their native country, but the gold medal of the Society of Arts, Manufactures, &c. His leisure moments were also occupied at intervals, with literary pursuits, and he is said to have been busily employed for many years past in writing an "History of his Own Times."

The good Bishop, who had now attained almost a patriarchal age, began of late years to stoop, and exhibit symptoms of decay. A fit or two of apoplexy, warned both himself and family of his impending fate; and he at length uttered his last sigh at Calgarth Park, in the county of Westmoreland, amidst the woods he had planted, and the hills where he was born, on July 5th, 1816.

Thus died Richard Watson, Bishop of Llandaff, in the 79th year of his age. As a divine, he must be allowed to have been orthodox; for although a friend to reform, he broached no new tenets, but was a vigorous, able, and zealous supporter of the established church. In his person, he was tall, stout, muscular and dignified. As a bishop, he was always the patron of unfriended merit, and added dignity to the bench by his learning, his intelligence, his ability and his independence. As an orator, his action was graceful, his voice harmonious, and his delivery both chaste and correct. As a writer, he displayed a great knowledge of composition; his style was neat, and even elegant, while his diction was pure and argumentative. But it is as a controversial writer that he is entitled to great, deserved and undiminished praise.

* This gentleman was not only indebted to the Bishop for the care taken of his education and morals, but also for his friendly and spirited intervention on a singular occasion. Mr. L. was addicted to play, and having fallen into the hands of sharpers in France, was actually rescued from their fangs by Dr. Watson, who repaired to the Continent on purpose.

In all his contests, he made use of the language befitting a scholar and a gentleman; and he both detested, and scorned to imitate, the vituperative attacks of those who, by recurring to scurrility and personality, forget the first duty of a Christian divine.

List of the Works of the late Dr. Watson, Lord Bishop of Llandaff.

1. Ricardi Watson, A. M. Coll. S. S. Trin. Soc. et Chemiæ Profess. in Acad. Cantab. Inst. Chemic. in Prælect. Acad. Exp. Pars Metallurgica, 8vo. 1766.

2. An Essay on the Subjects of Chemistry, and their General Divisions, 8vo. 1771.

3. An Apology for Christianity, in a Series of Letters to Edward Gibbon, Esq. the Historian, 12mo. 1776. 3 editions.

4. Chemical Essays, 2 vols. 12mo. 1781; since published in 5 vols. 12mo.

5. A Letter to Archbishop Cornwallis, on the Equalization of the Revenues of the Church of England, 4to. 1783.

6. Visitation Articles for the Diocese of Llandaff, 4to. 1784.

7. Collection of Theological Tracts, selected from various Authors, for the use of such of the younger Students of the University of Cambridge as are intended for Holy Orders.

N. B. His Lordship, on this occasion, acted merely as Editor.

8. Sermons on Public Occasions, and Tracts on Religious Subjects, 8vo. 1788.

9. Considerations on the Expediency of revising the Liturgy, and Articles of the Church of England, 8vo. 1790. *Anon.*

10. An Apology for the Bible, in a Series of Letters addressed to Thomas Paine, 12mo. 1796. *Many editions.*

11. An Address to the People of Great Britain, 8vo. 1798.

12. Substance of a Speech intended to have been spoken in the House of Lords, 8vo. 1803.

13. Thoughts on the intended Invasion, 8vo. 1803.

14. Miscellaneous Tracts on Religious, Political and Agricultural Subjects, 2 vols. 8vo. 1815.

Also a variety of papers in the Philosophical Transactions, and in the Transactions of the Manchester Literary and Philosophical Society.

Charges and Single Sermons.

15. An Assize Sermon preached at Cambridge, 4to. 1765.

16. A Sermon preached at do. on the 29th of May, 1776, 4to.

17. A Sermon preached at do. on the Anniversary of His Majesty's Accession, 4to. 1776.

18. A Sermon preached at do. on the Fast Day, 4to. 1780.

19. A Discourse delivered to the Clergy of the Archdeaconry of Ely, 4to. 1780.

20. A Sermon preached before the Lords, in Westminster Abbey, on the 30th January, 4to. 1784.

21. Visitation Articles for the Diocese of Llandaff, 4to. 1784.

22. The Wisdom and Goodness of God in having made both Rich and Poor; a Sermon, 4to. 1785. 2 editions.

23. Address to Young Persons after Confirmation, 12mo. 1789.

24. Charge delivered to the Clergy of the Diocese of Llandaff, in 1791. 4to. 1792.

25. A Sermon preached in 1785, for the Westminster Dispensary, with an Appendix, 4to. 1792.

26. A Charge delivered to the Clergy of the Diocese of Llandaff, 4to. 1795.

27 & 28. Two Sermons preached in the Cathedral of Llandaff, 4to. 1795.

29. A Sermon preached in the Chapel of the London Hospital, 4to. 1802.

30. A Charge delivered to the Clergy of the Diocese of Llandaff, 4to. 1802.

31. A Sermon preached in the Church of St. George, Hanover Square, before the Society for the Suppression of Vice, 8vo. 1804.

32. A Charge delivered to the Clergy of the Diocese of Llandaff, in June, 1805. 4to.

33, 34 & 35. Two Sermons, and a Charge, in Defence of Revealed Religion, 8vo. 1806.

36 & 37. Two Sermons, constituting a second Defence of Revealed Religion, preached at the Chapel Royal, 8vo. 1807.

38. A Charge delivered to the Clergy of the Diocese of Llandaff, 8vo. 1808.

ORIGINAL LETTERS.

Sir, *Clapton, June* 1, 1817.

ABOUT ten years ago I had some conversation with Mr. Granville Sharp on the subject of his first attempts, forty years before that time, to vindicate the freedom of Negroes in England. He soon after very obligingly communicated to me the following papers, the copies of his letters being endorsed, corrected and signed by himself. I am persuaded you will readily judge these authentic documents on such an interesting subject, to be worthy of preservation. The condition of Negroes in England, when Mr. Sharp undertook their cause, cannot be shewn more clearly than by the following advertisements, which I copy from p. 87 of his first publication, "A Representation of the Injustice and Dangerous Tendency of Tolerating Slavery; or of Admitting the least Claim of Private Property in the Persons of Men in England." 1769.

Public Ledger, Dec. 31, 1767.

"For sale, a healthy Negro Girl, aged about fifteen years, speaks good English, works at her needle, washes well, does household work, and has had the small pox. By J. W. at Mr. M'Auley's, the Amsterdam Coffee-House, near the Exchange, from twelve till two o'clock every day."

Gazetteer, April 18, 1769.

Horses, Tim Wisky, and Black Boy.

"To be sold, at the Bull and Gate Inn, Holborn, a very good Tim Wisky, little the worse for wear,—*a chesnut gelding, a very good grey mare,*—and *a well made good tempered Black Boy*; he has lately had the small pox, and will be sold to any gentleman. Enquire as above."

Such were the *reputed* human brutes, mere marketable commodities, for whom Mr. Sharp, fifty years ago, *solely* adventured to claim the rights of men, and submitted to be smiled upon as a humane visionary, if not censured as *a busy body in other men's matters.* But the *wisdom* with which he pursued the impulse of his benevolence was, at length, sufficiently *justified.* I have been informed, probably from himself, that he persevered, after his legal advisers had given up the cause as hopeless, entering upon a very laborious historical and legal research, to which the work I have mentioned bears ample testimony. It may, indeed, be fairly questioned whether more unwearied industry were ever employed in the accumulation of wealth, than Mr. Sharp exerted through life, in finding occasions for its benevolent distribution.

It is remarkable that what was not considered as the established law of England till 1772, and after so severe a conflict, had been described as the known law of *France* one hundred years before, in the reign of Louis XIV. The following passage is a translation from *Les Delices de la France.* 18mo. Paris, 1671, Prem. Part. p. 246, by an author sufficiently courtly:—

France is so fond of liberty that she cannot endure a *slave.* Thus neither Turks nor Moors, and still less Christian people must bear fetters or be chained in that country. So that slaves arriving in France, are no sooner landed than they exclaim for joy, 'France for ever, with her delightful liberty.' I once observed, in a certain city of the kingdom, a Moor, in the train of a Portugueze lady. Immediately on quitting the vessel, he threw himself on the earth, kissing it tenderly. Then raising his arms to heaven he cried aloud, 'France for ever! I am free! I am no longer a slave!'*

* "La France est si amoureuse de la liberté, qu'elle ne peut pas souffrir un Esclave: de sorte que les Turcs, & les Mores, bien moins encore les Peuples Chrestiens, ne peuvent iamais porter de fers ny estre chargés de chaisnes, estans dans son pays: aussi arrive-t'il, que quand il y a des Esclaves en France, ils ne sont pas si tost à terre, qu'ils s'escrient pleins de ioye; Vive la France avec son aymable Liberté; & ie puis dire que i'ay veu estant dans une Ville du Royaume une More à la suitte d'une Dame Portugaise, laquelle ne fut pas si tost hors du vaisseau que se iettant à terre, elle la baisa tendrement, haussant ensuitte les bras vers le ciel, & criant à pleine teste; Vive la France, ie suis libre; vive la France, ie ne suis plus Esclave."

An extract from Mr. Sharp's second letter was given in your second volume, (p. 846). It was all I thought proper then to publish, but there can now be no occasion for reserve. I esteem it indeed a becoming respect for the memory of my father's much valued acquaintance and my own, to record especially Mr. Sharp's prevailing sense of religion and his anxiety for the moral improvement, according to his own views of Christianity, of those who had become the objects of his benevolent attention.

J. T. RUTT.

Letter I. *Copy of a Letter to Mr. Harry Gandy, of Bristol, in Answer to his Representation of the Case of Harry Harper,* a Poor Negro, that was Trepanned to be sold as a Slave.*

DEAR SIR, *8th August*, 1796.

I AM sorry that a very particular engagement in business prevented me on Saturday from answering your obliging letter by the return of the post.

If the indenture or writing on which Captain Alleyn has made a mark (when he forcibly directed the hand of poor *Harry Harper*, by way of a signature,) has been signed also by the mate and the owner's clerk, who were present, they are both of them as well as the Captain himself, and also the owner, if he advised the measure, equally liable to penalties of £500 each, on the Habeas Corpus Act, by mere actions of debt, which the Negro, or any other person, may sue as that Act directs, with triple costs besides a premunire: if the mate and clerk have actually set their hands to any writing intended as an instrument for the purpose of an involuntary transportation of any man whatsoever, out of this kingdom beyond the seas, contrary to the express prohibition of that Act, they are certainly liable to be charged as principals in the conspiracy, whereby the captain will not be able to avail himself of the pretended testimony of these two men, that the mark was voluntarily made by *Harper* in their presence: for when they are included in the charge as writing or signing, or as aiding, advising or assisting so heinous an attempt, in any other way whatsoever, they are principals in the crime, and as such cannot be admitted as witnesses in their own cause. A writ of Habeas Corpus is therefore the surest mode of relief.

But if you want to gain time, in order to draw up proper affidavits of the charge, and to consider better of the proper mode of proceeding—you may bail the man for his appearance in answer to the pretended charge of debt, for which he is now held in prison, in case the captain should venture to proceed in that charge,—in which case you must previously obtain the evidence of some of the ship's crew, that *Harper* was actually employed and did work as a seaman by the captain's orders, going aloft, &c. during the passage. Such proof will not only effectually bar and set aside the captain's charge against him for passage money (because no men that work as seamen are ever liable to be charged as passengers), but will, at the same time also, entitle the man to wages during the passage; for whenever labour is performed the wages are due in law, even though there was no previous agreement for wages. And as to any pretence or claim that the captain may set up against *Harper*, as having by his escape from the island on board his ship, rendered him liable to the penalty of £100, this cannot entitle the captain to any remedy or consideration whatever by the laws of England, which cannot effect any thing contrary to the laws of God (the foundation of the laws of England); for "to deliver up to his master the servant" (or slave), "that has escaped from his master"—is EXPRESSLY FORBID by God himself. "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee even among you, in the place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him." Though this is a part of the Mosaic law, (Deut xxiii. 16,) yet it is no

* This gentleman first received Mr. Clarkson at Bristol, when he went on his mission of inquiry from the committee in 1807. Hist. Abol. I, 294. R.

part of the ceremonial law of the Jews, now superseded and become obsolete, but it is manifestly a moral law, a branch of the moral revealed law of God, which is of eternal obligation. And all the colonial laws, that are contrary thereto, are *ipso facto* null and void according to the constitution of England, and cannot be effectual to recover any such pretended penalties, if this proper plea be opposed to them: for even a statute of Parliament, enacted and formed by all the requisite authority of king, lords and commons, must be deemed equally null and void for any purpose that is directly contrary to an express law of God!

Mr. Wilberforce and Mr. H. Thornton are at a great distance in the country, and indeed most of the leading members of our society are out of town: and, besides, we have no funds, having spent all long ago! As to myself, I have sunk so much money in a variety of litigations on behalf of the poor Blacks, that it is absolutely out of my power to afford any further pecuniary assistance; but, as I have actually established the practice of rendering the Habeas Corpus Act effectual for relief in all such cases, I hope you will find no difficulty in proceeding under the direction of some honest and intelligent lawyer.

I remain with great esteem,
Dear Sir,
Your affectionate friend and
Humble servant,
GRANVILLE SHARP.

Mr. Harry Gandy, at Bristol.

Letter II. *Mr. Gandy in Reply to Mr. Granville Sharp.*

Bristol, 8th of 8th Mo. 1797.

DEAR FRIEND,

THY obliging favour, dated this day twelve months, was, for its important contents, perused by such a number of friends here to the African cause, that for a while I actually knew not where it was; so that when I found it, the time for answering it was so far elapsed, that I omitted, through that and some other causes, doing it to this day: which I mentioned a few days since, with real concern to our worthy friend Richard Philips, who justly reproved me for the neglect, and said that "*even now it was better late than never,*" or words to that effect.

It is therefore under a painful sense of this inexcusable neglect that I take up the pen, not with a view to apologize for the shameful omission, because I know it will admit of none, but just to say, what ought to have been said almost a year since, that thy acceptable letter had its desired effect: for in a day or two after it came to hand, I had another opportunity with the merchant and Captain Alleyn, who, on perusing thy letter, and finding us determined to defend poor Harry Harper, they readily relinquished their claim and released the prisoner, and settled the matter to mutual satisfaction: previous to which we had employed an attorney, who on reading thy letter, asked me if the gentleman who wrote it, was not a counsellor. I told him he was not professionally so, but in point of legal knowledge, he was superior to most of them.

I dont know that ever I was guilty of such a breach of correspondence before, which is the more reprehensible as the end, by that now alluded to, was so fully and completely answered; so that it justly and deservedly precludes even the hope of a reply to this, although such, comprised but in a single line, would administer great relief to the uneasy mind of thy obliged and affectionate friend,

HARRY GANDY.

Granville Sharp, London.

Letter III. *Copy of a Letter to Dr. Fox, (Falmouth,) respecting a Negro Boy.*

No. 1, *Garden Court, Temple, London, 11th July,* 1798.

SIR,

LAST week on my return from the country I found on my table a letter from Mr. William Phillips, (son of your friend James Phillips,) inclosing your letter of the 29th ult. respecting a poor Negro boy in danger of being sent abroad as a slave, &c. It was never an object of the Society for the Abolition of the Slave Trade, to undertake the defence by law of individual slaves against their oppressors, but only to solicit a

general abolition of the infamous traffic by the legislature: and, besides, the society has not met for a long time, and their funds are entirely expended. I am not a member of the Philanthropic Society, and am quite unacquainted with their rules, but I apprehend that it would not come within the usual practice or rules of that society to advance any money towards paying the expense of sending the boy to London.

To satisfy your third question—"What success has attended similar attempts to rescue from slavery poor Negroes who have accidentally been brought into other British ports?"—It is necessary that I should acquaint you that I was obliged to defend myself at a heavy expense against an action at law for having set a Negro at liberty in the year 1767, one Jonathan Strong;* that my prosecutor, James Kerr, Esq. a Jamaica planter, was at length nonsuited and paid triple costs; that I then printed the arguments which I had drawn up for my own defence against an opinion formerly given by the Lords Hardwick and Talbot jointly, when the one was Attorney General and the other Solicitor General (a copy of which had been produced to intimidate me), stating, "that a slave by coming from the West Indies to Great Britain or Ireland, either with or without his master, doth not become free," &c. "and that the master may legally compel him to return again to the plantations." (Signed) P. York and C. Talbot, and dated 14th Jan. 1729.† All which I disproved as being contrary to the foundations of the English law.

After the publication of my book, in 1769, I set many more Negroes at liberty, recovering them, by writs of Habeas Corpus, from on board the ships in which they were confined: and by prosecuting their masters, until Lord Mansfield, in the case of James Somerset (whom I protected), was compelled to give up the point in 1772, and to acknowledge from the Bench (in opposition to the above-mentioned opinion of York and Talbot, which he cited, as well as against his own former assertions and practice), that "a case so odious as the condition of slaves must be taken strictly: that tracing the subject to natural principles, the claim of slavery never can be supported. That the power claimed by this return," (viz. the return made by James Somerset's master, Mr. David Lisle,‡ a Lawyer, who afterwards challenged me to fight him, because I had liberated his servant,) "was never in use here or acknowledged by the law. That no master "was ever allowed here to take a slave by force to be sold abroad because he had deserted from his service, or for any other reason whatever.

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* Whom "Mr. David Lisle had brought over from Barbadoes," and afterwards "used in a barbarous manner, particularly by beating him over the head with a pistol." The consequence was, that Strong became afflicted with a complication of disorders, "and being therefore wholly useless, was left by his master to go whither he pleased." Mr. G. S.'s brother, Mr. William S. was an eminent surgeon. Among his poor patients, Strong applied. Mr. G. S. thus met with him, gave him money, and when cured, provided for him a place. Lisle, "his master, happened to see him," contrived to kidnap him, and sold him to Kerr "for thirty pounds;" but Mr. S. rescued him from "the Poultry Compter," where "he was conveyed without any warrant," till he could be put on board a ship for Jamaica. Clarkson. Hist. Abol. I. 67—70. This circumstance seems to have first turned Mr. Sharp's attention to the condition of Negroes. R.

† "Opinion. We are of opinion that a slave by coming from the West Indies to Great Britain, or Ireland, either with, or without his master, doth not become free; and that his master's property or right in him, is not thereby determined or varied; and that baptism doth not bestow freedom on him, nor make any alteration in his temporal condition in these kingdoms. We are also of opinion, that the master may legally compel him to return again to the plantations.

P. York,
C. Talbot."

Jan. 14, 1729."

Representation, &c. p. 2. R.

‡ This must be a misnomer by the copyist, which escaped Mr. Sharp's correction. According to Clarkson, I. 76, Somerset's master's name was Charles Stewart. R.

We cannot say" (here his Lordship spoke in the name of all his brethren, the Judges on the Bench—" We cannot say" "the cause set forth by this return is allowed or approved of by the laws of this kingdom, and therefore the man (meaning James Somerset), must be discharged." This clear decision of the Court of King's Bench has since been recognized and admitted by other courts as unquestionable, particularly in the case of Cay and Chrichton in 1773, in the Prerogative Court (Doctors' Commons), by the then Judge, Dr. Hay, and afterwards in the High Court of Admiralty, on the 29th of June, 1776, in the case of Rogers, alias Rigges, against Jones. And yet I have still been obliged, even afterwards, to interfere for the relief of several other poor Negroes, and I always succeeded (God be thanked) in obtaining their liberty; but I never proceeded so far in the prosecutions against their masters, as to press them for the pecuniary penalties to which they are really liable by the Habeas Corpus Act, because I was always contented to stop proceedings as soon as they submitted and gave up the poor oppressed people.

As this long contested point is now so clearly determined, and the modes of proceeding for the relief of poor injured Negroes so thoroughly established, I think myself justified (after so much labour and expense) in declining to take upon myself any further burthen of expense either of time or money, because I cannot really afford either of them at present: yet, as a farther answer to your third inquiry above-mentioned, I have subjoined the copy of a letter which I wrote on the 8th of August, 1796, to Mr. Harry Gandy, of Bristol, on his application to me in behalf of a poor Negro. I did not receive his answer till the next year; it was dated exactly on the anniversary of my date, twelve months afterwards, (viz. 8th of 8th mo. 1797,) and contains a very handsome apology for having so long neglected to make his acknowledgment, and he added as follows:—"Thy acceptable letter had the desired effect: for in a day or two after it came to hand, I had another opportunity with the merchant and Captain Alleyn, who, on perusing thy letter, and finding us determined to defend poor Harry Harper, they readily relinquished their claim and released the prisoner, and settled the matter to mutual satisfaction: previous to which we had employed an attorney," &c.

With respect to the present case of the poor boy at Falmouth, be assured that any person who shall attempt to carry him away out of the kingdom, against his will, must certainly be liable to a penalty of £500, besides triple costs; and that every person that shall have been advising, aiding or asisting in any such forcible carrying away, or even any attempt to carry him away, will also be liable to actions of debt for the same penalties: and this mode of proceeding by actions of debt is prescribed by law to facilitate the recovery of the penalties, for which, either the boy himself or any other person is entitled to sue by the Habeas Corpus Act.

The only difficulty of the present case consists in the bad character of the boy, as he "has been detected (you say) more than once in a theft." Now an habitual thief is, indeed, a slave in the very worst sense, being actually the property, as well as the son (by a fatal regeneration the wrong way) of the most cruel of all slave-holders, the devil* himself, that "prince of the power of the air, the spirit that now worketh in the children of disobedience." (Ephes. ii. 2.)

But as the spiritual slavery of the poor lad has, probably, been occasioned by the unchristian negligence of a West Indian education, we may hope that a plain and friendly remonstrance addressed to his conscience—to his "natural knowledge of good and evil," with the addition of a little Christian instruction and charitable advice how he ought to resist the impulses of his worst master, (his master's master, the spiritual slaveholder,) by praying for the assistance of the Holy Spirit (which is absolutely promised to all that will faithfully ASK for that supreme gift in our Lord's name; so that PRAYER for it,

* Among a great variety of tracts, Mr. S. wrote one in support of diabolical agency and *possessions* in the most popular sense.

setting aside all delusive evasions about waiting,† is really a command, which ought to be obeyed by all Christians, who hope to obtain "the exceeding great and precious promises" of being "partakers of the Divine Nature"), will, altogether, prove the most effectual means of rescuing the poor lad from his spiritual tyrant: for "where the spirit of the Lord is, there is LIBERTY." And if he be afterwards taught to read, and placed as an apprentice to some useful artificer, as a carpenter, smith, or cooper, &c. he may certainly retrieve his character and become a useful and respectable member of society.

I am, with esteem for your benevolent character,

Sir,

Your humble servant,

GRANVILLE SHARP.

Dr. Richard Fox.

† Here is a hint of disapprobation at the peculiar opinions of his correspondent, who was one of the Society of *Friends*. In the *Representation*, &c. pp. 69, 70, speaking of a law in Barbadoes "to prevent people called Quakers, from bringing Negroes to their meetings," Mr. S. adds, "though I am sufficiently aware of the enormous errors of the Quakers, having carefully perused most of their principal authors, yet am I convinced, that their charitable endeavours to instruct these poor slaves, to the best of their knowledge and belief, will render them more acceptable to God, than all the other sects of nominal Christians (howsoever orthodox in profession of faith) who either oppose or neglect the same. O that this exemplary charity of the Quakers (however despicable their doctrines appear in many other respects) may provoke to jealousy and amendment those lukewarm Christians who profess and dishonour a more orthodox faith." R.

MISCELLANEOUS COMMUNICATIONS.

Sir, *June* 20, 1817.

A COMMUNICATION in your last Number (p. 284), signed "An Old Unitarian," cannot fail of exciting some attention. I hasten to answer it, not from a desire to outstrip abler defenders, but because I am not an unhired advocate. I owe so much to the kindness and virtues of those whom your Correspondent has attacked, that my silence would be both unjust and ungrateful. It is not easy to meet an opponent who insinuates at least as much as he asserts; who designates ambiguously the class to which he belongs, and that which he accuses; and who seems a perfect master of that covert mode of attack by which Gibbon and others did much more injury to revelation than infidels of greater frankness. Such a style, however it may pain and wound, is not favourable to friendliness in controversy, for it seldom happens, as at the sacrifice of Iphigenia, that the knife is concealed from tenderness to the victim.

Who are the *old* and the *new* Unitarians, of whom your Correspondent talks so familiarly, as if they were well-known parties? From his Letter we learn little more of them than that the latter have very great faults, and the former very little charity, except for Calvinists and Churchmen. The terms are not new to me, but they are very variously applied. Sometimes they merely distinguish age; and certainly a Unitarian of sixty is *old* compared with one of five and twenty. But this is not your Correspondent's sense of the term, for many of the "*sociétés ambulantes*," at which he sneers, owe their existence and prosperity to the powerful recommendation and exertions of such Old Unitarians as the late venerable Dr. Toulmin, and others resembling him in character, talent, zeal and age, who happily still survive. I have sometimes heard those of the present generation called *new* Unitarians: but who that lives is more zealous or active, more bold in stating unpopular, or more forcible in attacking popular doctrines, or more open and heretical in politics, than Dr. Priestley? Those who hold the pre-existence of Christ, are called occasionally Old Unitarians; and the highly respectable gentleman whose talents, literature, celebrity and character deservedly place him at the

head of that class, calls himself "one of the old school." But, Sir, he does not object to unite with new Unitarians, both for "preaching and praying," and "eating and drinking," and on such occasions delights them in his "eloquence, whether sacred or convivial," by a warmth and flow of feeling, which I fear your Correspondent would trace to the German drama. I have, indeed, heard something, and seen something of another description of persons called Old Unitarians, who deem an avowal of their opinions unwise because it may expose them to inconvenience, and proselyting sinful because the attempt may excite bad passsions; who give liberally at Calvinistic collections, and let their own institutions and academies languish or perish for want of support; who can overlook speculative differences, such as worshipping an additional God or two, &c. and attend the services and even the sacraments of the church in preference to mixing with trades-people and such folks at a country Unitarian chapel; who object to evening lectures because the smoke of the candles would soil the ceiling of their chapel, or its floor be dirtied by the vulgar feet of the hearers who might be attracted on such occasions; who are vexed that Unitarianism should be spoilt for a refined and genteel religion, by its communication to poor and ignorant people, who had better been left to the Church or the Methodists. I hope your Correspondent does not belong to this class of Old Unitarians. If he does, he has no reason, in my opinion, to be proud of his associates, though they are certainly very respectable, (using that word in its common acceptation of very *rich*). His Letter is, however, strongly tainted with that fictitious candour for which these people are so clamorous—a candour more absurd in the view of none than of its objects, and to them ridiculous enough. When they receive guineas, withheld from Unitarian buildings, to raise chapels in whose pulpits they pronounce the damnation of the donors; when they insert names, withheld from Unitarian publications, among the subscribers to their books about dying Deities; when they obtain donations, withheld from Unitarian academies and missionaries, to teach Hottentots the Assembly's Catechism—they must laugh at this Satan with an angel's vizor among the sons of God; they must think it good to sojourn amongst these Egyptians who so readily despoil their own temples to furnish out the faithful Israelites.

Whether *these* Old Unitarians agreed with Mr. Belsham in thankfulness for the Trinity Bill, I do not know. I met with no public expressions of their gratitude on that occasion, but with many from the persons whom they censure. I cannot, however, deny their joining with Mr. B. in that particular; but I wish they would join with him in some others—in his manly statements of the whole truth of God; in his powerful and incessant efforts for the destruction of Anti-Christian error; in his justice and candour to *friends* as well as adversaries; and in his liberal support of the Unitarian Fund, the Unitarian Academy, "the *Societés Ambulantes* of our modern heretics," and similar institutions.

The most definite characteristic of those whom your Correspondent calls New Unitarians, is his identification of them with the provincial societies for the diffusion of religious knowledge and virtue:—a circumstance very unfortunate for his first charge against them, of ingratitude for Mr. Smith's bill because it took away their chance of being persecuted, inasmuch as those societies, I believe without an exception, and some at extraordinary meetings called for the purpose, passed resolutions of thanks both to the Mover of the Bill and the Government. How could such a charge be made in the face of such a fact? Where are the proofs by which the public and unanimous language of these truly respectable societies is convicted of hypocrisy? Doubtful as it now is, and must be till the next Lancashire assizes, whether that bill affords us any efficient protection, I do not believe there is a New Unitarian in the kingdom who is not ready, even at the present moment, to do honour to the liberality of the Government in permitting it to pass without opposition. The men who wish to be persecuted have escaped my notice; but as your Correspondent knows where to find them, and acts as At-

torney-General in taking cognizance of all our offences, I deliver them over to his castigation, *that they may learn not to blaspheme.* He has advanced his accusation, I suppose, knowing that he can prove it; or at any rate knowing that he and the Old Unitarians are secure from its being retorted upon them.

It may not be amiss to remind your Correspondent of the fact, that Mr. Smith's bill originated in the *Committee of the Unitarian Fund.* They are, I suppose, New Unitarians, and therefore not entitled to either candour or gratitude. And yet surely he might bestow on them the *crumbs which fall from the table,* on which so plentiful a feast of those dishes is set out for the Government and the Bishops.

The New Unitarians, we are next told, are "not at all averse to manifest that degree and measure of intolerance which they have it in their power to exercise." I would not stoop to the degradation of implying, by a defence, that there was some plausibility in such an accusation, were it not that this unfounded charge is propped up by an unfounded assertion. He states as a general fact, what I verily believe is not true of a single individual, that the New Unitarians "are disposed to contend that the only morality and piety deserving regard is inseparably connected with their own views of religious truth." I challenge him to produce a single writer, amongst the whole body that he has arraigned, who denies to his opponents such morality and piety as will not merely deserve regard, but ensure salvation! I defy him to produce a single preacher by whom the position has been advanced which he ascribes to the whole party. There is none such but in the writer's imagination. And on the deposition of this phantom-witness, which none but he can hear, we are all to be convicted of "the most intolerable species of intolerance!"

Some young minister, it appears, to whom rather an equivocal compliment is paid, has offended by asserting that "unless Christianity be professed under some particular form, it is in itself but a name." If the minister alluded to be a reader of the Repository, he will probably animadvert upon this passage himself. I must be permitted, however, to observe that, in my opinion, the Old Unitarian is not quite regular in this attack upon an individual who, if the obnoxious assertion was made in the pulpit or in public, will of course be recognized by many of his hearers, and thus, perhaps, without being aware of it, become personally charged with the follies and vices ascribed to the New Unitarians; with a love of persecuting and being persecuted; with inculcating a lax and false morality, and being careless about the character of his associates; with fondness for convivial meetings, and disaffection to the Government. Now, though a whole party may laugh at these imputations, yet to an individual they may be of serious consequence; and should not have been advanced by an anonymous writer. If the military practice be imitated in controversy, of aiming at officers from behind bushes, let it be remembered that riflemen have been judged not entitled to quarter.

The proposition itself is not very clearly or happily expressed; but, if I understand it, is much nearer the truth than your Correspondent is willing to admit. By calling himself a Christian, a man does not inform me whether he worships the Father only, or two other divine persons in addition to him, or some hundreds of saints and angels in addition to this Trinity; whether *the moral government of the world* be for the good of a whole, a part, or none of its inhabitants; whether *the terms on which sinners may be reconciled to God* are repentance and reformation only, or faith in the atoning sacrifice of Christ, or whether it be not independent of any terms; whether *the redemption that is in Jesus Christ* be his purchase of our salvation by his merits and suffering, the procurement of the influences of the Holy Ghost for believers, a change of our relation to God by moral means, or a confirmation of our immortality; whether a *resurrection from the dead* be a revival of existence, or merely its continuation in another mode; or, whether *future retribution* be reward and punishment for our own offences and obedience, or punishment for the sin of Adam, and reward for the merits

of Christ. How much more than *a name* is the profession which leaves all this ambiguity! Now, this list of topics on which Christians differ, is precisely your Correspondent's list of those on which they agree. These are *our common Christianity!* And why are they not our common Islamism? For, with the exception of one point, *the redemption that is in Jesus Christ*, on which no Calvinist or Arminian will allow that he has more than a *verbal* agreement with us, they are subjects on which the Mahometan is "under no uncertainty." I am no advocate for restricting the name of Christian to a party; let all who claim it, have it in peace. But to talk of its representing a common faith, of unrivalled importance, and then to give a list of topics on which it communicates nothing, and discriminates nothing, is as much like "quackery" as any thing which has been detected in the New Unitarians. Your Correspondent is, I think, under no great obligation to the late worthy Bishop for the loan of his very correct statement, and very laudable indignation, on the present subject. They are articles, too, which he seems to have more ability to lend than necessity to borrow.

The New Unitarians inculcate "*a system of ethics drawn from the German drama!*" This is gratifying intelligence, as it was apprehended that their sermons were so stuffed with controversy as to leave no room for any morality at all. And as the Old Unitarians argue, when they support Calvinistic missions, &c. that a corrupt religion is better than no religion, why should not a corrupt morality be better than no morality? How uncharitable of them, thinking the morality of the Gospel a good thing, to contend "that there is nothing good besides!" How improper to use language "producing irritation," when by gentle and gradual means these German moralists might be brought to the English and Gospel standard; and though "this, from the nature of the thing, must be a process requiring time, moderation and caution," it is a task on that account so much the more suited to the Old Unitarians.

Your Correspondent is doubtless a good judge of the source and standard of our morality; for his rapid transitions from what irresistibly produces laughter to what excites a very opposite emotion, shew an intimate acquaintance with the German drama, and a happy imitation of its structure. Such is the connexion of the foregoing charge with that of indifference to the moral character of proselytes, palliating "licentiousness both in principles and practice," &c. a charge which, to use the softest applicable word in the dictionary, is as *unfounded* as the other is ridiculous. Unitarian congregations and societies will not suffer by a comparison with those of any other denomination. In their individual associations there is generally (I imagine, universally,) a power, by written law or allowed practice, to exclude from their lists any improper persons who may have volunteered their names and subscriptions — a power which your Correspondent on inquiry will find, as I hope and believe, has not lain dormant when immorality called for its exercise.

I have always been disgusted with that cant of candour which talks of the momentous topics on which the Christian world is divided as "speculative opinions," "subjects of doubtful disputation," "matters about which its votaries have always disagreed, and will probably always disagree," and "opinions merely speculative." What is the object of this mock liberality? Or is the writer in good earnest? Does he really mean to assert that there is only an unimportant and speculative difference between his system and that which, by his own account of it, leads its professors to deny his "claim to the appellation of Christian;" "indisposes them to set a proper value on moral qualities and distinctions;" makes them not likely to furnish their pupils' minds "with any very correct or vivid ideas of moral truth and beauty;" makes them "from principle intolerant;" and consists of "absurdity and intolerance," of "rubbish and defilements?" Separation from a communion is justifiable on the ground of practical differences, but not on that of merely speculative differences. As those of the Old Unitarian with us are of the former description, and with Trinitarians, of the latter, he should, I think, prefer their worship, and not desert those who

hold "the institutions of their forefathers in great veneration" from such trivial and abstract reasons. Why does he not, like a good Christian, overlook such doubtful and merely speculative differences, and join with one class in beseeching God by his "holy nativity and circumcision," his "agony and bloody sweat," his "precious death and burial;" or with others who sing of him, the rich drops of whose blood calmed the Father's frowning face,

> "This infant is the mighty God
> Come to be suckled and ador'd!"

or with the thousands who devoutly vociferate,

> "The Unitarian fiend expel,
> And send his doctrines back to hell."

Indeed there are some who are too candid to be kept from the worship of believers in *our common Christianity*, by these petty diversities; but their reasons always appeared to me more weighty in the commercial than in the theological scale.

As your Correspondent's residence would *appear* to be in London, I may perhaps be able to inform him better about the provincial *sociétés ambulantes*, which I do the more readily as he cannot have learned much from his Old Unitarian friends in the country, they being generally kept away, by unforeseen accidents, from such meetings. Sometimes they are appointed for the same day as the Bishop's dinner party, which it would be illiberal not to attend, or they are held at the very moment that the sacrament is administered at church as a qualification for office, or just when it is indispensably necessary to visit a neighbouring town, where the meeting was held the preceding year, just when it was indispensably necessary to remain at home. These unfortunate coincidences have prevented your Correspondent's obtaining such accurate information of this as of our other faults and follies. The object of these societies is the distribution of books, controversial and moral. The former written by Priestley, Lindsey, Law, Hartley, Cogan, Belsham, and other zealots; the latter by Lardner, Mason, Wellbeloved, Mrs. Barbauld, Mrs. H. More, Mrs. Hughes, and other advocates for licentiousness and the ethics of the German drama, as your Correspondent may see by reference to their catalogues. To proselyte by preaching is no part of their plan. In varying the place of their annual meeting, and accompanying it by a sermon and a dinner, they have only followed the innocent and useful practice of those from whom the Old Unitarian differs on merely speculative points. Such meetings have answered their design of being frequently useful to the congregations visited. Interesting cases of distress have been made known and relieved: measures have been adopted favourable to the comfort and prosperity of different congregations; the publication of useful works has been facilitated: and to many the intercourse thus occasioned with the ministers and members of other societies has been both pleasant and beneficial. Poor societies have been cheered by the countenance of their wealthier brethren; and the solitary professor of Unitarianism been animated by becoming acquainted with numbers of similar faith and dispositions. I am sorry that to the Old Unitarian the expense of this apparatus is "much more obvious than the utility;" his diminished estimate of the latter arises perhaps from the 'infirmity' lamented at the commencement of his letter; and the habits of some of his brethen make it not very uncharitable to surmise that their extravagant idea of the expense may be accounted for by his remark that "an attention almost exclusive to any particular object—necessarily enlarges its dimensions, enhances its importance, brings it forward into the strongest light, and throws every thing else into the shade."

Worthless as our peculiar opinions are represented, it is nevertheless admitted to be desirable that they should be propagated; and this it seems would be done by the "moderation and caution" of the Old Unitarians, were they not obstructed by the "intemperate zeal" of the New. And what have these moderate men done, that they are entitled to sneer and hint away the multiplied proofs which recent institutions and efforts have given of their efficacy? Let them take the range of fifty years, and what have they to throw into the balance against a single report of

the Unitarian Fund? Why, they have conjectures and suspicions that this success has been overrated.

It is a pity that all proper tenderness should not have been shewn towards the "worthy but mistaken individuals," who, "holding the institutions of their forefathers in great veneration, *are afraid to inquire, lest they should find cause to give them up as indefensible.*" Not to respect their failing shews certainly a gross departure from the morality of the German drama, which is known to be particularly lenient towards amiable weaknesses. Notwithstanding their disgust at the boisterous honesty of men who profess what they ascertain to be truth, and propagate what they believe to be important, it is my conviction that such are most likely to win over men of principle from all parties. I know that those amongst us who are most esteemed by the Calvinists, are not the timid men who profess nothing but *our common Christianity;* not the mere moralists whose ethics (not German) have no intermixture of that truth, which alone gives virtue a foundation and a motive; not the second Lardners, as spruce academics call one another, who speak contemptuously of popular preaching and seem to think the tree of life only planted for critical squirrels to crack nuts in its branches; not the men of ultra-candour who dismiss questions on the object of worship, the work of Christ, and the terms of salvation, as merely speculative points; but those who seem in earnest about Divine truth; who are manly in its profession, and laborious in its diffusion. To such is frequently rendered unasked a candid judgment, which the liberality of those who are illiberal to their brethren fails of purchasing.

To defend the Monthly Repository is your business, Mr. Editor; and I shall leave you to rebut as you can, the charge of partiality for *two personages*, of political notoriety, whom you, of all men, ought to have detested, as each of them is an irrefragable proof of an orthodox doctrine; it being ascertained that one is an incarnation of the devil, and the other a striking demonstration of the total depravity of man.

How grateful must the friends of order, property and loyalty, be to your Correspondent, for his acute penetration into the latent design of the New Unitarians, to employ the "dint of numbers and physical force!" From what an explosion has he preserved us by this timely discovery of the plot! Why, but for him they might ere this have risen in arms to massacre all the friends of war and bloodshed; to hang all the advocates for capital punishments; to liberate Bonaparte; to crown Cobbett King of England; and to divide the estates of the Old Unitarians between themselves and their brethren the Luddites. After which they would probably have changed the standard of faith and morality, by solemnly canonizing the German drama in place of the Holy Scriptures!

At a time when political offences are heavily visited; when the suspicions of government are awake, and its power uncontrolled; it is no friendly work to give those suspicions a new direction. Especially did this not become a brother, though he were an offended and an elder one. He might not rejoice at the birth of New Unitarianism, nor like its features; but they might have been criticised without holding it up to be blasted by the lightnings of authority. What is this accuser about? If he possess the feelings of humanity, there can no bitterer curse befal him, than the accomplishment of that which it is the obvious tendency of his charge of disaffection to produce. I, Sir, for one, have always spoken my political opinions the more freely because on many points they were so unlike those of many of my brethren, that none could connect them with our religious tenets. Those opinions are at the service of the Old Unitarian, or any body else, but I shall not make you responsible for their publication. Gladly, however, would I avow, and take the consequences of political heresies, much more obnoxious than my own, rather than have penned the following paragraph: "If, as has been suspected, certain Unitarian ministers of the modern school, and of its latest discipline, have been desirous of propagating their religious faith with a view more widely to disseminate their political principles among the inferior classes

of society," &c. Who have suspected this? Who are suspected? Where are the proofs? No man should have whispered such a suspicion without being disposed and able to answer these questions. At such a time as the present, he who could give such a hint should have been prepared to volunteer as an informer and a witness. Better at once to drag the culprits, if such there be, from the chapel to the Court of Justice, than to expose a whole sect to the evils of dark and undefined accusation. Who knows what ministers some may think are here intended? Who knows but that local circumstances may give a point to these innendoes by which the character, usefulness, comforts, and prospects of a respectable man may be destroyed, and his personal liberty endangered?

And this is done by one whose "Christianity admits of no connexion with politics!" Sir, I am no friend to the use of physical force, but I love civil and religious liberty, and have not learned, like your Correspondent, by misapplying Scripture, to change the epistles of Paul into the *Gospel according to Hobbes.* How amusing his aversion to Bonaparte, to whom, in certain circumstances, his concluding political Christian principle would have made him his as well as your "most humble servant!" Censures on a fallen or a banished man come ungraciously from one who is avowedly slavish upon principle. Should their fortunes change, he would of course change also, seeing that "Christianity admits of no connexion with politics, except that it enjoins that *every soul be subject unto the higher powers.*" Were Bonaparte crowned to-morrow in Westminster Abbey, he would therefore be a loyal subject. Were Peter Porcupine to cut the Regent's throat and instal himself in St. James's, he would be dutiful and obedient.

"And if in Downing Street Old Nick should revel
England's prime minister, then bless the Devil!"

However favourable such a maxim may be to the *peaceable lives* of its admirers, doubts will arise in the minds of some about its tendency to produce *all godliness and honesty.*

It is wholly out of my power to ascertain the object of the Old Unitarian's letter, or to account for the irritation and suspicion which pervade it; but I am satisfied that, as to what is most important in it, his assertions may be denied and his inferences disproved.

W. J. FOX.

Letter from Mr. Fry to a Calvinistic Minister, on his want of Charity.

MR. EDITOR, *May* 19, 1817.

IF the following letter, written on occasion of personally witnessing one of those specimens of bigoted harshness against Anti-Trinitarians, not unfrequent in the present day among some religious sects, shall appear suitable to the design of your useful publication, perhaps its insertion will not be displeasing to some of your readers, at least to such of them as have had their ears assailed with the like demonstrations of determined hostility. It may be proper to observe that no answer to it has been received, though a week has elapsed since it was sent. Whether this omission is to be ascribed to an idea in the mind of the minister to whom the letter was addressed, that the remonstrance of an Unitarian on such a subject was not worthy of a reply; or to his feeling that the reprehended though common outrage against charity and decorum could not be justified, and that therefore he could not answer me without making some apology, which would be too grating to his orthodoxy, I cannot determine. But having been informed that some remarks on my observations are to appear in one of the magazines devoted to the interests of Calvinistic tenets, I am induced to solicit the insertion of my letter in the Monthly Repository. R. F.

Letter addressed to the Rev. T. W. Kidderminster, May 12, 1817.

SIR,

Last evening I attended the service at the Old Meeting, under an expectation of hearing Mr. B——, with whom I have been long acquainted, in which I was disappointed; and feeling aggrieved by a part of your discourse, I scarcely know how to refrain from expressing to you my dissatisfaction. I do not complain of

what you advanced concerning the necessity of Christ's coming to judge the world for the purpose of testifying his eternal Deity, because you have an unquestionable right to deliver doctrinal sentiments which you believe to be true and important; though I conceive such a representation to be inconsistent and at variance with the Holy Scriptures, which declare this great office to be sustained by him in consequence of his designation to it, or by the appointment of the supreme authority of his God and Father. What I complain of is, your placing those of your fellow-christians who disbelieve the Deity of our Saviour, upon a level with the worst rejectors of revealed religion, by using the following expressions, when speaking of the enemies of true piety who must receive condemnation in the last day: "Some there are who deny the Deity of Christ, some trample upon his blood, and some despise the whole system of his divine revelation." This statement to me appears very disingenuous, as it imports a refusal to admit those to be numbered among the disciples of our Lord who differ from yourself on this disputed point, the Deity of Christ; and it has an injurious tendency on the minds of the hearers, especially the more ignorant sort, even to inspire them with similar illiberality. Such rash language indicates, what you would probably feel some reluctance more plainly to avow, that you are conscious of having formed an infallible judgment respecting a doctrine which has been a subject of controversy among wise and good men in various ages. To this I may add, that it is preposterous to associate the deniers of Christ's Deity with despising infidels, because those who believe that he is in every respect dependent upon the only true God, the Creator of heaven and earth, regularly assemble together for divine worship according to the Christian revelation, and to hear its truths and precepts dispensed. So that they must either believe in the divine mission of Christ, and consequently esteem the Gospel as true and divine, or be mere hypocrites in their religious profession; the latter of which can hardly be your deliberate opinion of them, especially if you consider the able defences of Christianity which some of them have produced. Without doubt your mind is fully persuaded that the doctrine for which you are so strenuous, of Christ's having a proper equality with the Father, is explicitly taught in the sacred writings, and you value it highly as being essential to your doctrinal system. But it is not unworthy of any Christian to maintain his sentiments with charity for those who differ, as they have a right to judge for themselves, and may have substantial reasons for their dissent. However confident you may be of the truth and importance of this notion, I am equally persuaded that it has no real foundation in the word of God, but that it is a corruption derived from popery.

In your present temper it is not likely that you will deign to enter a place of worship used by Unitarians; perhaps you may disdain to peruse any of their treatises in vindication of their principles; but I will venture to assert that in either case you would not meet with an instance of an Unitarian's so dishonouring himself and degrading his religion, as invidiously to unite descriptions which have no kind of analogy. But supposing that on any occasion you had heard one of that sect, in his over-heated zeal for his opinions, arrange the deniers of the sole Deity of the God and Father of Jesus Christ, or Trinitarians, in the same lists with Deists, scoffing infidels, and tramplers on the blood of the Mediator, what would you have thought and felt? You would no doubt pronounce this to be a species of bigotry of which the avower ought to be ashamed. Reflect on your manner of classing characters, which perhaps may be too familiar, and recollect that persons who have other views of the Christian doctrine than those which you profess, may have equal sensibility with yourself; as much integrity of heart and uprightness of life as you may be known to possess; as sincere and strong an attachment to what they conceive to be divine truth; and as earnest a concern to witness the prevalence of their principles as you can entertain—though the credulity of mankind with regard to unscriptural and unintelligible mysteries, and their deeply-rooted prejudices in favour of what is sanctioned by worldly authority and pomp,

may forbid their having equal success. Wishing that in future a spirit of Christian candour may have a due restraint upon your zeal, and render your labours in the Gospel of our common Master more worthy of general acceptance, and of cordial approbation, I am, Sir,

Your obedient Servant,
RICHARD FRY.

SIR, *Stourbridge, May* 5, 1817.

YOUR Correspondent from this vicinity [p. 210], may be assured that no designed misrepresentation or accidental error occurred in the biographical memoir inserted in your publication for January last, relative to the late Rev. B. Carpenter. At the very time when he is represented as resuming the pastoral charge (Oct. 12, 1806), he was officiating as a supply during a vacancy; and at the close of his discourse on the morning of that day, delivered an address to the congregation which contains the following passage, alluding to an invitation which had been sent to him on the 10th September preceding:

"I think it better not to give a decisive answer to it at present, but only to engage to supply this congregation in person or by proxy till Christmas." This plan was adopted. Mr. Carpenter and Mr. Ward officiated during the remainder of the quarter. The vacancy was prolonged till the end of the first quarter of 1807, during which Mr. Carpenter and Mr. Scott performed the services as supplies, and became stated pastors from March 25th of that year.

This statement not only agrees with facts well known to all whom they concern, but is engraved on the monument erected to the memory of Mr. Carpenter.

W. S.

W——n, near Taunton,
SIR, *May* 9, 1817.

LOOKING some time since into your Tenth Volume, I observed in the Repository for November, 1815, a prospectus of a Greek and English Lexicon, by the Rev. John Jones. Having several times ordered the work, and the bookseller repeatedly receiving for answer that it is not yet published; give me leave to request of that gentleman, by means of the Repository, a few lines respecting the state of the work, and what time may possibly elapse before its appearance.

Allow me also to make an inquiry after Dr. Lloyd's proposed pamphlet on the Greek Article, as connected with the Deity of Christ. Are the Unitarians to be gratified by its publication?

G. B.

SIR, *May* 16, 1817.

YOUR Correspondent N. [p. 210], in his Essay on Vitality observes, "whether it (the body), increases or decreases; whether it preserves all its members or is mutilated of them all, the rational principle is not injured, but in many instances strengthened by the loss of limbs; all proving the complete distinction between body and mind."

This is an argument frequently produced for the distinct nature and indestructibleness of the human soul: but I should not have expected to see it produced by so philosophical an observer of natural history as your Correspondent. The mutilation of the limbs affects not the rational principle any more than their decay by old age; for the plain reason that the rational principle is not there. How then does this fact prove a complete distinction between body and mind? The seat of the sentient principle is the brain: if the brain continue sound, the faculties are sound even to extreme old age and in the hour of death; if the brain lose its healthful fibre, the faculties are prematurely enfeebled: if the brain be seriously injured, as by the concussion of a blow, the rational principle is injured, and madness or idiocy ensues. The inference to be drawn is directly opposite to the conclusion drawn by your Correspondent.

As N. argues the point on philosophical grounds, I make no use of the arguments which may be drawn from Scripture against this hypothesis of a vital principle distinct from man's physical organization. His position that "organization alone is a mere machine wholly void of all sensation," merely begs the question: which is, whether Almighty power has not impressed this organized matter with a principle of vitality and a thinking faculty?

This point is, I think, proved, no less philosophically than scripturally, by Dr. Priestley, in his "Disquisitions on Matter and Spirit:" where also may be seen a defence of the form and properties of that, which your Correspondent, in conformity with the popular physics, calls "*inert* matter." E.

On Vitality.

May 10*th*, 1817.

MY former letter on this subject, [p. 210], went to shew, that throughout all nature, every living body with whose origin we are acquainted, received its being by a two-fold instrumentality, and, that being *ab origine* of a two-fold nature, and so continuing through life, the death and dissolution of the body did not necessarily involve in it a destruction of the vital animating principle. The purport of my present letter will be to shew from nature, marked distinctions between the body and the vital principle which animates it, the conclusion from which evidence must necessarily be, that it is the animating principle or mind, and not the organized body, which constitutes the man.

The commencement of all animated existence, whether animal or vegetable, is so infinitely minute to the human eye, as to be wholly incapable of human observation; yet to whatsoever magnitude the being may attain in the oak, the chesnut, the elephant or the mammoth, the whole is but the enlargement of this invisible atom, and of course but an addendum of liquid or solid matter accumulated by the organic secretions of the animated being. In animal bodies, these are in a proportion of about one-sixth solid materials to five-sixths of liquid, and in vegetables of about three-fourths solid to one-fourth liquid, and even the small proportion of solid animalization is but accidental and transient, being at first gelatinous, and naturally tending after death, to enter into the putrefactive fermentation and dissolve and pass away in aerial and liquid forms, to unite with its native elements, again to form other substances for fresh animation. All these transitory, solid, and liquid substances, must be necessarily considered as no part of vitality. Their union attains to the firmness of maturity; it decreases also to the imbecility of age. It cannot stand still at any one moment of existence without corrupting; the accessions by the secretion of the day push off the external particles formerly secreted as worse than useless, when they have ceased to give vigour and strength. How different is the animating principle; this inhabitant of the house of clay continues through life! It is this gives identity to the body, always at home; it recollects the endearments and afflictions of childhood, the follies and gaities of youth, the reasonings and anxieties of manhood, and the sound determinations from the experience of age. The loss of an eye or an ear, an arm or a leg, even a total dismemberment, whilst the vital organs are preserved, instead of reducing its powers have given strength to its energy, and enabled it to overcome, by its more powerful exertions, that tendency to decomposition which had begun in the body before such dismemberment had taken place.

Observe the opposite actions of body and of mind. By a slow and certain progress the body attains to maturity, and by an equally marked-out process it goes on progressively to decay. During the whole of this period, physiologists observe, that there is an unceasing strife between the vital power and the powers that govern inanimate bodies. In health the contest is successful on the part of vitality: in disease it is doubtful. In death the contest is ended; vitality is no longer able by its exertions to controul the mechanical and chymical laws of nature, though during life it had modified, influenced and altered their effects. After full maturity has taken place on the body by a complete developement of the germ, as strength increases in the midst of this contest till corporeal maturity, from that period, for a long time, perhaps insensibly, weakness commences and keeps increasing, till the corporeal functions are stopped for ever. Not so the mind: equally helpless with the body in infancy, it soon commences to add knowledge to consciousness, and through the longest life keeps constantly increasing in its powers of determination or

judgment: all its infirmities seem to be corporeal infirmities, or those arising from ignorance. Idiotism does not appear ever to be in the mind; for on removing the corporeal impediment, the mind again manifests its former energies. That there should be this difference between the two we cannot be surprised at when we consider the difference of their composition; the whole corporeal developement manifests the fleeting nature of the materials of which it is formed. It is diseased when any particle of it is not passing away: detention for a moment beyond its due time is the commencement of all the maladies of life: such an ever-passing cause cannot possibly be more than an instrument to the enduring and ever-improving principle of vitality, the seat of consciousness and knowledge, the mind or more justly the man, as being the only part that can feel happy in its own identity, and conscious of its past and present existence.

That organization is only the instrument of vitality, and that the peculiar principle of vitality has a seat or throne of action from whence by its energy, through the instrumentality of the organized system, it rules the whole animal fabric, is evident from the uses of the two sets of nerves, the cerebral and the sympathetic. In animals without vertebræ, the sympathetic appear to be the only nerves, and the sole conduits of the action of vegetable life. It is by them absorption, digestion, circulation, secretion and nutrition are carried on without the interference of the will. To them it is supposed that the numerous diseases received by impression may be referred, whilst the peculiar point or theatre of vitality is exclusively the seat of thought, consciousness, determination and action.

In the animal system, the sympathetic nerves extend from the base of the skull to the lower part of the sacrum, and are nourished by all the nerves of the spinal marrow from which they receive branches; numerous ganglions, considered by some as little brains, divide them into systems, in which ganglions, or bulgings, is elaborated the fluid they transmit to the nerves. The numerous filaments of these nerves are endowed with the most acute sensibility; and as they regulate all the offices of the viscera, such is their sensibility that bruises, wounds and disorders in the epigastic region will sometimes occasion such an intensity of pain, as not only to disorder the whole functions of life, but even to extinguish the vital powers. It is through them that life depends not on the fickleness of the mind: the heart, the stomach, the viscera, &c. &c., are all independent of the will. Wherever they unite with the cerebral nerves, there, and only there, the mind has, according to such union, power over the nervous action: when internal inflammation takes place, the irritation is conveyed to the brain, and from the brain by an internal nervous sensation to the heart, and the organs of respiration. Wherever there is intensity of pain in any part of the body, the knowledge of it is conveyed by the sympathetic nerves to the cerebral, and by the cerebral to the seat of consciousness. By a pressure sufficient to deaden the action of the sympathetic nerve in the part affected, though the disorder is not abated, the sensation of the existence of the disorder ceases, by the pain being immediately stopped, and proves by this consequence, that life is not actually present, if I may so express it, through all parts of the body, though its action extends to all parts. If it was universally present, it must be at all times and under every circumstance in a state of consciousness; but it is evident from this circumstance, that when the communication with the affected part is interrupted, its consciousness respecting what passes in that part ceases. Nerves therefore are not mind, but instruments for its use.

It has been proved by numerous experiments on animals, that whilst the spinal marrow is not injured, life is not destroyed even by the removing of all the intestines, but you destroy or rather paralise all below the vertebra above which you cut the spinal marrow, beginning from the last vertebra, and ascending one by one to the top: the circulation remains in the parts below, the remaining nerves and muscles exist, but consciousness is gone. The com-

munication being cut off with the seat of government, the mind no longer has dominion over the parts beneath the injured spinal marrow, ascending from vertebræ to vertebræ: in this manner, similar efforts follow each fresh injury, and yet life continues, and consciousness also. Nor are the senses injured; but the moment the origin of the eighth pair of nerves is touched, consciousness ceases, and death ensues. From these, and very many other experiments which have been made, a conclusion must necessarily be drawn, that no where is the seat of vitality and consciousness in the spinal marrow, or in the sympathetic nerves, but that these are all instruments used by the vital power; and that any injury done to them, or any of them, is no injury done to the vital principle itself, any farther than by rendering it unable to perform those functions which cannot be performed without the aid of the injured parts. Indeed, so far is it from being necessary to have the organized system perfect to enable vitality to act with its utmost vigour, that it will on the contrary be often found, that as pruning the plant has often revived it from the borders of death, so has the loss of limbs removed tumours and glandular swellings, and given to the whole system an energy before unknown to it.

The seat of vitality is not, then, in the nervous system, neither is it in the brain. Monsieur Le Gallois opened the cranium of a young rabbit, and cutting the brain horizontally from before, he removed it backwards, and found he could thus remove, not only the cerebrum, but also the cerebellum, and even a part of the medulla oblongata without interrupting perspiration; but when the origin of the eighth pair of nerves were included in the slice of the medulla oblongata, perspiration and respiration ceased; life, therefore, must there commence. Humboldt, Halle and Perry, by order of the National Institute, examined and confirmed these experiments. I have now beside me twenty-four cases, in which the brain has in almost every part been injured, without destroying life or sensibility; and some farther cases, in which the whole of the brain has been destroyed, without the individual's sensibility being affected. Life, therefore, connected with consciousness, that vital principle which is the animating mind, and may be said to constitute the individual man, is not in the cerebral more than in the sympathetic nerves, neither is it in the brain. Whatever it be, or which may be the exact and precise point from which it acts, though we may be unable to say with absolute certainty, there appears at least to be full and sufficient evidence to conclude it is not flesh, nor blood, nor bones, but something distinct from these, and possessing a capability of unknown endurance, and unceasingly progressive improvement; it never passing away like the body, but during its mortal existence increasing in strength and judgment, and therefore is that which is to constitute man's future identity.

N.

Restriction of the Term Unitarian.

[Extract from a Letter from *Philadelphia*, dated Sept. 25, 1816.]

I HAVE often regretted that Mr. Lindsey, Dr. Priestley, and others, have restricted the term Unitarian to the believers in the humanity of Christ. I know it is alleged that Arians, to be consistent with their principles, ought to worship Jesus Christ; but admitting the correctness of this deduction, and that they are inconsistent, still, as they address only the God and Father of our Lord Jesus Christ, their worship and ours is precisely the same, and they are real and practical Unitarians. It does not appear to be correct to judge our brethren according to our views, and contrary to their avowed declarations. We complain, and with reason, when we are classed with infidels; yet the reputed orthodox may say with equal plausibility that although we call ourselves Christians, and imagine that we are entitled to the name of Christian, it does not properly belong to us; because, according to *their* views of Christianity, we deny its most important truths. They do not question our sincerity, but will not permit us to decide for ourselves. *We* may be unable to reconcile the belief that Jesus Christ is our Maker, with the refusal to pay him divine honours; but there are persons who are sincerely

persuaded that all this is perfectly consistent with Scripture and reason. Surely it is enough to say that in *our* view of these matters there is inconsistency in this, and that were *we*, with our opinions and convictions, to act as our Arian brethren do, we should be guilty of criminal neglect in not worshipping our Lord. The same process of reasoning is applicable to what has been called "Christian idolatry." Surely no idolatrous rites can be Christian. With equal propriety we might speak of Christian superstition, Christian falsehood, theft, &c. If by Christian idolatry is meant the idolatry of Christians, the language used is not warranted by the New Testament. Before we thus denounce and call names, we ought to ascertain our own infallibility, if not as to conduct, at least as to faith. We may be perfectly correct in saying that the worship of Jesus Christ, or of any other being except the One God and Father of all, would in *us* be an act of daring and presumptuous disobedience to the divine law, and that we should stand self-condemned; but in no part of the New Testament which I am acquainted with, is there either a command, a direction, or license to any Christian, to call his brother an idolater: against judging him there are many dissuasives, and some very solemn admonitions.

Dr. Barret and the Dublin Manuscript.*

[From "Narrative of a Residence in Ireland during the Summer of 1814 and that of 1815. By Anne Plumptre." 4to. 1817. Pp. 19, 20.]

AMONG the greatest curiosities in the library (of Trinity College, Dublin), is a work executed by Dr. BARRET, one of the Fellows of the College, a very remarkable character, in whom a passion for books and learning even rises above another very prevailing feature, the love of money. In looking over the manuscripts, he discovered one which, upon a close inspection, he perceived to be written over another of much older date, the former writing having been effaced, though not so effectually but that faint traces of it were discernible. He immediately applied himself to making out as much of the original manuscript as could be deciphered, and succeeded so far as to ascertain it to be a *Greek manuscript of St. Matthew's Gospel.* He has since had the text printed as far as sufficient remains of the characters can be traced to admit of it, for some are wholly effaced, supplying the blanks with points. In front of the page, it is printed in a fac-simile of the original characters, and on the back, in those of the modern Greek. The whole has been a work of immense labour; but from the peculiar turn of the Doctor's mind, has afforded him no less gratification than toil.

This gentleman never stirs beyond the college walls, excepting twice in the year to the Bank, which is close by, to receive his half-yearly dividends, an office which he would not on any consideration depute to another; and on an annual visit with the board to the college observatory at Dunsink, four miles from Dublin. The consequence of this secluded life is excessive simplicity of manners and utter ignorance of the world. He has been forty years Fellow, and for many years his fellowship has produced an income of £2000 a year, of which he, perhaps, scarcely spends twenty pounds, excepting in books; of these he buys a great number, and often very expensive ones. At the same time, his penuriousness in other respects is such, that were not his dinner provided free of expense by the College, he would run some hazard of being starved. His memory is astonishing: not long since, in answer to some question which was asked him, he not only ran over a list of all the gentlemen who had been provosts and vice-provosts of the college since its foundation, but gave every circumstance attending

* Miss Plumptre, who has so freely drawn the character of this gentleman, yet living, seems not to have been aware of his rank in the University. He is described in the Biographical Dictionary of Living Authors, as D. D. Vice Provost and Senior Fellow of Trin. Col. and Professor of Oriental Languages. The following works are ascribed to him: An Inquiry into the Origin of the Constellations that compose the Zodiac, and the Uses they were intended to promote. 8vo. 1800.—Essay on the Earlier Part of the Life of Swift. 8vo. 1808.

the election of each individual. He knows every book that has been brought into the library since he became Fellow.

SIR, *June 2nd*, 1817.

IN your very just and useful account of *Mary Ryan's* deplorable case, in your department for Intelligence, in the last No: [p. 314,] you have named three elder heroines, who risqued every thing in obedience to natural affection. The case of *Madame Lavalette* is recent; Lord Byron has given it wide circulation and permanence amongst the English people, by his beautiful stanzas on her conjugal virtue: I wish he or some other of our bards would commit the name of *Mary Ryan* to never-dying song.

Mrs. Walkinshaw has been introduced to the knowledge of the public, by the biographer of Lord Kames, whose account is as follows: "Mr. Walkinshaw having been engaged in both the rebellions, 1715 and 1745, was confined for some time in the castle of Stirling, from whence he escaped by the courage and address of his wife, a sister of Sir Hugh Paterson, of Bannockburn, who exchanged clothes with him, and remained a prisoner in his stead. This remarkable woman, *splendida mendax, et in omne ævum nobilis*, lived to the age of ninety, in the full possession of her faculties and of the esteem of all who knew her." Tytler's Memoirs, &c. 8vo. 2nd ed. 1814. Vol. I. p. 2. *Note.*

Of *Lady Nithsdale* I know of no good account, and should be glad to be referred to some book which relates her magnanimous adventure. Sir James Mackintosh, in the debate in the House of Commons, on the 7th of May, described her as the *wife* of the Earl; but Smollett in his History of England (8vo. 1803. II. 338,) seems to consider her as his mother: "Nithsdale," he says, "made his escape in woman's apparel, *furnished and conveyed to him by his own mother.*" The relation in my copy of *Howell's Medulla* (8vo. 12th ed. 1766 [by a typographical error 1666] p. 503) is as follows:—"the Lord Nithsdale found means to escape out of the Tower, disguised as a woman in a riding-hood, the night before the execution."

Perhaps some of your correspondents can clear up this matter; and having pen in hand, I beg leave to ask whether any certain information has been received in England of the place to which Lavalette fled on his escape, so honourable to the British triumvirate, Wilson, Bruce and Hutchinson, or of that in which he now is?

CANTABRIGIENSIS.

Birmingham, 7th of 4th Mo. 1817.

IT was with some degree of surprise that I observed in a late Number of the Monthly Repository, [XI. 595,] an attempt to prove that the early members of the Society of Friends were Unitarians.

Being myself a member of that Society, and having endeavoured to obtain a correct knowledge of its principles, by a perusal of its publications, I think that such an opinion is not founded in truth. I therefore annex some extracts from the writings of its early and most approved members, which I think clearly and unequivocally prove, that they believed in the Divinity or Deity of Jesus Christ, although they rejected the idea of three distinct and separate persons, and also the term Trinity, as not to be found in the Sacred Writings. With respect to William Penn's "Sandy Foundation Shaken," on a review of the circumstances under which it was composed, it appears to me to have been written on the negative side of the question only, and the sentiments advanced in the apology* for that work, published a few months afterwards, confirm me in this opinion. Indeed W. Penn himself, about five years afterwards, asserts that this was the case. (See 12th extract annexed.)

In judging of the sentiments of any writer whose publications are numerous, I conceive we should not confine ourselves to one composition only; for if this mode of deciding were fair and correct, it would be no difficult task to adduce numerous extracts from the works of professed

* Innocency with her Open Face.

Trinitarians, which no Unitarian would disapprove—but which notwithstanding were written by those who believed in the Athanasian Creed. It is therefore, I think, uncandid, to put that construction upon an author's writings which he himself disavows.

The writer of the paragraph alluded to, considering that in reference to Unitarianism "it is a purely historical question"—I hope that the extracts I have adduced, will, as it relates to the Society of Friends, set the question at rest. I have no wish by what I have written, to excite any thing like controversy; my object and earnest wish is to allay it, as I fear it must be acknowledged in the words of a late writer,* that on subjects like these, "it is usually a trial of dexterity, rather than of virtue."

I would therefore be understood as producing the extracts merely as "historical evidence"—and in justice to the society, being myself of opinion that, waving the discussion of speculative subjects, uninfluential on our lives, it should be our primary concern, our most earnest engagement, to regulate our conduct by the sublime precepts and divine spirit of the Gospel.

B.

EXTRACTS.

From the Yearly Meeting Epistles.

1. WE tenderly salute you all in our Lord Jesus Christ, and blessed union of his precious life; who hath eminently appeared amongst us, &c. Blessed be his glorious name for ever! 1691.

2. To our dear and tenderly beloved friends and brethren in our blessed Lord and Saviour Jesus Christ.

This, our solemn Yearly Meeting, sendeth greeting and salutation in him who is our life, in whom our living union, peace and safety, for ever stand. Blessed, praised and renowned be his most glorious power and excellent name; to whom be glory and dominion, in and over his whole church and heritage, for ever and ever. 1695.

3. The faithful witness, the first-begotten from the dead, the Prince of the kings of the earth. Unto him that loved and washed us from our sins in his own blood, be glory and dominion for ever. 1697.

4. Dear and well-beloved friends and brethren in Christ Jesus,

We tenderly salute you in his dear love and life, whereby we were made alive unto him, and hitherto helped and preserved, to be a peculiar people to his praise and glory, who hath called us out of darkness into his marvellous light. Blessed be his glorious name and power for ever. 1700.

5. To whom (Christ) be "glory and dominion for ever and ever." 1706.

6. Our blessed Lord and Saviour Jesus Christ, to whom, with the Father, be glory and dominion for ever. 1712.

And in several Epistles since that time.

From George Fox.

7. And we know that the Son of God is come, and hath given us a mind to know him which is true, and we are in him that is true; mark, that is, in his Son Jesus Christ. This same is very God and eternal life, and this we the people of God, in scorn called Quakers, do witness.

Doctrinals, p. 446.

8. The priest of Drayton, the town of my birth, whose name was Nathaniel Stevens, asked me, why Christ cried out upon the cross, "My God, my God, why hast thou forsaken me?" And why he said, "if it be possible let this cup pass from me; yet not my will, but thine be done." I told him at that time the sins of all mankind were upon him, and their iniquities and transgressions, with which he was wounded; which he was to bear, and to be an offering for, as he was man; but died not, as he was God: so, in that he died for all men, tasting death for every man, he was an offering for the sins of the whole world. 1645.

Journal, p. 3. 3rd edition.

9. The apostle, speaking of the fathers, saith, "of whom as concerning the flesh Christ came, who is God over all, blessed for ever, Amen." This was the apostle's doctrine to the church then, which we do witness, both as to his flesh, and as he was God.

A testimony of what we believe of

* Thomas Prichard.

Christ—both as he was God, and as he was man.—About 1675.

From William Penn.

10. Thou must not, reader, from my querying thus, conclude we do deny those glorious three which bear record in heaven; the Father, Word, and Spirit; neither the infinity, eternity, and divinity of Jesus Christ; for that we know he is the mighty God. *Guide Mistaken*, 1668.

11. After quoting some Scripture texts, in which Christ is called the Saviour: he says, "From which I conclude Christ to be God; for if none can save, or be styled properly a Saviour but God; and yet that Christ is said to save, and properly called a Saviour, it must needs follow that Christ the Saviour is God." Again—"In short, this conclusive argument for the proof of Christ the Saviour's being God, should certainly persuade all sober persons of my innocency, and my adversaries' malice. He that is the everlasting wisdom, the divine power, the true light, the only Saviour, the creating word of all things (whether visible or invisible) and their upholder, by his own power, is, without contradiction, God. But all these qualifications and divine properties are, by the concurrent testimonies of Scripture, ascribed to the Lord Jesus Christ: therefore, without a scruple, I call, and believe him really to be, the mighty God."

Innocency with her Open Face. 1669.

12. At the time of our disputation with T. D., T. V., T. D., and W. M., at the Spittle, being engaged in the negative concerning the common doctrine of distinct and separate personality, he, T. F., and some others, fell into great intimacy with us, &c. &c. When my book intitled "The Sandy Foundation Shaken," came out, &c. these men, at least T. F., was ready to believe me nearer akin to them, than God knows, I was; that is to say, in denying the Divinity of Christ. At this time what would he not have done for me, if I might have believed him! and in reality the man was wonderfully taken; but which was grievous, he was shamefully mistaken; and when he came to read my confession to Christ's eternal Godhead, in my little book, entitled "Innocency with her open Face," (though he had another, called "The Guide Mistaken," that, p. 28, abundantly doth the same, which was writ, and read by him before the "Sandy Foundation" was thought of,) he deserted me, broke all bonds of friendship, &c. &c. He would have it a retraction, &c. &c. And though I sought his friendly behaviour, &c. &c. yet so invincible was his displeasure, that there was no holding for me of his good will, and believing Christ to be God.*

13. Reader, thou plainly seest that they believe the light to be divine, and the Scriptures to be of divine authority; that they own the Scripture Trinity or Holy Three, of Father, Word, and Spirit, to be truly and properly one; that Christ is God, and that Christ is man; that he came in the flesh, died, and rose again, ascended, and sits at God's right hand, the only sacrifice and mediator for man's happiness.

Key opening the Way to every Capacity, &c. 1692.

14. We believe him (Christ) according to Scripture, to be the Son of Abraham, David, and Mary, after the flesh; and also God over all, blessed for ever.

Testimony to the Truth of God. 1698.

15. Even so come Lord Jesus, and more and more set up thy kingdom in the souls of the children of men; that the holy will of thy Father may be done in earth: that mercy and truth, righteousness and peace may embrace and kiss each other; so shall the kingdoms of this world become the kingdoms of the Lord, and of his Christ, who is God over all blessed for ever.

Conclusion of a Reply to a nameless Author.

From Robert Barclay.

16. Among the Protestants, I know the Socinians are great pretenders to the Scriptures, and in words exalt them as much as any other people; and yet it is strange to see how, that not only in many things they are not agreeable to them, but in some of their chief principles quite contrary; as in their denying the Divinity of Christ, which is as expressly mentioned as any

* As this passage is rather long in the original, I have made a few breaks in it.

thing can be, "and the word was God," John i. as also in denying his being from the beginning, against the very tenour of that of John i. and divers others, as at large is shewn in the third chapter of this treatise.—Again, Question, But what Scriptures prove the Divinity of Christ, against such as falsely deny the same? Answer, "And the word was God."

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever."

Catechism, 1673.

17. After quoting the texts, "No man knoweth the Father, but the Son, or he to whom the Son will reveal him:" —"I am the way, the truth, and the life: no man cometh unto the Father but by me;"—he adds, "Hence he is fitly called the mediator betwixt God and man. For having been with God from all eternity, being himself God, and also in time partaking of the nature of man, through him, is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies."

Apology, Lat. 1676.
Eng. 1678, p. 10.

18. His (John Brown's) next perversion is yet more gross and abusive, p. 238, where from my denying "That we equal ourselves to that holy man, the Lord Jesus Christ, &c. in whom the fulness of the Godhead dwelt bodily;" he concludes, "I affirm him to be no more than a holy man; and because I use the words *plenitudo Divinitatis*, that I deny his Deity, which is an abominable falsehood. I detest that doctrine of the Socinians, and deny there is any ground for their distinction; and when I confess him to be a holy man, I deny him not to be God, as this man most injuriously would insinuate; for I confess him to be really both true God, and true man."

Reply to John Brown's Examination of his Apology.

From Richard Claridge.

19. We do also believe that he (Christ) was and is both God and man, in wonderful union, not a God by creation or office, as some hold, nor man by the assumption of a human body only, without a reasonable soul, as others; nor that the manhood was swallowed up of the Godhead, as a third sort grossly fancy; but God uncreated.

An Essay on the Doctrine of Christ's Satisfaction for the Sins of Mankind.

20. We distinguish between a Scripture Trinity, Father, Son and Holy Ghost, which we unfeignedly believe; and that humanly devised Trinity of three distinct and separate persons, which we receive not; because the Holy Scriptures make no mention of it.

Same Work.

From Sewel's History.
(Ed. 1795.)

21. When the priest (Geo. Brooks) was speaking of the Trinity, T. Salthouse had asked him, where that word was to be found in the Scriptures; saying farther, "I know no such Scripture that speaks of the three persons in the Trinity; but the three that the Scripture speaks of, are the Father, the Son, and the Holy Ghost, and these Three are One." Page 211, (1655) Vol. I.

22. Extract from a Paper printed in 1693, entitled "The Christian Doctrine, and Society of the People called Quakers, cleared," &c.

We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only mediator and advocate with the Father.

That God created all things; he made the worlds, by his Son Jesus Christ, he being that powerful and living word of God by whom all things were made; and that the Father, the Word, and the Holy Spirit are one, in divine Being inseparable; one true, living, and eternal God blessed for ever.

We sincerely confess (and believe in) Jesus Christ, both as he is true God, and perfect man, &c.

That divine honour and worship is due to the Son of God; and that he is, in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon, (as the primitive Christians did) because of the glorious union or oneness of the Father and the Son, &c. Page 542 and 546, Vol. II.

Signed by George Whitehead and Seven other Friends.

P. S. I have to apologise for occupying so much room; but in the words of a writer whom I have before

quoted,* "the trouble of transcribing prevents the accumulation of extracts, (which might be carried to the extent of a folio volume,) of matter illustrative of the sentiments of the primitive Quakers, in which no Unitarian could possibly unite."

SIR, *May* 22, 1817.

I WAS at the time when it first appeared in your Magazine, [XI. 578,] much pleased with and interested in the success of Doctor Thomson's admirable plan of establishing funds, to be subscribed in small weekly or quarterly sums, by the members of our numerous churches, for the purpose of assisting poor congregations in carrying on their worship, building chapels, supporting aged ministers, and other Unitarian purposes; and I hardly need say how highly gratified, to find his ideas so judiciously acted upon by our brethren at Birmingham and Swansea. I earnestly and confidently hope that this excellent example will be followed without a single exception, by the members of every place of Unitarian worship in the island: it will be a present bond of union amongst us, and a most powerful means of promoting the great cause, from which all who justly appreciate the efficacy of the "truth *as it is in Jesus*," look for the reformation of the Christian, and the conversion of the Jewish and Heathen world.

Unitarians seem hitherto to have worked only by *hand*; and though some have laboured hard, and done much, still the business has been imperfectly and heavily carried on. But the general adoption of this admirable plan, will set a *powerful machine* in motion, which will execute all that we want, by the assistance of all, and without requiring the painful exertion of any. I am, with ardent wishes for the spread of genuine Scripture doctrines,

M. H.

The Spaniard's Letters from England.

(Continued from p. 284.)

7. *English Clergy—Clerical Traders.*

THE sermon is read, not recited, nor delivered extemporaneously; which is one main difference between the regular English clergy and the sectarians. It has become a branch of trade to supply the priests with discourses, and sermons may be bespoken upon any subject, at prices proportioned to the degree of merit required, which is according to the rank of the congregation to whom they are to be addressed. One clergyman of Cambridge has assisted his weaker brethren, by publishing outlines which they may fill up, and which he calls skeletons of sermons; another of higher rank, to accommodate them still further, prints discourses at full, in the written alphabet, so as to appear like manuscript to such of the congregation as may chance to see them. The manuscripts of a deceased clergyman are often advertised for sale, and it is usually added to the notice, that they are warranted original; that is, that no other copies have been sold, which might betray the secret. These shifts, however, are not resorted to by the more respectable clergy; it is not uncommon for these to enter into a commercial treaty with their friends of the profession, and exchange their compositions. But even with this reinforcement, the regular stock is usually but scanty; and if the memory of the parishioners be good enough to last two years, or perhaps half the time, they recognise their old acquaintance at their regular return.

If, however, this custom be burthensome to one part of the clergy, they who have enough talents to support more vanity fail not to profit by it, and London is never without a certain number of popular preachers. I am not now speaking of those who are popular among the sectarians, or because they introduce sectarian doctrines into the church; but of that specific character among the regular English clergy, which is here denominated a popular preacher. You may well imagine, that, as the tree is known by its fruits, I have not a Luis de Granada, nor an Antonio Vieyra to describe. Threadbare garments of religious poverty, eyes weakened by incessant tears of contrition, or of pious love, and cheeks withered by fasting and penitence, would have few charms for that part of the congregation for whom the popular preacher of London curls his forelock, studies gestures at his looking-glass, takes lessons from some stage-player in his chamber, and displays his white hand and white hand-

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* Thomas Prichard.

kerchief in the pulpit. The discourse is in character with the orator; nothing to rouse a slumbering conscience, nothing to alarm the soul at a sense of its danger, no difficulties expounded to confirm the wavering, no mighty truths enforced to rejoice the faithful,—to look for theology here would be * seeking pears from the elm; —only a little smooth morality, such as Turk, Jew, or Infidel, may listen to without offence, sparkling with metaphors and similes, and rounded off with a text of Scripture, a scrap of poetry, or, better than either, a quotation from Ossian.—To have a clergy exempt from the frailties of human nature is impossible; but the true church has effectually secured hers from the vanities of the world. We may sometimes have to grieve, because the wolf has put on the shepherd's cloak, but never can have need to blush at seeing the monkey in it.

These gentlemen have two ends in view; the main one is to make a fortune by marriage,—one of the evils this of a married clergy. It was formerly a doubt whether the red coat or the black one, the soldier or the priest, had the best chance with the ladies: if, on the one side, there was valour, there was learning on the other; but since volunteering has made scarlet so common, black carries the day;—*cedunt arma togæ*. The customs of England do not exclude the clergyman from any species of amusement; the popular preacher is to be seen at the theatre and at the horse-race, bearing his part at the concert and the ball, making his court to old ladies at the card-table, and to young ones at the harpsichord: and in this way, if he does but steer clear of any flagrant crime or irregularity, (which is not always the case, for this order, in the heretical hierarchy, has had more than one Lucifer,) he generally succeeds in finding some widow, or waning spinster, with weightier charms than youth and beauty.

His other object is to obtain what is called a lectureship in some wealthy parish; that is, to preach an evening sermon on Sundays, at a later hour than the regular service, for which the parishioners pay by a subscription. As this is an addition to the established service, at the choice of the people, and supported by them at a voluntary expense, the appointment is in their hands as a thing distinct from the cure; it is decided by votes, and the election usually produces a contest which is carried on with the same ardour, and leaves behind it the same sort of dissension among friends and neighbours, as a contested election for parliament. But the height of the popular preacher's ambition is to obtain a chapel of his own, in which he rents out pews and single seats by the year: and here he does not trust wholly to his own oratorical accomplishments; he will have a finer-tuned organ than his neighbour, singers better trained, double doors, and stoves of the newest construction, to keep it comfortably warm. I met one of these chapel-proprietors in company; self-complacency, good humour, and habitual assentation to every body he met with, had wrinkled his face into a perpetual smile. He said he had lately been expending all his ready money in religious purposes; this he afterwards explained as meaning that he had been fitting up his chapel; "and I shall think myself very badly off," he added, "if it does not bring me in fifty per cent."

8. *Frequent Executions for Forgery.*

The frequent executions for forgery in England are justly considered by the humane and thinking part of the people, as repugnant to justice, shocking to humanity, and disgraceful to the nation. Death has been the uniform punishment in every case, though it is scarcely possible to conceive a crime capable of so many modifications of guilt in the criminal. The most powerful intercessions have been made for mercy, and the most powerful arguments urged in vain; no instance has ever yet been known of pardon. A Doctor of Divinity was executed for it in the early part of the present reign, who, though led by prodigality to the commission of the deed for which he suffered, was the most useful as well as the most popular of all their preachers. Any regard to his clerical character was, as you may well suppose, out of the question in this land of schism; yet earnest entreaties were made in his behalf. The famous Dr. Johnson, of whom the English boast as the great ornament of

* Pedir peras al olmo.

his age, and as one of the best and wisest men whom their country has ever produced, and of whose piety it will be sufficient praise to say that he was almost a Catholic,—he strenuously exerted himself to procure the pardon of this unfortunate man, on the ground that the punishment exceeded the measure of the offence, and that the life of the offender might usefully be passed in retirement and penitence. Thousands who had been benefited by his preaching petitioned that mercy might be shewn him, and the Queen herself interceded, but in vain. During the interval between his trial and his execution, he wrote a long poem, entitled Prison Thoughts; a far more extraordinary effort of mind than the poem of Villon, composed under similar circumstances, for which, in an age of less humanity, the life of the author was spared. Had the punishment of Dr. Dodd been proportioned to his offence, he would have been no object of pity; but when he suffered the same death as a felon or a murderer, compassion overpowered the sense of his guilt, and the people universally regarded him as the victim of a law inordinately rigorous. It was long believed that his life had been preserved by connivance of the executioner; that a waxen figure had been buried in his stead, and that he had been conveyed over to the Continent.

More persons have suffered for this offence since the law has been enacted than for any other crime. In all other cases palliative circumstances are allowed their due weight; this alone is the sin for which there is no remission. No allowance is made for the pressure of want, for the temptation which the facility of the fraud holds out, nor for the difference between offences against natural or against political law. More merciless than Draco, or than those inquisitors who are never mentioned in this country without an abhorrent expression of real or affected humanity, the commercial legislators of England are satisfied with nothing but the life of the offender who sins against the Bank, which is their Holy of Holies. They sacrificed for this offence one of the ablest engravers in the kingdom, the inventor of the dotted or chalk engraving. A mechanic has lately suffered who had made a machine to go without horses, and proved its success by travelling in it himself about forty leagues. A man of respectable family and unblemished conduct has just been executed in Ireland, because, when reduced by unavoidable misfortunes to the utmost distress, he committed a forgery to relieve his family from absolute want.

9. *Miserable Condition of the English Poor.*

The beadsman at the convent door receives a blessing with his pittance, but the poor man here is made to feel his poverty as a reproach; his scanty relief is bestowed ungraciously, and ungraciously received; there is neither charity in him that gives, nor gratitude in him that takes. Nor is this the worst evil: as each parish is bound to provide for its own poor, an endless source of oppression and litigation arises from the necessity of keeping out all persons likely to become chargeable. We talk of the liberty of the English, and they talk of their own liberty; but there is no liberty in England for the poor. They are no longer sold with the soil, it is true; but they cannot quit the soil, if there be any probability or suspicion that age or infirmity may disable them. If in such a case they endeavour to remove to some situation where they hope more easily to maintain themselves, where work is more plentiful, or provisions cheaper, the overseers are alarmed, the intruder is apprehended as if he were a criminal, and sent back to his own parish. Wherever a pauper dies, that parish must be at the cost of his funeral: instances therefore have not been wanting, of wretches in the last stage of disease having been hurried away in an open cart upon straw, and dying upon the road. Nay, even women in the very pains of labour have been driven out, and have perished by the way-side, because the birth-place of the child would be its parish. Such acts do not pass without reprehension; but no adequate punishment can be inflicted, and the root of the evil lies in the laws.

When volunteer forces were raised over the kingdom, the poor were excluded; it was not thought safe to trust them with arms. But the peasantry are, and ought to be, the strength of every country; and woe to that country where the peasantry and the poor are the same!

Many causes have contributed to the increase of this evil. The ruinous wars of the present reign, and the oppressive system of taxation pursued by the late premier, are among the principal. But the manufacturing system is the main cause; it is the inevitable tendency of that system to multiply the number of the poor, and to make them vicious, diseased, and miserable.

To answer the question concerning the comparative advantages of the savage and social states, as Rousseau has done, is to commit high treason against human nature, and blasphemy against Omniscient goodness; but they who say that society ought to stop where it is, and that it has no further amelioration to expect, do not less blaspheme the one, and betray the other. The improvements of society never reach the poor: they have been stationary, while the higher classes were progressive. The gentry of the land are better lodged, better accommodated, better educated than their ancestors; the poor man lives in as poor a dwelling as his forefathers when they were slaves of the soil, works as hard, is worse fed, and not better taught. His situation, therefore, is relatively worse. There is, indeed, no insuperable bar to his rising into a higher order — his children may be tradesmen, merchants, or even nobles — but this political advantage is no amendment of his actual state. The best conceivable state for man is, that wherein he has the full enjoyment of all his powers, bodily and intellectual. This is the lot of the higher classes in Europe; the poor enjoys neither—the savage only the former. If, therefore, religion were out of the question, it had been happier for the poor man to have been born among savages, than in a civilized country, where he is in fact the victim of civilization.

10. *Mercenary Conduct of the Dean and Chapter of St. Paul's.*

Some five-and-twenty or thirty years ago the best English artists offered to paint pictures and give them to this cathedral;—England had never greater painters to boast of than at that time. The thing, however, was not so easy as you might imagine, and it was necessary to obtain the consent of the bishop, the chapter, the lord mayor, and the king. The king loves the arts, and willingly consented; the lord mayor and the chapter made no objection; but the bishop positively refused; for no other reason, it is said, than because the first application had not been made to him. Perhaps some puritanical feeling may have been mingled with this despicable pride, some leaven of the old Iconoclastic and Lutheran barbarism; but as long as the names of Barry and of Sir Joshua Reynolds are remembered in this country, and remembered they will be as long as the works and the fame of a painter can endure, so long will the provoking absurdity of this refusal be execrated.*

11. *Dissenters—"Socinians."* †

I have related in my last how the Dissenters, from the republican tendency of their principles, became again obnoxious to government during the present reign; the ascendancy of the old high church and tory party, and the advantages which have resulted to the true religion. Their internal state has undergone as great a change. One part of them has insensibly lapsed into Socinianism, a heresy, till of late years,

* A story, even less honourable than this to the dean and chapter of St. Paul's is current at this present time, which if false should be contradicted, and if true should be generally known. Upon the death of Barry the painter, it was wished to erect a tablet to his memory in this cathedral, and the dean and chapter were applied to for permission so to do; the answer was, that the fee was a thousand pounds. In reply to this unexpected demand, it was represented that Barry had been a poor man, and that the monument was designed by his friends as a mark of respect to his genius: that it would not be large, and consequently might stand in a situation where there was not room for a larger. Upon this it was answered, that, in consideration of these circumstances, perhaps five hundred pounds might be taken. A second remonstrance was made: the chapter was convened to consider the matter, and the final answer was, that nothing less than a thousand pounds could be taken.

If this be false it should be publicly contradicted, especially as any thing dishonourable will be readily believed concerning St. Paul's, since Lord Nelson's coffin was shown there in the grave for a shilling a head.—Tr.

† This passage was quoted in our account of The Spaniard's Letters on their first appearance, M. Repos. II., 500. Ed.

almost unknown in England; and into this party all the indifferentists from other sects, who do not choose, for political motives, to join the establishment, naturally fall. The establishment itself furnishes a supply by the falling off of those of its members, who, in the progress of inquiry, discover that the church of England is neither one thing nor the other; that in matters of religion all must rest upon faith, or upon reason; and have unhappily preferred the sandy foundation of human wit. *Crede ut intelligas, noli intelligere ut credas,* is the wise precept of St. Augustine; but these heretics have discarded the fathers as well as the saints! These become Socinians; and though many of them do not stop here in the career of unbelief, they still frequent the meeting-houses, and are numbered among the sect. With these all the hydra brood of Arianism and Pelagianism, and all the anti-calvinist Dissenters have united; each preserving its own peculiar tenets, but all agreeing in their abhorrence of Calvinism, their love of unbounded freedom of opinion, and in consequence their hostility to any church establishment. All, however, by this union, and still more by the medley of doctrines which are preached as the pulpit happens to be filled by a minister of one persuasion or the other, are insensibly modified and assimilated to each other; and this assimilation will probably become complete, as the older members, who were more rigidly trained in the orthodoxy of heterodoxy, drop off. A body will remain respectable for riches, numbers, erudition and talents, but without zeal and without generosity; and they will fall asunder at no very remote period, because they do not afford their ministers stipends sufficient for the decencies of life. The church must be kept together by a golden chain; and this, which is typically true of the true church, is literally applicable to every false one. These sectarians call themselves the enlightened part of the Dissenters; but the children of Mammon are wiser in their generation than such children of light.

From this party, therefore, the church of England has nothing to fear, though of late years its hostility has been cringly directed against them. They are rather its allies than its enemies, an advanced guard who have pitched their camp upon the very frontiers of infidelity, and exert themselves in combating the unbelievers on one hand, and the Calvinists on the other. They have the fate of Servetus for their warning, which the followers of Calvin justify, and are ready to make their precedent. Should these sworn foes to the establishment succeed in overthrowing it, a burnt-offering of anti-trinitarians would be the first illumination for the victory.

12. *Little left of Magna Charta.*

The grave of king John is here, [Worcester] a monarch remarkable in English history for having signed the Great Charter, resigned his crown to the pope's legate, and offered to turn Mohammedan if the Miramolin would assist him against his subjects. As there were some doubts whether the grave which was commonly supposed to be his was really so, it was opened two or three years ago, and the tradition verified. It appeared that it had been opened before for other motives; for some of the bones were displaced, and the more valuable parts of his dress missing. As this was at the time when the revolutionary disposition of the people had occasioned some acts of unusual rigour on the part of government, it was remarked in one of the newspapers, that if king John had taken the opportunity to walk abroad and observe how things were going on, it must have given him great satisfaction to see how little was left of that Magna Charta, which he had signed so sorely against his will.

[*To be continued.*]

State of Religion in France.

[Extract from a Private Letter, dated Paris, May 12, 1817.]

YOU seem to wish for some general account of the theology of France. Except some devotional books for the routine of the liturgical worship of the country, I know scarcely of any new theological publication whatever. The Catholics always refer you to the well-known and certainly elaborate work of Bossuet on the Variations, as also to a treatise very logically drawn up on the *Perpetuité de la Foi:* but at this period I know of no very eminent

men among them. In their church the idea that the great mass of the Christian world can be in an error respecting any doctrine of revealed religion would not be attended to: in such a case, say they, God would not always have been with his church, a notion they regard as subversive of the whole system of Christianity; they therefore consider their antiquity and their extensive dissemination as marks of their being in possession of the only true Christian doctrine. As to the Protestants they bear a small proportion to the population of France, and publish little or nothing in defence of their peculiar tenets. The literary and political writers of the country either look upon the Christian religion as a system of opinions falling gradually away, or as a political machine to be taken up so far as useful or necessary to the governors. The church is here a sort of *caput mortuum*: the vital principle has long since taken its flight, but as it has a sort of prescription of fourteen or fifteen centuries, it goes on because no other system is prepollent enough to destroy it. The cause of Protestantism was lost in France by the desertion of Henry IV. and by the persecutions of Louis XIV. and I see no probability of its revival. Few persons support energetically any system in this country. It is true in the large towns there is commonly one Protestant church; at Nismes and at Montauban, there are more than one, but the zeal is lukewarm. The Protestants seem on all occasions afraid of exposing the paucity of their numbers: their pulpit eloquence is displayed in enforcing the admirable morality of the gospel, and very seldom is it you hear among them a sermon on any particular dogma. Their ministers are far from avowing any sentiment you would look upon as genuine Christianity: the articles of the church of Geneva still bind them, though they are practically softened down to something like Arminianism: but no one of their ministers would I suppose publicly call in question the doctrine of the Trinity, or of the atonement: and several would mildly plead in their defence. The Crypto-Arians and Socinians would shelter themselves under some equivocal scriptural expressions, which the greater part of the audience would interpret in nearly an orthodox sense, while a chosen few might perhaps associate with that phraseology a more latitudinarian meaning. If you are at all acquainted with the French Church in Threadneedle-Street, you may have a tolerable idea of the Protestant theology of this country.

Sir, *Norwich, May* 1, 1817.

In the year 1581, many Catholics were imprisoned by Queen Elizabeth, "for refusing to conform themselves to that order of religion," which was then "public in this realme of England." The Queen, after she had made sure of the bodies of these men, resolved to bestow some care upon their souls. Two clergymen of the Church of England were accordingly dispatched to the Marshalsea and the other prisons in London, "to confer with them." One of them, (Robert Crowley,) states that "after some conference had with certain that were close prisoners, we came to one Maister *Thomas Pownde*, gentleman, in the lodging where he then lay: and finding him unwilling to enter into any conference by speeches, because (as he said) he feared to fall into danger of law thereby." Crowley then vindicates the goodness and clemency of Her Majesty, and reminds "Maister Pownde" that "if she would proceed against them in rigour of law, and not in mercy, she might cut their heads from their shoulders, and make no more to do with them; but being desirous that they might become obedient subjects to her, as she sheweth herself a loving prince to them, she had provided, that by conference with such as be learned, they might be either drawn from their errors, or else found to be obstinate and wilfully blind. But none of these speeches could move Maister Pownde to like of any conference by speeches. Yet, he said, he was ready to confer by writing. Whereunto I answered, that we had no commission to deal that way, but yet if he would write, I promised to answer him in writing. Upon this, he pulled a pamphlet out of his

bosom, and called in such as he thought meet to hear it read. And after he had read it, he delivered it to me to be answered."

After Crowley had finished his answer, he published it, (together with Pownde's pamphlet) under the following title: "An Aunswer to Sixe Reasons, that Thomas Pownde, Gentleman, and prisoner in the Marshalsey: at the commaundement of Her Majesties commissioners, for causes ecclesiasticale, required to be aunswered. Because these reasons do move him to think, that controversies and doubts in religion may not be judged by the Scriptures, but that the Scriptures must be judged by the Catholique Church. 1st, For that the Scriptures are mute and dum. 2nd, For that they be full of harde and deepe mysteries. 3rd, For that St. Peter sayth, *No Scripture is to be taken after any private interpretation.* 4th, For that to appeale to the Scriptures, dooth seeme to denie all unwritten verities. 5th, For that it were a great absurditie, not to have a certaine judge of absolute authoritie, in the interpreting of Scriptures, &c. 6th, For that in refusing the authoritie of the churches absolute judgement herein, we seem to denie the Holie Ghost to be the spirite of trueth. Written by Robert Crowley, London, 1581."

So much for the history of this tract. There is nothing worth extracting under the 1st, 2nd, and 3rd heads, but I think the 4th will amuse some of your readers.

"The 4th reason, (says Pownde) is, because by appealing only to the Scriptures, you seem to give men liberty to deny all unwritten verities, which we have received of the church, either by express definition in general council, or but by tradition. And I believe at my first naming of *unwritten verities*, Maister Crowley and his fellows will laugh straitway, as though all such were but fables. But to temper their folly (I will not say their pride) a little in that point, I ask them all this question — How they prove the trinity of persons in the unity of substance in Godhead by the express Scriptures? Or the two distinct natures in Christ, and but one person—or God the Father to be *Ingenitus*—or the proceeding of the Holy Ghost, both from the Father and from the Son, as from one fountain—or the descending of Christ into hell, by plain words of Scripture—or the custom of baptizing infants, seeing the Scripture rather soundeth as though they should be first taught their faith, before they were baptized, saying—"Go and *teach* all nations, baptizing them," &c.? Yea, and why not may any heretic deny all our three creeds: both the Apostles' Creed, the Nicene Creed as it is called, and the Creed of St. Athanasius, seeing never a one of these is written in Scripture expressly, but all left us upon credit of the church? Mark you not how these Bedlam Scripture men would shake all the foundations of our faith, by binding us to believe nothing but Scripture. Do not these blind guides, think you, lead us a trim dance toward infidelity?"

Crowley thus undertakes to prove "the trinity of persons in the unity of substance in Godhead, by the express Scriptures." "The Prophet David hath written thus: Ps. cx. 'The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy footstool. The Lord shall send out of Zion the sceptre of thy power: bear thou rule in the midst amongst his enemies.' 'The Lord.' That is God the Father. 'Said to my Lord.' That is God the Son. Here we have two distincted persons, the Father and the Son. And in the second verse he saith, 'The Lord shall send out of Zion the sceptre of thy power,' which is the word of the gospel: and this sceptre was sent out of Zion, by the Holy Ghost, in the feast of Pentecost. So that here we have the third person, and consequently three distinct persons."

Whether Crowley's reasoning wrought any conviction in Pownde's mind, I have no means of ascertaining; but I think many of the modern defenders of Trinitarianism must have felt the truth of Pownde's prediction, and that "these Bedlam Scripture men have shaken all the foundations of the orthodox faith, by binding us to believe nothing but Scripture."

EDWARD TAYLOR.

SIR, *Clapton, June* 8, 1817.

I HAVE expected to see in your pages some biographical notices of the late Mr. Joyce, which, I trust, may yet be communicated. In the mean time give me leave to indulge my recollection of his valuable acquaintance, by bearing a willing, yet faithful testimony to his character and conduct on some points of no inconsiderable consequence.

Thirty years have nearly, if not quite, elapsed since our first acquaintance, while he was a theological student. In 1792, I joined him as a member of the *Society for Constitutional Information*, in connexion with which, as is well known, he suffered a political prosecution. Yet treachery, though bribed to make discoveries, could not, after all, substantiate any criminality. In that society there were persons, justly distinguished by talents and political sagacity, who made no pretensions to a religious character. With these Mr. Joyce zealously co-operated to promote the useful objects of the present life without losing himself, even in such fascinating company, as if he had no other life to expect. For this conduct he was rewarded, besides his own peaceful reflections, by the respect with which his political associates always regarded him. He has, indeed, left an edifying example to professors of religion, yet in the vigour and activity of life, whom eventful times may call out to arduous and political duties. They will learn, from his experience, that respect and influence are not likely to be forfeited, but rather acquired, by maintaining, in every situation, an unobtrusive, yet consistent Christian deportment.

There was another point of conduct on which I had frequent occasions to know that Mr. Joyce was exemplary. I mean his regard to the wants and sufferings of those who became the victims of *ministerial* vengeance at the period to which I have referred. Not to mention living characters or to repeat my acknowledgements for his attentions to Mr. Palmer and his associates, I will instance the case of Mr. Holt. He had been a bookseller at Newark, and was convicted of re-publishing a declaration, sanctioned by Mr. Pitt, while he professed to be a Political Reformer. To remove him far from the kind offices of his friends, he was imprisoned in Newgate, where I visited him in 1797. He then appeared to be suffering under consumptive symptoms, and in a place most unsuitable to such a patient. He died, as might have been expected, soon after his return to his family. I am ashamed to recollect that the case of that interesting, unassuming man was, at first, in danger of being unaccountably overlooked, and it was in no small degree owing to the interference of Mr. Joyce, whom Mr. Holt gratefully mentions, in a letter now before me, that, at last, he was not neglected.

I could recount, with much satisfaction, my friend's endeavours, especially in an official capacity, to promote those views of religion which he regarded as Christian truth; also the various and valuable objects of moral and intellectual improvement to which he applied his habits of literary industry. These, however, are too well known, and such as others can better appreciate. I have here designed, with the advantage of near observation, and as one of the small and rapidly decreasing number of his early associates, to describe the consistency of his character and conduct as a Christian, laudably engaging in the active duties of political life.

J. T. RUTT.

85, *Basinghall-street, June* 16, 1817.

SIR,

OBSERVING in the last part of the Memoir of Mr. Vidler, in your Number for April last, [p. 196,] a misstatement of the stipend received by him from the Congregation of Parliament Court, I beg you will, in your next, insert the following correction, which I have extracted from my account, for the seven years commencing in 1808, during which time, being the acting treasurer, all the money passed through my hands.

From my accounts it appears that Mr. Vidler received

In 1808,	£133	10	6
1809,	78	7	6
1810,	102	7	6
1811,	84	16	0
1812,	89	10	0
1813,	90	5	6
1814,	44	13	6
Total in these 7 years	623	10	6

which averages, for that period, 89*l.* per annum, which is very different from the statement in the Memoir, a difference which, I have not the least suspicion, arose from wilful misrepresentation in the compiler of the Memoir, but from his not knowing where to apply for better information on that subject. I am particularly solicitous that this correction should be noticed for two reasons; first, for the sake of truth; and, second, that it may take away some of the disgrace that attaches to our congregation from the former statement.

BENJ. BAKER.

Note. The money paid to Mr. Vidler, as stated above, arose from the produce of the Seat Tickets, Quarterly Collections, and Donations.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCIV.

Employments of noble and mean Men.

Heylyn relates the story, in his *Examen Historicum*, of a nobleman, in Henry the Eighth's time, who told Mr. Pace, one of the king's secretaries, in contempt of learning, *That it was enough for noblemen's sons to wind their horn and carry their hawk fair and leave learning to the study of mean men.* To whom Mr. Pace replied, *Then you and other noblemen must be content that your children may wind their horns and keep their hawks, whilst the children of mean men do manage matters of state.*

No. CCCV.

Pope's Epigram on Dr. Freind.

Dr. Freind, the head master of Westminster School, was a celebrated writer of Latin epitaphs; which yet Mr. Pope, who was as great a composer of epitaphs in English verse, and could not well bear a rival in any way, thought too prolix and too flattering, if Dr. Freind be really intended, as he was generally supposed to be intended in the following epigram:

Friend, for your epitaphs I'm griev'd,
Where still so much is said,
One half will never be believ'd,
The other never read.

No. CCCVI.

An Apostle to the Pope.

Rome, Jan. 3, 1743.—We have had a strange mad fellow amongst us, one *George Hytchinson*, a weaver or taylor, by trade, who lately came from Ireland, by God's command, as he says, to convert the Pope. Though a Presbyterian by profession, he went constantly to the Protestant chapel here: but all the arguments that were used could not convince him of the vanity of his undertaking, and persuade him to return to his family, which he has left starving at home. He asserted, that the Pope was the *Whore of Babylon*, and that her worshippers, if they did not repent, would be destroyed within a year. He preached mightily against statues, pictures, umbrellas, bag-wigs, and hoop-petticoats; so that I came under his censure; and he advised me, very earnestly, not to follow a business that promoted idolatry.—This prophet having made a great disturbance at St. Peter's, when his holiness came to give the benediction, has been seized, by his orders and sent out of sight.

No. CCCVII.

St. Winifred,

Called also Boniface, Archbishop of Mentz and Cologne, was born at Crediton, in Devon, A. D. 670. After becoming a monk, acquiring great reputation as a learned man, and making great exertions in disseminating the Christianity of the times, he was advanced, by Pope Gregory III., to the archbishoprick of Mentz in 732. He took great pains to convert the inhabitants of *Freezland*, and though he had no inconsiderable success, yet, in that country, he was at length killed in a tumultuous attack, A. D. 754, in the eighty-fourth year of his age. Fifty-four of his companions and attendants are said to have perished with their bishop. While he was thus employed upon the continent, he appears not to have been unconcerned for the spiritual welfare of his own country. For the better promoting the faith at home, he wrote a letter to Ethalbald, King of Mercia, which had such an effect, that the Scriptures were read in the Monasteries, and the Lord's Prayer und the Creed, in the English tongue.

REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I. — *Dr. Laurence's Remarks upon Griesbach's Classification, &c.*
[Concluded from p. 241.]

A SOUND Biblical Critic is formed by experience, and habits of practical skill, rather than by theoretic rules.* This was Griesbach's distinction, but has not belonged to his censors.

The subjects of which Dr. L. professes to treat in the fifth chapter of these *Remarks, &c.* are intimated in the following table of it's contents: *More correct mode of ascertaining the class of a manuscript. Comparison of* A *with Origen. With* G *or the Western text. Affinity of* A to the Byzantine greater than *to the Western, or Alexandrine.*

He begins the chapter by speaking of his own endeavours "to prove, that Griesbach's mode of investigation is unsatisfactory, and his statement of the number of readings inaccurate." Now the Remarker's *proof* does not accord with his *declaration.* If we receive his account of his labours, he has done that *generally* and *completely* which, at the furthest, he has done but *partially*—in a single case, and with regard to one class of examples. Not deeming it sufficient however to overthrow error, without erecting an accurate system on it's ruins, he attempts to describe what appears to him "a more satisfactory mode of investigation" than that which Griesbach has prosecuted!

In making this attempt, he needlessly repeats doubts and fears which he had before expressed, and then says, 50, 51, that error

> "is most to be apprehended in Griesbach's favourite text, the Alexandrine; because, if it really be a distinct text, which [adds Dr. L.] I much doubt, it is the least complete of the three, the quotations of Origen, which are published in the Symbolæ, being only applicable to particular *parts* of the New Testament, and not to the whole."

We must here call the recollection of our readers to Griesbach's emphatic language, "in the Symbolæ:" *neutrius recensionis* [sc: Occid: et Alex:] *codex ullus ad nos pervenit, quin plurimis locis interpolatus sit. Nulli enim codici tantum deferimus ut lectiones ejus quascunque probemus.*† "A distinct text" is a *characteristic* text, not one which is absolutely pure. Nor do the readings of the Alexandrine *edition* occur solely in Origen, but are also found in Clement of Alexandria, and in other ancient Christian authors.‡

The Remarker, as though he designed to throw contempt on Biblical Criticism, observes, p. 51, note, that the manuscript A "is commonly called the *Alexandrine*, because it was brought into England from Alexandria: but," he subjoins, "even the knowledge of the country, in which it was originally written, is only attainable by conjecture." If by *conjecture* he means *the exercise of a sound and well-informed understanding on the evidence presented*, he is in the right. Michaelis considers it as "very probable" § that the *Alexandrine* M. S. "was written in Egypt." And his accomplished annotator thinks it "reasonable to suppose" that this *codex* was "really written" there. The *conjectures* of such individuals, are better than some men's *proofs.*

Dr. Laurence proceeds to "detail" what he conceives "to be a more correct mode of ascertaining the relative classification of a manuscript, than that which Griesbach has adopted:" and, in order to reduce his remarks to a moderate compass, he limits them to the classification of the manuscript A in the Epistles of Paul. That he may likewise bring the Western text into some sort of comparison, he takes into consideration the readings of the Boernerian marked G.

As however he merely *numbers* readings, and does not *weigh* them, we must be excused from accompanying him in his investigation. On the unsoundness of this principle of the Re-

* Allgem: Biblioth: der biblisch: Literat: 5r. Band. 25, 26.

† Tom. I. cxix.
‡ Ib. I. xxvi. II. 241, &c.
§ Introd: to N. T. II. 197, 651.

marker's "textual" criticism we have before animadverted. And it is curious to perceive how complacently he avails himself of those imperfect documents—imperfect, because they are at once ancient and human—for the use of which he appears to censure Griesbach. Thus, he says of "the Boernerian M.S. marked G," which is "only applicable to particular parts of the N. T., and not to the whole,"

"It cannot indeed be regarded as a pure specimen of the text to which it seems evidently to belong; nor will this be said of the quotations from Origen: but each may at least serve for the purpose of a general comparison, in the defect of a better."—Pp. 53, 54.

Here we subscribe to the Remarker's opinion: we acquiesce, so far, in his method of investigation. For Griesbach however we claim the privilege exercised by Dr. Laurence—that of employing such a *specimen*, and such a document, as he can procure, *in the defect of a better;* and one which *may at least serve for the purpose of a general comparison.** The learned German Professor indeed regarded Biblical Criticism in a higher light than the performance of operations in addition and subtraction: the comparisons which *he* instituted, were superior, in their nature and relations, to those which are made merely by the aid of elementary arithmetic.

"Plain and simple," exclaims Dr. L., when speaking of his own *numerical* calculations, "as this species of elucidation seems to be, it nevertheless escaped the penetrating eye of Griesbach, who, too much dazzled perhaps by the splendour of intricate and perplexing research, overlooked what lay immediately before him. When he threw his critical bowl among the established theories of his predecessors, he too hastily attempted to set up his own, without having first totally demolished their's; forgetting, that the very nerve of his criticism was a principle of hostility to every standard text." 56, 57.

The language in which these unfounded charges are conveyed, tempts a smile. We have frequently heard of men being dazzled by excess of light: and *luminousness*, we know, may become *splendour*. But we had not before read of the *dazzling* qualities, and *splendid* appearance, of what is "intricate and perplexing." Let Dr. Laurence, if he please, enjoy and exemplify this effulgence: but, for his credit's sake, let him cease to make insidious thrusts at Griesbach's reputation, which he assails with much variety and mixture of metaphors. Though he had admitted that the Professor was distinguished by patience and by modesty (pp. 6, 8), still he objects to him a supposed fondness for adventurous and innovating critics (15), and a vanity that was "dazzled by the splendour of intricate and perplexing research;" habits of mind not less mutually discordant than the Remarker's group of images! Assuredly, something was due from this gentleman to Griesbach's character, and to his own.

It is gravely alleged that the Professor's "*hostility to every standard text*" was "the very nerve of his criticism." Who, with the exception perhaps of Dr. L., and of one or two other English writers of the present age, will maintain the propriety of considering the text of the Elzevir edition, of 1624, as the *standard* text? Is not Bengel with reason thought to have been needlessly and unfortunately scrupulous in his adherence to the text of former *printed** editions? Why should he have refused to exemplify as well as state his theory? Nothing but Criticism, in the hands of learned and judicious men, can frame a text which deserves to be a standard: nor should that be imputed to Griesbach as an error which, in truth, entitles him to our respect and gratitude.

In p. 62, Dr. L. has transcribed, from one of the Professor's works, a sentence representing this editor's minute accuracy in his catalogue of certain readings.† Yet the Remarker seems to have overlooked an important clause in the note of which that sentence makes a part—*consensum in* GRAVIORIBUS *lectionibus*. Such, precisely, is the difference between the two systems of criticism; Griesbach's being a process of skill and judgment, —Dr. Laurence's, one of numbers.

* "*Some sort* of comparison." Dr. Laurence.

* Michaelis' Introd: &c. II. 466, 885.

† Symbol: Crit: I. cxxiii.

Dr. Laurence's fifth chapter is entitled,

Comparison of the Colbert manuscript with A. *Mistakes of Griesbach. Controverted reading* 1 *Tim. iii.* 16. *Existence of the Alexandrine text problematical. Conclusion.*

In p. 64 he informs us that Griesbach, "notwithstanding his theory of classification, in deciding upon the purity of a reading, seems principally guided by critical conjecture."

Now this remark virtually acquits Griesbach of the charge of being unduly attached to *any* "theory of classification," whether it be *established* or his own. And what does Dr. L. mean by *critical conjecture?* Surely he employs these words in a very different sense from that in which they are commonly understood. He shall explain this apparently formidable accusation. In the next page he tells us that Griesbach endeavours "to point out, *from general maxims of criticism*, by investigating the *internal marks* of validity in their respective readings, the relative habits and value of" the Alexandrine and of the Western text. And this process our author thinks fit to style *critical conjecture!* We leave the inference to our readers.

It was with reason that the learned Professor considered *manuscripts* as the most important of the sources whence corrections of the received text are to be derived. 65, 66. This also was the opinion of Michaelis, * who says, "they alone can be admitted as evidence, who simply report what they have heard and seen."

Griesbach professed to extract from six chapters in the Codex Colbert [17] *all* those readings on which he had formed a definite judgment—*lectiones omnes, de quibus certo mihi constat.* † His investigation of these was undertaken in order that he might fully illustrate the character and value of the Alexandrine and Western texts. But his enumeration is, according to the Remarker, "strangely incorrect, as he omits *one* reading in the agreements, and not less than *eighteen* in the disagreements." We think that Griesbach purposely limited himself to the readings which we have just described, and concerning the quality of which his mind had acquired a sufficient degree of satisfaction. If however we even take the fact to be such as Dr. L. represents it, Griesbach's *principle* of classification remains unimpeached. This intelligent and laborious editor was not, after all, completely accurate. He did not claim to be so: nor do we recollect that any such claim has ever been advanced in his behalf. We should feel and acknowledge some obligations to the Remarker, for assisting us to decide on the correctness or incorrectness of Griesbach's "enumeration" of readings, had the assistance been offered with greater modesty and distinctness.

For Dr. L., whose experience in the collation of manuscripts is comparatively slight, to assume the individual readings of one of them as "characteristical of it's class, *in the absence of more direct testimony*," might indeed be a bold measure. 71. Let it, nevertheless, be recollected that the eye and the discernment of Griesbach had long been habituated to this task. It was not till after patient examination that he pronounced on the age and character of a manuscript. If by *more direct testimony* the Remarker means *external evidence*, let him shew whence it is to be obtained: or if he intends to speak of plainer and stronger proofs than the manuscript itself affords, he will do us a favour by saying, where these are to be discovered.

He attempts to illustrate this part of his reasoning by a number of observations on "the celebrated, the often discussed, and the long tortured reading of 1 Tim. iii. 16," in which Griesbach "proposes to substitute ὃς for Θεος."

Griesbach's notes, in loc. to the last of his editions of the N. T., contain his final and maturest thoughts on the reading of this passage. It is a case which demonstrates beyond contradiction that he relied on *the native excellence*, and not on the *number*, of *Codices manuscripti*. The mass of manuscripts was opposed to him: but the best and the most ancient were on his side. "It is admitted," writes Dr. L., with a solemn air, "that *all* known manuscripts, *with the exception of four*, which have ὃς, read Θεος." To the suffrages of the οἱ πολλοι Dr.

* Introd. &c. Vol. II. 159.

† Symb. Critic. II. 89.

L. shall be perfectly welcome, while he leaves us in possession of a few competent and approved witnesses.

Our readers will do well to make themselves masters of the Professor's statement of his reasons for printing ὃς in his text. In receiving it as genuine, he submits to competent judges the evidence of its being such—*salvo uniuscujusque lectoris judicandi facultate pollentis judicio.* He alleges that his decision is formed agreeably to the established principles of criticism: and of the deductions which he draws from his researches one is that *antiquity* cannot here be claimed for the vulgar reading, of which he adds, *numero et recentiorum patrum græcorum ancipiti fide nititur, nec in ullo antiquitatis monumento, seculo quarto exeunte anteriore, reperiri potuit.*

Cyrill, the Remarker concedes, 75, "quotes the passage more than once; yet," says this gentleman, "although the printed copies of that Father's works have Θεος, it is maintained that the context requires a different reading. If we do not perceive a little wire-drawing in this species of proof, which, being ingeniously deduced from the very materials furnished by the adverse party, was commenced by Wetstein, and completed by Griesbach, we cannot surely admit it as *direct and decisive* evidence of a reading attributable to the Alexandrine fathers."

It is *sufficient* evidence: whether it be *direct and decisive,* or whether evidence strictly so termed be attainable on such a subject, are questions practically unimportant. With regard to Cyrill, does Dr. Laurence believe in the immaculateness of the editions of this father, as well as in the antiquity of the Byzantine text? If his belief, or rather his credulity, extend so far, reasoning cannot impress his mind. On the other hand, if his power of *digesting* the *crambe recocta* of a scholastic literature and theology be not quite so strong, justice and decorum, united with taste, should have preserved him from the use of such invidious language as "a little *wire-drawing.*" We refer the Biblical student to the Symbol. Critic. T. I. xliii. &c.

Of the ancient versions it is remarkable that not one reads θεος: whether ὃς or ὁ be the reading of some of them, is an inquiry of far less moment—and in their answers to it Griesbach and Dr. Laurence differ.

A note occurs, in p. 83, which causes us to suspect that Griesbach's censor is little of a proficient in the history and the exercise of Biblical Criticism. "Griesbach supposes that ΟΣ was mistaken for Θ̄Σ, because the transcriber knew that the passage was usually interpreted of God, the word. But surely," proceeds Dr. L., "transcribers by profession (and such, before the invention of printing, were those who transcribed manuscripts) are never in the habit of reasoning upon the sense of what they copy. Ask a law-stationer of the present day, after he has engrossed the conveyance of an estate with a long description of the title, whether that title accrued by descent or purchase; and he will perhaps be puzzled to answer the question."

The cases are not analogous to each other. "A law-stationer of the present day" is not a student or practitioner of the law, but owes his name and his subsistence to his ability [of writing "a fair round hand" or of engrossing. On the contrary, and from the very nature of the thing, the copyists of ancient manuscripts of the N. T. were men conversant with the theology and literature of the age, and personally or ecclesiastically interested in the determinations of Biblical and Scriptural Criticism. Such individuals could and did reason upon the sense of what they transcribed: and many of them must be included in the following description,

"Sæpissime et *librarii* et editores in transcribendis vel recensendis allegatis e bibliis sacris tam fuere vel negligentes vel *temerarii,* ut *in locum lectionis genuinæ* subderent aliam, cum eo textu, cui ipsi adsueti essent, consentientem, aut e discrepantibus plurium codicum lectionibus eam deligerent auctorique suo supponerent, quam textui S. S. recepto præ cæteris consentaneam esse viderent." *

Dr. Laurence recollects the occasion of this statement, and has not forgotten Cyrill of Alexandria, and his editors!

The willing censor of Griesbach,

* Symb. Crit. T. I. xliii. &c.

conceives, 86, that this editor's "arrangement of classes is not intended to supersede, but to act in subordination to, conjectural criticism." He ought to have said that *it is not intended to supersede the application of sound critical principles to the contents of manuscripts.* Griesbach's criticism was not *conjectural.* We have before exposed the impropriety of this language of the Remarker's, who is unable to overthrow the decisions of Griesbach in the two several examples of John vii. 8. John i. 18. In the former of these passages the editor substitutes ουκ for ουπω (εγω ουπω αναβαινω εις την εορτην ταυτην) on high external authority, and, further, on strong internal presumption; the ουπω of the received text being borrowed, as is most probable, from the succeeding clause, where it indisputably occurs: in the other reading θεος has no probability whatever, but the reverse; it being indeed impossible to suppose that the sacred historian wrote, "no one hath seen God at any time: the only begotten God, who is in the bosom of the Father, he hath declared him"—and the word θεος, for which Dr. L. appears to contend, being really a gloss, and no various reading. We are satisfied that in this latter instance the only critical question, as to the text, is, whether or not υιος should be omitted? Griesbach retains the word: and we presume that it will not be in the Remarker's power to set aside the sentence. On this head our readers will perhaps arrive at the same conclusion with ourselves when they have carefully weighed Griesbach's rules of criticism, particularly the 1st, 7th, 8th, 9th, 10th, 12th, 13th, and 14th. *

Dr. Laurence chuses to be sceptical respecting the existence of "an Alexandrine text more valuable as well as more ancient than either the Byzantine or the Western." 88. Now, in the first place, that there are *appropriate* readings in the manuscripts and in the fathers usually denominated *Alexandrine,* cannot be fairly denied by those who are acquainted with the works of Griesbach: and the *number* of these readings is of far less consequence than their *nature;* it being difficult to explain their occurrence unless we refer them to a separate text. In the next place, "the possibility that manuscripts written in Alexandria might have been adapted to the Latin text," weighs nothing against this conclusion. All the texts (*recensiones*) were subject to mutilations and corruptions. Michaelis and Bishop Marsh believed in "the existence" of an Alexandrine *edition,* notwithstanding their concessions in regard to the influence of *Latinizing copies* on *Greek manuscripts in Alexandria.* A falling man catches at a twig. Dr. L. is eager to represent a *possibility* as a *fact.*

The Remarker indeed is aware, 91, that his reflections "run counter to public prejudice [opinion]," to the judgment of many whose literary talents conciliate his esteem, and whose critical acumen commands his respect. "But, in the republic of letters," he says with great correctness, "no supremacy is admissible but that of truth, and I flatter myself," adds Dr. L., "that I possess the same claim to the candour of others, which Griesbach has to mine."

What *candour* he has shewn to Griesbach, let certain quotations that we have made from his *Remarks, &c.* attest. That the authority of names should never be opposed to the evidence and the demands of *Truth,* we agree with him in thinking. What indication however is afforded by Dr. L. of his capacity of demolishing the critical fabric of Griesbach? And how unbecoming is the attempt to convert the effect of the Professor's *modesty* into an argument against his system! Griesbach declines to reason from materials which are not in his possession: and this cautious spirit is charged upon him as a fault!

Even the concluding paragraph of the body of the Remarker's pamphlet insinuates accusations of Griesbach. Dr. Laurence is pleased to speak of "an intricate and involved analysis," and of "exalting possibilities into probabilities, and probabilities into certainties." He contrasts "the gambols of imagination" with "the soberer exertions of reason" and "wildly wandering in the dark" with "walking in the broad light of day." It is pleasant to observe how Dr. Laurence can point a period, after he has wearied himself and his readers by his

* Prolegom. LIX—LXIX.

critical lucubrations. But these inuendos against Griesbach are neither just nor decent: and they betray the Remarker's forgetfulness of the claims of the Professor to his *candour*.

The larger portion of Dr. L.'s *Appendix*, consists of *Readings from Origen, and from the M.SS. A. G and C. in relation to that father, to the received text, and, in some degree, to each other.* This is the least exceptionable part of the pamphlet, and may have it's uses for those who are desirous of appreciating Griesbach's efforts in Biblical Criticism. The student should be reminded however that the mere *number* of readings is not decisive of the class to which the manuscript containing them belongs.

* *Precipuus recensionum in criseos sacræ exercitio usus hic est, ut earum auctoritate lectiones bonas sed in paucis libris superstites defendamus adversus juniorum et vulgarium codicum innumerabilem pœne turbam.* This is the nature, this, the excellence, of Griesbach's system. By this standard let it be tried. It is idle to complain of him, in one page, 92, that he has recourse to *analysis*—in another, 134, that he *dogmatizes* by *synthetical reasoning*. Dr. Laurence may have succeeded in winnowing some chaff from the wheat: let him take the chaff for his pains!

Art. II.

Unitarian Controversy in Scotland.

[Continued from p. 299.]

Discourses on the Principal Points of the Socinian Controversy. By Ralph Wardlaw.

A Vindication of Unitarianism, in Reply to Mr. Wardlaw's Discourses on the Socinian Controversy. By James Yates, M. A.

Unitarianism Incapable of Vindication: A Reply to the Rev. James Yates's Vindication of Unitarianism. By Ralph Wardlaw.

A Sequel to A Vindication of Unitarianism, in Reply to Mr. Wardlaw's Treatise, entitled, Unitarianism Incapable of Vindication. By the Author of the Vindication.

IN reply to the body of evidence which Mr. Yates advanced in support of the Unitarian doctrine, and in answer to his animadversions on Mr. Wardlaw's Discourses, the latter gentleman has written a large volume, in which he endeavours to defend his former reasonings, and professes to bring forward additional evidence of the Divinity of Christ, &c.; and not only to refute Mr. Yates's arguments, but even to turn most of them against him. In endeavouring to accomplish these objects, he has indulged in much declamation; introduced a great deal of extraneous matter, and, we are sorry to add, exhibited much less of the deportment of the gentleman and the spirit of the Christian even than in his Discourses. With a strict adherence to the main points in dispute, and with much temper and mildness, Mr. Yates replies to his opponent, with great brevity, but with a strength of argument which appears to us to be decisive of the controversy. We earnestly wish that every person who has not made up his mind on these important subjects, would calmly and impartially compare what Mr. Wardlaw has advanced in proof of the doctrine of the Trinity and of the proper Deity of Jesus Christ, with the arguments urged by Mr. Yates against these opinions; and the evidence he has adduced in support of the doctrine that, according to the Scriptures, there is but one God, in one person; that this one God is the Father; and that Jesus Christ *derived* all his dignity, power and authority from him. Our previous convictions may possibly lead us to form a higher estimate of the number who would, by this means, become Unitarians than the experiment would justify; but we are fully satisfied, that no person of a sound understanding and candid mind, would rise from such an investigation, without a conviction, that Unitarians pay as entire a deference to the Sacred Scriptures as any class of Christians whatever; and that the arguments by which they endeavour to establish their system, whether capable of sustaining it or not, are at least of a nature to deserve the most serious and impartial attention.

Were we to give any thing like an abstract of the volumes before us, it would swell this article much beyond

* Symbol. Crit. T. I. cxxii.

the limits prescribed to it: and this, we hope, is not necessary, since what we have already said, must be sufficient to induce those who place any confidence in our recommendation, and who feel any interest in the subject, to consult the works themselves. We shall, therefore, rest satisfied with quoting a single specimen of the manner in which Mr. Yates has conducted his reply, and which will at the same time afford an example of the kind of arguments advanced by both writers: and then we shall proceed to state an observation or two which the perusal of the controversy has suggested.

"Mr. Wardlaw writing in the treatise before us upon the Doctrine of the Trinity, repeats what he had asserted in his Discourses that he 'believes *the fact*, although he is ignorant respecting the *mode* or *manner of the fact*.'—The fact stated in his own language is this; that 'in the Unity of the Godhead there are three distinct Subsistences or Persons, the Father, the Son, and the Holy Spirit.' This fact he wishes me to believe. Before assenting to it, I am desirous, as in every other case, to understand the meaning of the proposition.—You repeat to me a fact which you say 'is of superlative importance;' before I can believe it, I must know what it is: you announce a proposition, I wish to be informed what 'ideas you annex to the terms of the proposition.'—To this query Mr. Wardlaw appears to me to return two different answers, varying his explanations according to the purpose, which he has in view in each particular case.

"In the first place, he replies, that 'the subject is so completely removed beyond the view of the human understanding, that it is impossible for us to form upon it any clear or accurate conceptions.'—Of the precise import of the terms '*Unity*,' '*Distinct*,' '*Person*,' and '*Subsistence*,' which are employed in the proposition, 'I shall not attempt,' says he, 'to convey to your mind any clear ideas. I cannot impart to you what I do not possess myself. I however assert, that the proposition contains an important truth, because the truth is declared by divine authority.'"*

"I answer, Shew me that it is declared by divine authority, and I shall assent to it with submissive reverence. But observe, that, in order to do this, you must shew me in the word of God the identical proposition which you have announced. For, since no distinct ideas are annexed to the terms of the proposition, we cannot *prove* its truth by any comparison of those terms with other phrases to which distinct ideas are attached."†

"If," says Mr. Wardlaw, "*the terms themselves* are *unintelligible*, you are clearly right; for in that case it would be impossible for us to substitute *other* terms, with any degree of certain assurance that we were enunciating the same doctrine. The man who knows not at all the meaning of the words *Ellipse*, *Conic*, and *Sections*, would in vain endeavour to convey in other terms than those, in which it has been announced to himself, the proposition that *an Ellipse is one of the Conic Sections*. He must satisfy himself with repeating the *ipsissima verba*."‡

"Shew me then, in the word of God, the identical proposition, which you have announced."—At this point of the argument Mr. Wardlaw changes his ground. The proposition in question, he knows, does not occur in the Scriptures; he is therefore obliged to maintain only, that it may be PROVED from the Scriptures. But *proving* implies DISTINCT IDEAS; and hence he is under the necessity of representing the proposition as not merely true, but intelligible, and the ideas suggested by it so clear, the conceptions so accurate and distinct, that the truth of the proposition may be inferred with absolute certainty from a great variety of phrases and declarations contained in the Sacred Scriptures, all of which may be shewn to have a manifest bearing upon the subject, and to contribute testimony, more or less abundant, in support of the proposition.

"The terms themselves," says he, "are NOT unintelligible. The *fact*, stated in the proposition, is revealed, although the *mode* of the fact is not revealed. Reasoning from the Scriptures is, therefore, the proper mode of establishing the fact, or proving the truth of the proposition."§

"With the *mode* of the fact, I answer, we have, as is admitted on all hands, nothing to do. The Scriptures, you say, assure us of a *fact*, and you maintain, that the terms of the proposition, in which you announce that fact are intelligible. Permit me, therefore, to repeat the question, with which I set out, and to ask again, *What ideas do you annex to the terms of the proposition?* In the first place, what do you mean when you assert THE UNITY OF THE GODHEAD."

* Discourses, p. 11. 19. 26. 30. Unit. Incap. of Vind. p. 63.

† Vind. of Unitarianism, pp. 41—44. 129—132.

‡ Unit. Incap. of Vind. p. 52.

§ Unit. Incap. of Vind. pp. 52, 53.

" I mean," replies Mr. Wardlaw, " that the universe is subject to one simple and undivided mind, one all-wise Designer, who is uncreated, unchangeable and everlasting, sufficient without the aid of any counsellor, assistant or associated God, for the production of every effect, which is exhibited throughout endless time and infinite space." ||

" What do you mean by the term PERSON or Subsistence?"

(Mr. Wardlaw.) " By a Person, I mean that which possesses *personal properties*."*

" Of course; that is no more than saying, that a Person is a Person. But what are ' Personal properties' ?"

(Mr. Wardlaw.) " Personal properties are the properties which constitute personality. Now *that which can contrive, which can design, is a Person.* There capacities constitute personality." †

" What do you mean when you say that *the Holy Spirit is a Person?* "

(Mr. Wardlaw.) " I mean that he is not a mere attribute or power, or influence, but AN INTELLIGENT AGENT." ‡

" When you affirm, that in the Unity of the Godhead there are three *Persons*, do you mean, that in the Unity of the Godhead there are three *Intelligent Agents?*"

(Mr. Wardlaw.) " I employ PERSON and INTELLIGENT AGENT as synonymous expressions." §

" You have now explained sufficiently the meaning of the proposition, which you wish me to believe. My answer is, that I could not believe it, even though I found it clearly stated in the Scriptures; because its *intrinsic absurdity* would be stronger evidence against it than any evidence in its favour, which could possibly be exhibited." ||

" I allow," replies Mr. Wardlaw, AGAIN CHANGING HIS GROUND, " that a doctrine clearly self-contradictory, could not be proved even by the testimony of the Scriptures. But the doctrine which I have stated, cannot possibly be proved to be self-contradictory, because it is a subject, on which we are left *in total ignorance*, and, unless we have *some notion* of the thing itself, on what principle can we possibly make out the contrariety ?" ¶

" Presuming to urge this discussion a little farther, I observe, you just now explained yourself as meaning by the ' Unity of the Godhead,' that the order of events in the universe is entirely directed by the will and agency of one simple and undivided mind."

" I did."

" But you asserted that there have existed from all eternity in the Unity of the Godhead three Persons; and you have explained yourself as meaning by a Person an *Intelligent Agent*. Your doctrine appears, therefore, to imply that three distinct Intelligent Agents, form one simple and undivided mind, which is a direct contradiction."

" I have explicitly declared," answers Mr. Wardlaw, " that when I used the term ' *Person*,' and others employed in the proposition, I would not be understood as pretending to any precise and definite conception of the nature of that distinction in Deity, which these terms import. Was it an unreasonable expectation, that you should carry this declaration along with you through the remainder of the discussion, and that, when those terms were used again, they should be used with the qualification previously affixed to them? A generous disputant would certainly have felt himself bound to proceed on this reasonable principle." *

" You said, that when you asserted the Unity of God, you meant that all things are made by the power of one Designer. But you also asserted, that in the Unity of God there are three Persons, and that by a *Person* you mean that which can contrive or design. Does not your doctrine then imply, that *three* Designers are *one* Designer?"

" I employed the term ' *Person*' in compliance with established usage, and because I do not know that another could be devised more appropriate. But of its precise import, as applied to a distinction in the Divine Essence, I have professed my own incompetency and my conviction of the incompetency of others, to form any clear conception. Justice and generosity alike required, that you should have taken along with you the qualifying explanation which I gave in the outset, and which I certainly intended should accompany, to the close of our discussion, my use of the terms *distinct*, *subsistences*, *person*, and *personality*, in their application to Deity." †

" Such appears to me to be the exact state of the controversy, as it has been carried on between Mr. Wardlaw and myself, respecting *the nature* of the doctrine of the Trinity, and *the evidence* requisite to prove it."—Sequel to Vind. of Unit. pp. 57—63.

In this controversy there is some approximation to the spirit in which

|| Vind. of Unit. p. 51, compared with Unit. Incap. of Vind. pp. 62. 301, 302.
* Discourses, p. 281.
† Discourses, p. 282.
‡ Discourses, p. 286.
§ Ib.
|| Vind. of Unit. pp. 39, 40. 128, 129.
¶ Discourses, p. 23.

* Unit. Incap. of Vind. p. 65.
† Unit. Incap. of Vind. pp. 67, 68.

all discussion, and particularly all religious discussion, ought to be conducted. The acrimony which usually mingles with, and poisons religious controversy, has long excited the malignant smile of the unbeliever, and the sigh of the enlightened Christian. That the disciples of a Master whose spirit was gentle as the dove, the emblem of the Divine approbation which descended on his sacred head; and whose religion is nothing but benevolence, speaking in its sweetest accents and inspired by its Eternal Source, should exemplify even in their inquiries relative to its doctrines and duties, the very temper which it is its great object to destroy—can be accounted for only by the philosopher who looks deeply into the human heart, and perceives through all the appearances and names it assumes, the true and most hateful and pernicious egotism of which it is full. To defend the doctrines of the religion of Jesus with animosity, is as if one should dilate on the loveliness of the meek and gentle disposition which turns with agony from the sight of human suffering, and end by the application of the rack: or dwell with impassioned language on the value of the friendship which knows neither suspicion nor bound, and as the accents fall from the lips, Judas-like, to betray to death with a kiss the most confiding of friends.

Yet it is a certain and mournful truth, that even the enlightened have displayed on this subject, a bigotry of which ignorance itself might have been ashamed; and the amiable indulged an animosity of which none but the malignant might have been supposed capable. They have offered incense to their own vanity, while they imagined, perhaps sincerely believed, that, animated only by a zeal for the glory of God, they were sacrificing on the altar of truth, every human infirmity. Often too, this violation of the spirit of Christ arises from a most unworthy source: from the wish to display what talent is possessed for smartness and repartee: with what severity and sarcasm it is possible to chastise the insolence which presumes to differ from us: and with what ease a small oversight may be magnified into wilfulness, perversity and guilt. Few controversialists indeed, are conscious, at the time, of the littleness of the feeling which prompts these unhallowed sallies of imagination and criminal ebullitions of passion; but that feeling is not the less real or active for being concealed. And it is curious to observe how it prevails over the firmest resolutions against it. Almost all disputants begin with profession of moderation and candour: most, with a sincere desire to exemplify these excellencies: but gradually the imagination becomes heated: the mind, feeling strongly the evidence which it endeavours to illustrate and establish, wonders at the ignorance which does not perceive, or the perverseness which will not yield to it: becomes irritated and provoked, forgets its good resolves and delivers itself up to the evil spirit which, at length, entirely possesses it. And what is deeply to be lamented, this disgraceful violation of the spirit of the Christian religion, is generally applauded and cherished by the partisans of the cause it is supposed to favour.

We are not a little gratified that Mr. Yates has manifested a deep consciousness of this aptitude of the mind to sin against the Christian law: that he appears, therefore, to have exercised a vigilant guard over himself through the whole controversy and in general with success. The gentleness of his spirit, and the courtesy of his manner, are exemplary. Without pretending to humility, there often occur in the works before us traces of the genuine feeling. Fixing on the great arguments which have produced conviction in his own mind, stating them plainly and simply, and leaving them to make their own impression on the mind of the reader, he neither attempts to flatter nor seeks to awe or to persuade him. He points out the misconceptions, the misrepresentations and the fallacious reasonings of his opponent, without affecting to wonder at his ignorance, to tremble with horror at his presumption, to be scandalized at his impiety, or to be in doubt whether he deserve the Christian name, or can be admitted to a participation of the Christian's happiness. There are indeed some exceptions to this prevailing urbanity and modesty: occa-

sionally an unkind surmise, a harsh expression, a sentence, which in the language of his opponent, "could hardly have been used without a certain scornful elevation of the upper lip," have escaped him, which we are persuaded no one can regret more deeply than their author.

"My object in the following work," says Mr. Yates in the introduction to his Sequel, "will be, First, to correct the inaccuracies, which I have been enabled to discover in my 'Vindication of Unitarianism,' by the perusal of Mr. Wardlaw's Reply; and secondly, to defend the statements and reasonings, which I have advanced, where they appear to me to be partially represented or unjustly attacked, by my opponent. I make no pretension to security from errors: I am so far from feeling any unwillingness to acknowledge those which I have been able to detect, that I think it my duty to bring them prominently into view, as the only means of atoning for my inadvertency and preventing others from being misled by my want of information: and I esteem it a great advantage to myself and to my readers, that the endeavours of an ardent, acute, and able disputant, to destroy the reputation and expose the fallacies of my work, are likely to leave few errors unnoticed, and may thus be made subservient to what ought to be our only object, the attainment of truth.

"In such a situation I feel it incumbent upon me, to retract as quickly and as publicly as possible every *error* into which I have fallen; to make every just and reasonable *concession*, however unfavourable to the consistency and stability of my own opinions, in translating any passage of Scripture, to give *the exact sense* of the original words, although, taken by themselves, they should appear to present the most formidable objection to Unitarianism or even to Christianity; and, through the whole investigation, to labour to free my mind from every prejudice and false seduction, to suppress every emotion of pride, resentment or party-spirit, and to preserve a single eye to truth, duty and the approbation of God."—Sequel, p. 7.

Had such passages occurred in Mr. Wardlaw's works, we should have directed the attention of our readers to them, with much greater pleasure, than we have experienced in referring to those indications of correct and generous feeling in Mr. Yates; because they would have marked the prevalence of genuine diffidence and humility, among a class of Christians, who have hitherto shewn, in their theological writings, a lamentable deficiency in these virtues. Constantly declaiming on the fallacy of reason, they speak as though their own reasoning were infallible: eulogizing humility as the most eminent of all the virtues, they advance their opinions with the confidence of inspiration, and deny the Christian name, and exclude from the Christian's hopes all who do not believe them. Their assumption that the doctrines they oppose lead to the utter destruction of all piety, and the direct appeal which they often make to the feelings and conduct of persons of their own faith, in proof that the tendency of their views of Divine truth is to cherish all that is pure and holy, affords a curious example of the manner in which the human heart imposes on itself. For it is to attempt to prove their humility, by affirming that they are the only humble persons in the world: it is the very spirit of the Pharisee assuming the attitude and adopting the language of the publican.

Though there occur in Mr. Wardlaw's publications not a few traces of this pride of lowliness, yet, we fear, he must be ranked among the most meek and candid of the orthodox polemics. He too, like hundreds before him, is astonished at the ignorance of the Socinian writers; trembles at their impiety; is shocked at the irreverence with which they treat the Sacred Scriptures; amazed at the interpretations they presume to offer: and, in the following singular language, mourns over the frost which is in their system, and the ice which is in their hearts:

"And fully satisfied as I am, that the meanings which Mr. Yates and his friends are so anxious to explode, are the source of the purest, the happiest, the most elevated and the most practical feelings of the renewed soul, even of all those feelings which are peculiarly *Christian*, I cannot but pity those, who immerse these passages of the Divine word in the freezing mixture of a cold and heartless philosophy, or who play upon them the ether of a refined and spurious criticism, till they have cooled them down to the very zero of infidelity."—Unit. Incap. of Vind. p. 40.

Yet of the grossness of abuse, and the virulence of invective, with which Unitarians are generally assailed, Mr. Wardlaw is innocent. He is often not candid, but never malignant: he

sometimes misrepresents, but it appears to be only because he misconceives; and though it is much to be lamented, both on his own account, and for the sake of truth, that his imagination has not been more under the controul of his reason, and his expressions more moderate and chastised; yet we sincerely believe, he has too much integrity and piety to be guilty of any thing approaching to disingenuousness and falsehood. His manner towards his opponent personally, is in general tolerably respectful; and if not altogether such as a gentleman, a scholar and a Christian has a right to expect from another, it is, at least, an approximation to it, and most happy should we be to hail it as the commencement of a new mode of conducting this controversy.

There are moments when an ingenuous mind must feel deeply mortified and humbled at having given representations of the opinions of its opponent which are less consistent with the truth than serviceable to a particular cause. Of the injustice which results from this partial statement and false colouring of facts, Unitarians have constant occasion to complain: and there is no person, with whose writings we are acquainted, who, in this respect, has sinned more deeply against the law of justice and charity than Mr. Wardlaw. The truth of this accusation, which, if the heat of controversy and the thirst for victory, shall have left in his bosom any room for the operation of the feelings of a generous mind or of a sincere Christian, he will be most anxious to repel —must, we think, appear evident to every unprejudiced person, who attends to the manner in which he has spoken of the regard which Unitarians pay to the Scriptures. He has availed himself of the ignorance, the prejudices and the fears of his hearers, in order to fill them with horror of Unitarianism; we do not say, knowing that his representations would convey to them false impressions, but certainly less anxious about the truth than the effect of his statements.

[*To be concluded in the next No.*]

POETRY.

SONNET TO FREEDOM

(From the Monthly Magazine for May, 1817.)

Immortal Genius of my native land!
That gave to Hampden's breast its dauntless ire,
And bade his soul intrepidly withstand
The brunt of evil power—and then expire;
Leaving his fame in glory to expand,
And rouse in patriot hearts the slumbering fire!
Deign e'en on me thy holy beam to shed,
For clad in thy pure light my soul shall shine,
Honour'd on earth, and worthy of the skies;
And fit me one dear dangerous path to tread,
To add one more to Freedom's deathless line;
Haply to fall a martyr'd sacrifice;—
Should such illustrious destiny be mine,
O be thou with me when my spirit flies.

From the Portuguese of Theodoro Souza Maldonado.

Come Muse,—come with me to the gloomy cell,
Where death and darkness in communion dwell,—
Where the damp floor with human wrecks is spread;
And the loose pillar's made,
Of undistinguished fragments of the dead,
Decaying and decay'd.

Daughter of memory!—tremble not, but come,
See rude destruction's triumphs;—read the doom
Of the proud pageantry of this vain world;
The captive's fetters,—and the monarch's crown,
The rich, the poor, the conqueror and the clown,
All in a pile of general ruin hurl'd.

Go, weigh that dust, inquirer!—and declare
Its once-possessor in earth's vanished sphere——
What!—is it equal all?—In that vast heap
All that remains of sages, saints and slaves,
In one promiscuous mound all-blended, sleep;—
Thou canst not trace distinctions in their graves!

The arch of victory,—the triumphal car,
The fane of peace,—the pomp, the pride of war,
Lie mingled there in dark and dull decay;
Come, muse on nature's general funeral!
Nought left but ashes, dust and clods of clay——
All, all is o'er;—'tis past,—'tis perished all!

Victors and vanquished, there confounded lie;
The prisoner finds eternal liberty,—
And death's cold chains have bound the free;
Where are the wise—the Platos of their day?
The beautiful,—in all their soft array?
Involved with meaner dust in common destiny!

All holy Virtue! child of heavenly clime!
Thou liv'st amidst the wrecks of earth and time,—
Thou only—and thy influence can give
Brightness to night,—and ecstacy to gloom,
Can wake the dead, and bid the dying live,
And with immortal radiance fill the tomb!

A.

SONNETS

Supplementary to Wordsworth's Sonnets to Liberty. *

I.

O thou who lov'st o'er ancient times to brood
With fondest retrospection—do not weep
When freedom starts from her inglorious sleep
In naked majesty—and earth is strew'd
With temples that have frown'd from ages rude
The gorgeous tomb of reason—though the plea
Of sacred thoughts and deep antiquity
Should touch thy bosom in its kindliest mood!
Those guilty towers are creatures of a span;
Are not the clouds borne freely on the breeze,
The everlasting hills and roaring sea
And the blue heavens' immortal majesty,
And high-born beatings of the heart of man
Of holier birth and older far than these?

II.

To the Spanish Patriots in Prison.

Think not unconquer'd heroes! that ye sigh
In vain within your dungeons;—not a pain
That such as ye endure is sent in vain,
And not a gleam of fortitude can die!
No! these shall kindle in the peasant's eye
A lightening such as in the times of old
Shook mightiest tyrants—they shall all be told
In each sweet vale and vine-encompass'd plain;
And the young voice of cherub infancy,
Trembling with new-born ecstacies, shall sing
Your deeds within their fathers' hearts enroll'd,
And your mild dignity of suffering;
Till the glad voice of renovated Spain,
Give to your virtues glory manifold.

III.

To the South American Patriots.

Think not undaunted champions! that the sea
With all its waves can part us from the cause
In which you struggle;—that 'neath English laws
We sit in cold and mute tranquillity,
When mightiest nations combat to be free.
No! we are form'd of one celestial blood,
The children of one Sire;—and we have stood,
For freedom's cause in earth's Thermopylæ!
E'en nature mingles feelings from afar—
The ocean, and the winds, and clouds are free,

* It is almost needless to observe, that the author of these Sonnets deprecates all comparison with those of the great poet whom he has endeavoured to imitate. Indeed, he knows of no compositions of a similar kind, in this or any other language, which, for majestic simplicity and natural grandeur, equal the Sonnets of Wordsworth. He only regrets, that this great poet has not chosen the subjects of these effusions for the exercise of his elevated powers. Had he done so, it may readily be believed, the author would have been contented to admire. But he is silent;—and there are some feelings, which, by the power of their own enthusiasm, force those to give them utterance who are most incompetent to do them justice. Thus it is with the writer of these Sonnets—the only apology for which must be, the strength of the emotions by which they were prompted.

And the unbridled coursers of the sun,
And the sweet moon and every silent star,
All that both Continents can look upon
Breathe, with one deathless voice, of LIBERTY!

IV.

To the Same.

Strength, strength, Americans! a little time
And ye *must* triumph!—never shall we see
A Continent of heroes held in fee,
By low inheritors of ancient crime!
It is not to be thought that realms sublime,
Where herds untam'd for countless years have stray'd,
Through vales by mortal rovers never trod;
Where forests have frown'd on in lasting shade,
While thrones have sunk and empires have decay'd;
Lands—on the viewless summits of whose hills
The last dread footsteps of ascending God,
Are yet imprinted—through whose boundless plains
Flow ocean-rivers with their million rills,
Should rest beneath an earth-born despot's chains!

T. N. T.

Temple, 18*th June*, 1817.

EPIGRAM

On Mr. Robert Southey's Letter to W. Smith, Esq. M. P.

Thus the veer'd Laureate of our time,
So juicy ripe for royal rhyme,
His lofty praise rehearses;
"What's the good friend of Liberty,
The Patriot, Senator, to me?
Great *I* have written verses!"

R. F.

Kidderminster, *May* 19*th*, 1817.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Unitarian Fund.

THE anniversary of this Society was held on Wednesday, the 28th of May, in the chapel, Parliament Court, Artillery Lane. Divine service was introduced by the Rev. Mr. Hutton, of Walthamstow; the Rev. Dr. Morell offered the general prayer; and the sermon was preached by the Rev. W. J. Fox, the minister of the chapel. The congregation was numerous and the collection nearly equal to that of any former year.—A very great impression was made upon the audience by Mr. Fox's eloquent vindication of the Society, and one of the first motions on the Society being formed, was for a vote of thanks to the preacher, united with a request that he would lay his sermon before the public. The Treasurer's Report announced an increased expenditure during the last year, owing chiefly to the sums contributed to various chapels. An abstract of the Committee's Report, which was of considerable length, is designed for separate publication and will appear in this work. The following gentlemen were chosen into office for the year ensuing, viz.

JOHN CHRISTIE, Esq. *Treasurer.*
REV. R. ASPLAND, *Secretary.*

Committee.

Mr. BAILEY,
Mr. EATON,
Rev. W. J. FOX,
Rev. J. GILCHRIST,
Mr. S. HART,
Mr. DAVID TAYLOR,
Mr. RICHARD TAYLOR.

Auditors.

Mr. ALEX. HUTCHISON,
Mr. JOHN TODHUNTER.

Dr. Philipps, of Sheffield, was reported to have engaged to preach at the next Anniversary. A resolution was passed of warm thanks to Mr. Wright, now labouring as a missionary in Scotland; and another resolution related to the loss sustained by the Society since the last Anniversary in the death of the Rev. W. Vidler: it was as follows, "That the thanks of the Society be given to the minister and managers of this chapel, for the use of it on the present occasion; and that the Society cannot pass by the present opportunity of expressing their sympathy with the congregation, here assembling, on the melancholy event of the death of their late revered pastor, the Rev. W. Vidler, who was from the first, the cordial friend, the zealous supporter, and, as occasion served, the able missionary, of the Unitarian Fund, and whose praise is in the churches; but that at the same time they congratulate the congregation on the goodness of Divine Providence, in raising up for them a successor to their late revered friend, animated by the same spirit, pledged to the same cause and already distinguished by his talents, his zeal and his success."

The annual meeting of the Governors of the *Unitarian Academy* was afterwards held in the chapel, of which we hope to receive the particulars. Three students leave the academy this year, in order to accept churches.

The subscribers and friends to the Fund afterwards dined together at the London Tavern, in number Three Hundred and

Eight, *Mr. Rutt* in the Chair. The usual sentiments were proposed to the company and expatiated upon with great spirit and eloquence. The Chairman paid a handsome panegyrical tribute to the memory of the late Mr. Vidler. The health of the preacher was received by the company with great enthusiasm. Mr. Wright was not forgotten though he was absent: allusions were of necessity made by various gentlemen to the case of his brother, now under prosecution for Blasphemy. The concluding address of the Chairman was affecting, from the review which it took of years gone by, and of former associates who rest each one from his labours, and from the expression which it contained of certain anticipations of time future, which in the vicissitudes and uncertainties of life may well excite the tenderest feelings of a social being.

The meeting was distinguished by the greatest order and harmony; in relation to which too much praise cannot be given to the Stewards.

General Baptist Assembly.

On Whit-Tuesday, May 27th, the Annual Assembly of the Old General Baptists was held, as usual, in the Meeting-house, Worship Street, London. The Elders and Representatives of the churches in connexion with the Assembly, who were present, were about as numerous as at former Assemblies. After the letters from the churches, containing cases for the consideration of the meeting, or detailing the present state of the several congregations had been read, the public service commenced.

Mr. Evans, of Islington, desirous of shewing his respect to his old friends whom he had so often met on the same occasion, though still greatly afflicted, was present and opened the service by reading the Scriptures and giving out the hymns. The devotional service was conducted by Mr. Smallfield, and an appropriate discourse was delivered by Mr. Kingsford, of Canterbury. The preacher's text was a part of Matthew xi. 19, *Learn of me.* These words were illustrated by a reference to numerous traits in the character of Jesus Christ, shewing its superlative excellence, and the suitableness of his example for the imitation of ministers in particular, and professors generally. The preacher in an especial manner insisted on the duty as well as inalienable right of private judgment, and strenuously enforced the exercise of charity on the avowed admirers of the meekness and gentleness of the greatest of Teachers, though *he* was instructed immediately by his God and Father, the Fountain of Truth.

Soon after the public service was concluded, the business of the Assembly recommenced. The letters from some of the churches contained a cheering account of increasing numbers and unabated zeal. The increase on the whole, however, appeared not to have been great since the last Assembly; but the Sunday Schools belonging to some of the congregations were described as being well attended, and as being apparently very beneficial in their influence.

The Committee, appointed by the Assembly three years ago, in their Report, reiterated the advice they had given in the last year's Proceedings—the necessity of establishing a *fellowship fund* in each congregation, to afford every professor, however limited his pecuniary resources might be, an opportunity of contributing his mite towards the support of the sacred cause of truth and righteousness. This advice, it appeared, had not been given in vain; for, several of the churches have made collections, and in their letters expressed their full conviction of the propriety of the advice, and the necessity of acting in conformity with it.

About four o'clock, the ministers and their friends having retired to the White Hart Inn, Bishopsgate Street, sat down, nearly sixty in number, to an economical dinner. Mr. Kingsford, the preacher for the day, was called to the chair; and after the cloth was removed, several pertinent sentiments were given. In the course of the evening these sentiments called forth some animated speeches, which were characterized by that love of free inquiry, on theological subjects, in the exercise of which the Old General Baptists have, perhaps, never come behind their fellow-christians; by universal philanthropy, and consequently by a marked disapprobation of every infringement of the natural rights, whether civil or religious, of their fellow-countrymen, or of their brethren of mankind at large.

G. S.

Kent General Baptist Churches.

The Annual Association of the Kent General Baptist Churches, was held this year at Cranbrook, May 6th. An appropriate discourse was delivered by Mr. Pound, of Dover, to a respectable audience. After the public service, the business of the Association commenced—when Mr. Sampson Kingsford, was unanimously called to the Chair.

Amongst other things, an interesting conversation took place relative to a list of theological questions, which had been drawn up by recommendation of the last year's Association. These questions were chiefly designed for the use of young people, to excite and promote a spirit of free inquiry. The plan of a Benefit Society

having also, at the request of the last Association, been drawn up by Mr. Michael Kingsford, of Canterbury, was, by that gentleman, printed and laid before the meeting. This plan, which had been carefully arranged, appeared to meet general approbation; and particularly as it seems (to use Mr. Kingsford's own words), "likely to prove to them (its members) a stimulus to early habits of industry and economy, and to promote in them a uniform attention to public worship, and an habitual connexion with our churches, whose incumbent duty it will be to strengthen every good and virtuous disposition in them, and to watch over and guard them against any impropriety of conduct, the inexperience of youth may expose them to."

The friends dined at the George Inn, and afterwards took tea with the ladies in the chapel; and harmony prevailed throughout the day.

In the evening a large party retired to the above inn to supper, and spend a little time in friendly conversation. When the cloth was removed, it was suggested, as the most interesting mode of spending the time, to adopt a subject for general discussion, which appearing to meet the approbation of the company, the following question was proposed:—

Upon what principle can the cause of Christianity be injured by free, unlimited inquiry?

This subject called forth many excellent remarks from numerous speakers, when, after a discussion of more than two hours, the chairman in closing the debate remarked, that he was happy in recognising in the sentiments of that company the characteristic of the Old Unitarian General Baptist Body, which had so long and so nobly advocated the cause of free inquiry in matters of religion. Several gentlemen in the course of the debate were particularly anxious to impress the idea that, although inquiry ought to be free and unshackled, that yet it should be pursued with a prudent attention to times and circumstances.

B. M.

Dudley Double Lecture.

On Whit-Tuesday, May 27, 1817, the Annual Meeting of Ministers, denominated, "The Double Lecture," took place at Dudley. The Rev. James Scott, of Cradley, conducted the devotional service. Two sermons were preached: the former by the Rev. John Kentish, of Birmingham, on the degree in which a Christian minister may lawfully conform to the sentiments, the practices, the circumstances, the prejudices and the infirmities of those around him:—from 1 Cor. ix. 22, "I am made all things to all men, that I might by all means save some:" the latter, in the absence of the gentleman who was to have officiated, by the Rev. James Hews Bransby, of Dudley, on the efficacy of the faithful preaching of the gospel, from 1 Thess. ii. 13, "For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God: which effectually worketh also in you that believe."

Mr. Kentish thus concluded his discourse: "The grand extremes against which, as Christian ministers, we must guard, in our deportment, are considerable seclusion from the world, and indiscriminate association with mankind: habitual singularity and habitual accommodation. Our intelligent and affectionate hearers may well complain of us, if we shun their society as though it were pestilential: yet we shall as naturally and deservedly incur their censure, if we do not make a wise division of our time, between the retirement of the closet and the engagements of active life.

"We cannot, in the apostolic sense, *become all things to all men*, unless we be true, at the same time, to our religious principles and character. Our situation requires, if I mistake not, a happy union of integrity and candour, of zeal and circumspection and benevolence. Even if we cannot wholly escape reproach from an ill-judging world, may this reproach, however, fall on us only in respect of the law of our God. Yet as knowledge and piety increase, every tendency to persecution will be discountenanced; and the Protestant Dissenting Minister, who, without surrendering or compromising his secular rights, devotes himself entirely to his office, will not fail of possessing the esteem of those whose esteem is praise.

"Seldom have we perceived a man who exhibited, in a higher degree, a just superiority to the world, while he mixed with various classes of its inhabitants, for their benefit, than an excellent minister,* whose name and whose memory we cannot but associate very intimately with the recurrence of this yearly lecture. His place knoweth him no more: and those anticipations of his dismissal from our earth, which, three years since he here expressed,† have been fully realized. Perhaps, however, it may not be so generally known that from this pulpit, and as on this day, he once illustrated the nature, and urged the claims of Christian candour, in circum

* The Rev. Benjamin Carpenter, of Old Swinford.

† See Monthly Repository, IX. 511.

stances which rendered those subjects particularly seasonable and interesting. * Indeed, he was uniformly and deeply anxious that our periodical religious meetings should be fraternal and harmonious; with which view, he was accustomed to recommend, that the topics and the reasonings we address to each other, on these occasions, should not be polemical. In this recommendation there was the greater propriety, and it came with increased weight, inasmuch as it had the sanction of his own example. Still I should do injustice to his character did I refrain from saying, that he declined not, at fit times, to avow and defend the theological sentiments which he deemed scriptural and important: and we may well admire the honesty of his avowal and vindication of them, even though all of us may not acquiesce in his conclusions. No variety or opposition in our views, could render me insensible to his excellencies. Mournfully pleasing is the recollection of his virtues as a Christian and a Christian minister. The elements of his character were, fervent devotion, strict integrity and genuine catholicism and benevolence. His soul was erect and independent, far superior to the artifices, to the mean compliances and expectations of little minds. In simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, he had his conversation in the world. Those who best knew, and who, therefore, most esteemed and loved him, have cause of gratitude, that amidst frequent attacks of disease, during a large period of his public life, he was spared to them so long. The vacancy, nevertheless, which his death has left in our circle is especially affecting, when we consider that, for a series of years, he was, by his standing in the neighbourhood, the father, as it were, of the ministers assembled at this lecture. His removal from us to the silent grave, is like the removal of the single link which connected the generation of our predecessors here with ourselves: and soon the remaining links of this part of the chain will be displaced, soon the existing chain itself will be broken: and, by degrees, we too shall be followed by another race. Let us exercise, my brethren, fresh and unremitted diligence, while it is called to-day. Let us remember that the end of the conversation of our departed associates and friends was—Jesus Christ, the same yesterday, to-day and for ever, whose gospel is immortal, though its advocates decay. Let us prepare for meeting them in that temple whence they shall go out no more.

And, may a double portion of the spirit of the valuable man whose image has now presented itself particularly to our thoughts, rest on us all, eminently on his successor in the pastoral charge, * and not least eminently on the relation who bears his name, † who, animated by his exhortations, and aided by his instructions, has entered on the same public office, and who experienced from him what may truly be styled, a parent's love! Amen."

Eleven ministers were present. The Rev. Richard Fry, of Kidderminster, and the Rev. Timothy Davis, of Oldbury, were appointed to preach at the next anniversary. J. H. B.

* "Difference of Sentiment no Objection to the Exercise of Mutual Love." Preached at Dudley Lecture, 1780.

* Rev. Mr. Warren, just removed to Stourbridge from Ringwood.

† Rev. Benjamin Carpenter, recently chosen as successor to the Rev. Joseph Bowden, Call Lane, Leeds.

Tiverton Unitarian Chapel.

Amount of Subscriptions inserted in Monthly Repository for May	60	15	3
Subscriptions since received			
Rev. Samuel Fawcett, Yeovil..	1	0	0
Two Friends to the cause at Crewkerne, H.W. 1*l.* S.S. 1*l.*	2	0	0
Per Rev. John Jervis.			
Lympstone Congregation, Devon	5	0	0
Per Rev. John Jervis.			
Miss Stogdon, ditto	1	0	0
Per Rev. Edmund Butcher.			
Wm. Leigh, Esq. Slade, near Sidmouth	1	0	0
Per Rev. Dr. Carpenter.			
J. F. Barham, Esq., Exeter, 1*l.* Mr. Mountjoy, ditto, 1*l.* a Friend, 1*l.*	3	0	0
	73	15	0

The Friends to the cause at Tiverton have great pleasure in informing those who are interested in the promotion of the pure worship of the One God, even the Father, that the services of their chapel have been attended by a continued increasing number; and they flatter themselves that the opposition they have met with from their Calvinistic Brethren will eventually promote, much more than it has already injured, their cause, as one large family, who were disgusted at an illiberal attack made on the works of Priestley and Belsham, and the principles of Unitarians, have thereby been induced to search the Scriptures, and judge for themselves, of the truth or fallacy of what they had heard; the result has been, what would generally be the case, would all who oppose the simple and plain truths of the Gospel professed by Unitarians, examine with dispassionate and unprejudiced minds the scriptural evidences in favour of them. In short, they have openly avowed

their conviction and joined this society. A Fellowship Fund has been formed, which has been already joined by a considerable number of the members of the chapel. They are now commencing the establishment of their Congregational Library, which, they flatter themselves, will produce very beneficial effects. Any books or tracts, in aid of which, will be thankfully received, and they earnestly solicit further contributions from any who may be disposed to assist them in paying off the remaining part of the expenses that have been incurred in the fitting up and establishing the chapel. Subscriptions are received by the Rev. Dr. Carpenter, Exeter; Rev. Thomas Howe, Bridport; Rev. Robert Aspland, Hackney-Road; Mr. George Dunsford, or Mr. M. L. Yeates, Tiverton.

17*th June*, 1817. M. L. Y.

Unitarian Chapel, Glasgow.

SIR,—The Unitarian Society in this city having (in a printed circular) taken the liberty of submitting a full statement of their case, relative to the debt which remains on their chapel, to the consideration of their brethren in England, and of soliciting their friendly aid; apprehending that there may be many friends of Unitarianism whom their circular will not reach, beg leave, through the medium of the Monthly Repository, to submit the following short account to the Unitarian public.

The Unitarian Chapel, in Glasgow, was erected in the year 1812, after a congregation had been collected, and Mr. J. Yates had become its minister. The erection of a pretty large and commodious place of worship seemed essentially necessary, to give full effect to the valuable labours of the worthy Pastor, who has since so ably defended the Unitarian cause, and for the promotion of the pure doctrines of Christianity in this large and increasing city. The chapel is respectable, and contains seats for 650 persons. The public services are well attended, and there is a prospect of the congregation continuing to increase. Ground in Glasgow being extremely dear, it was thought prudent to make the most of the site purchased for erecting the chapel; consequently, cellars were made beneath it, for which a rental of 70*l.* per annum was obtained, until the change of times, which has reduced the rental to 45*l.* per annum. Connected also with the chapel is a small building, which was erected with a view of making the most of the ground, a sufficient quantity of which it was necessary to purchase backward, to prevent any high building being erected so near as to obstruct the light. This building, besides furnishing a dwelling for the person who has the care of the chapel, brings a yearly rent of 13*l.*

The total amount of the expense of erecting the Chapel and other buildings - -	£2300	0	0
Towards the defraying of which, there has been raised by donations - - - -	439	12	0
Borrowed on bond, for which the buildings are a security, and the interest of which is defrayed by the rental obtained for the cellars and other buildings - - - - - - - -	1000	0	0
Loans granted to the Society by different friends * - -	525	10	0
	£1965	2	0

[* Several of these friends have kindly intimated their readiness to relinquish their claims.]

Still owing to the Contractors for the erection of the Chapel, &c. - - - - -	£334	18	0

The persons to whom this is due require payment in a short time.

This statement is submitted to the consideration of such friends of the Unitarian cause, as the circular letter of the Glasgow congregation may not reach, and their liberal aid is earnestly solicited to enable the Society to pay the outstanding debt of 334*l.* 18*s.*, and such of the small loans as are owing to friends, whose circumstances will not allow of their relinquishing their claims. Desirous of doing every thing in their power to promote the Unitarian cause in the district around, which in no small degree depends on its prosperity in this city, the Glasgow Unitarians look with confidence to the known liberality of their brethren in England to assist them in their present difficulties; and for any aid they may be pleased to give them, they shall have their most grateful acknowledgments, which they hope to evince by their steady and persevering zeal in the common cause.

Signed on behalf of the congregation,

JAMES BROCK, JOHN BROCK,
WM. RAE, JAMES LAMBE,
JOHN M'KENZIE,

Glasgow, June 17*th*, 1817.

N. B. The Rev. B. Mardon is now the Pastor of the Glasgow Unitarian congregation.

Removals amongst Unitarian Ministers.

Mr. Hincks, late of Cork, has accepted the unanimous invitation of the congregation at *Exeter*, to succeed Dr. Carpenter as co-pastor with Mr. Manning.—Mr. Hort succeeds Mr. Hincks, at *Cork*.

Mr. PARKINSON, from Glasgow, formerly of Dukinfield, has undertaken the charge of the united congregations of *Loughborough* and *Mount Sorrel*.

Mr. WARREN, late minister at Ringwood, Hants, has removed to *Stourbridge*, to undertake the joint pastoral charge of the congregation there, with Mr. SCOTT.

Mr. BENJAMIN CARPENTER has accepted an invitation from the congregation in *Call Lane, Leeds*, to succeed Mr. Bowden.

FOREIGN.

RELIGIOUS.

South America.

THE Monthly Repository has been again and again censured for its decided opinion on certain political questions, such as the *Restoration of the Bourbons*. If it were merely a question of what man, of what name and of what family, sat upon a gaudy bench, called a throne, the censure would be most just. But the characters of the men who reign, determine the condition of the multitude over whom they reign, and thus humanity is deeply concerned in political changes. The writer of this article always foresaw that the Restoration of Ferdinand, whom he never could bring himself to pronounce *Beloved*, would carry with it the revival of the Inquisition and the destruction of liberty, civil and religious: for this reason he formerly deprecated, and now deplores that event. Those that hailed it in the name of freedom, may surely applaud any quality of their minds sooner than their sagacity. Look at South America. There the genuine fruits of Bourbonism grow luxuriantly, and will grow, unless the Patriots shall destroy the tree of despotism, root and branch. Whatever be the event, the wishes and prayers of all good men follow the insurgents, or in the court language, the Rebels. The following is part of the latest intelligence, dated in the middle of January, from Buenos Ayres:—"The *Inquisition* had been re-established in a most solemn manner at Lima, and its first labours had been to destroy all traces of the late Spanish constitution, as well as of all the free periodical papers, &c., published in every part of the monarchy during the administration of the Cortes."

Tithes in Canada.

On Thursday, May 22, in the House of Lords, Earl BATHURST laid on the table a Bill of the Canadian Parliament, pursuant to an act of the 31st of the King, by which it was directed that when any change was made in the state of the Established Church in Canada (which is *Roman Catholic*)! the circumstance should be communicated to the British Parliament. It had been directed that when grants of Land were made, a seventh should be reserved for the Clergyman of the Parish; and a doubt had arisen whether this was in lieu of or in addition to Tithes. By this Bill it was declared that the received seventh was in lieu of Tithes. The Bishop of the Diocese had been consulted and was satisfied.

Libels on the Inquisition.

"AT a time when laurelled critics are writing up the religious *one-heartedness* of the Spaniards in ministerial Reviews, our readers will be startled to hear, that the Spanish Minister at *Brussels* is prosecuting a Journalist for a Libel on the Holy Inquisition! What a harvest for the Attorney General should a similar measure be found expedient in London! The charge which moved the indignation of the Holy Fathers, was their former predilection for burning Heretics and Jews; *which of course has not a word of truth in it!* Happily for the English Journalists, the prosecutions here must commence with one half of the members of the Cabinet, who, with some inconsistency, *employ the iniquities of the Inquisition, which they have so happily assisted to restore, against the claims of the Catholics.*"

Guardian. May 24.

NOTICES.

THE General Annual Meeting of the *Western Unitarian Tract Society*, will take place at Exeter, on Wednesday the 9th of July, on which occasion a Sermon will be preached by the Rev. John Kenrick, of York.

THE Annual Meeting of the *Southern Unitarian Society*, will be held at *Poole*, on Wednesday, July the Sixteenth, 1817. Mr. Bennett, of Ditchling, is expected to preach.

THE

Monthly Repository,

&c.

No. CXXXIX.] JULY, 1817. [Vol. XII.

HISTORY AND BIOGRAPHY.

Some Account of Mr. William Manning, an Ejected Minister and an Unitarian.

[Communicated by the Rev. S. S. Toms.]

Framlingham, Jan. 10, 1817.

Sir,

PERUSING the Review of Wilson's Dissenting Churches, in your Number for December, (XI. 725,) last night, my attention was arrested by a paragraph respecting Mr. William Manning; and fearing it might be passed over in silence by others, I thought it incumbent on me to communicate to you what I could respecting him, having been long situated in the neighbourhood where he resided.

Had Mr. Wilson turned to the name of Manning in Palmer's Nonconformists' Memorial he would have seen that Peasenhall, (there spelt Pesnall) was in Suffolk, from whence Mr. John Manning was ejected, a worthy man, well known in most of the jails in the county for his undeviating adherence to the dictates of his conscience—that Mr. Samuel Manning was ejected from Walpole, and early joined himself to an Independent Church formed there in 1647, which is about three miles from Peasenhall on the road to Halesworth, and that William Manning was ejected from Middleton, which is about the same distance from Peasenhall, adjoining to Yoxford, on the road to Leiston.

Report has said that these three gentlemen were brothers, and that Mr. W. M. gathered a Nonconformist church at Middleton, and it is most probable it was there, from among those who sat under and approved his ministry while in the church established by law. Descendants of the family have resided in the neighbourhood, particularly at Peasenhall, till within a few years. I have never heard of there having been a Nonconformist church there.

Palmer's Nonconformists' Memorial, (Vol. II. p. 434,) says, "Mr William Manning was a man of great abilities and learning, but he fell into the Socinian principles, to which he adhered to his death, which was in February 1711."

His works are said to have been, "Catholic Religion, and some Discourses upon Acts x. 35, 36," but from the title of his book, now before me, in 12mo., it appears to be one and the same work, viz. "Catholic Religion, or the Just Test or Character of every Person that in any Nation is accepted with God: discovered in an explication of the nature of the true fear of God, and working of righteousness, with which the same is connected. In some Discourses upon Acts x. 35, 36, wherein several important doctrinal truths, more immediately influential upon practice, are plainly opened and vindicated from their too common misunderstanding. By William Manning." "Happy is the man that feareth alway," Prov. xxviii. 14. London: Printed for Dorman Newman, at the King's Arms, in the Poultry, 1686."

That the piece merits the title of Catholic appears from the following quotation, from p. 29:—"Whether or no there be any now in the world, out of the church, that have not heard of Christ, that are strangers to the covenant in its peculiar advantages now under the last edition of the gospel, that be true fearers of God, (the candle of the Lord being so far extinct among them, Gal. ii. 22, 1 Thes. ii. 16,) may be a doubt; but whether if any such there be, they shall be accepted with God cannot be doubted: for Cornelius was such a one; the faith that he had, purified his heart and influenced his

life, and he was accepted of him; though his faith was short of what was necessary to his salvation afterward, when he had more revealed unto him. Ch. xi. 14." The work is creditable to the author—entirely of a practical nature—nothing is advanced concerning the nature or person of Jesus the Christ at all inconsistent with Unitarianism, but he expresses himself on the atonement in terms not common with Unitarians—his explanation of it, however, would be well approved of by them, e. g. " Perfecting holiness in the fear of God: This is the whole design of the gospel, hereby God is honoured, and without it, the design of our blessed Saviour were frustrated in his redemption of mankind, which was to retrieve and bring back the fear of God," &c. An analysis of the work by an able hand would doubtless be acceptable to many of your readers.

In 1767 Mr. Walker removed from Framlingham to be minister at Walpole, and took me and the rest of his scholars with him. He there succeeded Thomas How, who settled at Yarmouth, in Norfolk, and had been successor to the venerable John Crompton, who had been pastor at Walpole from the beginning of the last century. After residing there with Mr. Walker about a twelvemonth, I was sent to Daventry, August, 1768, and returning to Framlingham, August, 1773, my old master became my particular friend and intimate, and on visits to him he repeatedly spoke of Mr. William Manning and what he had heard of him from the aged in the society, who in their younger days were contemporary with him, as matter of their own knowledge, or what they had received from their seniors, all tending to establish his reputation as a scholar, a Christian and Christian minister, but of a heretical cast; and it seems clear in my recollection that Mr. W. said he had been informed that Mr. W. M. published a catechism or summary of religious principles, doctrines and duties, but he had never been able to procure a copy of it.

In the year 1773 I met with a MS. letter from Mr. Crompton, who was for several years contemporary with W. M. which I then copied in Rich's short hand, and am happy to have now found it, as it probably contains the only authentic account of W. M. and his congregation any where to be met with. It consists of sixteen close written octavo pages, and was addressed by him from Walpole, August 2, 1754, to the Rev. Mr. Staunton, of Debenham, Suffolk, where Mr. S.'s ministry was much approved till the cry of heresy was raised against him, and that principally by means of a religious gossip, (whom I well knew in my youth) who travelling the country used to be employed by Mr. S. and Mr. Wood, of Framlingham, in carrying books and letters from one to the other and thought that there could be no harm in seeing what books good ministers read and what they wrote to each other, and therefore with a safe conscience opened their parcels and letters, and thence drew matter of accusation and condemnation against them, which issued in Mr. Staunton's removal from Debenham to Colchester, where he became minister of the old Presbyterian church and afterwards received a diploma of D. D. He ended his days at Hapton, an endowed place (generally styled *the Dissenting sinecure*) in Norfolk. His widow and two daughters removed to Hackney.

Mr. Crompton's letter does honour to himself and to Mr. S., and it is natural for those who have struggled hard with doubts and difficulties on controversial points of divinity to be candid towards those who are tried in like manner, even though they may ultimately differ from each other. If it be not too long for your insertion, I will copy the introduction and close of Mr. C.'s letter entire. The body of the letter states the reasons which hushed his doubts, and re-established him in the belief of the proper Deity of Christ, which I shall briefly state, and from whence I wish to make a quotation or two as illustrative of the workings of his mind, but you, Sir, are at liberty to compress or suppress my communication as you please.

The Rev. Mr. Crompton's Letter to Mr. (afterwards Dr.) Staunton [commonly spelt Stanton].

" Rev. and Dear Sir,

" IF I am over officious in this

address, it is purely out of regard to the interest of Christ and the gospel; and the great value and affection I have for you, and therefore hope you will pardon my freedom.

"I hear with concern from persons of undoubted credit, that you are *wavering*, if not quite gone off from some of the peculiar and important doctrines of Christianity, particularly the proper Deity of Christ and his equality with the Father. I say, *wavering*, for I still hope that you are not so far gone as to be irreclaimable, or unwilling of a reconsideration.

"When I first entered upon the ministry, my lot was providentially cast among this people, with whom I have now continued above fifty years. I found some among those who attended at our meeting who denied the doctrines of the Trinity and the Deity of Christ. Their sentiments they imbibed from an ejected minister* in the neighbourhood, a professed Socinian, and a gentleman of considerable parts, learning and sobriety, under whose care and instructions they had been for some years, but he had then wholly laid aside the ministry, being deprived in a great measure of his hearing, which I suppose was the occasion of some of them attending at our place of worship.

"Coming immediately from the academy, and not having studied the controversy, I was so greatly discouraged on that account, and the shattered condition I found the church and congregation in, that I soon determined to return to my native country; but being over-persuaded to make trial for a time, I at last settled among them, and with great solicitude and seriousness set myself assiduously and impartially to inquire into and study the controversy, not without importunate prayer to God that he would lead me into the knowledge of the truth as it is in Jesus, by his spirit, without whose gracious influences I knew all my endeavours would nothing avail.

"I not only examined the Scripture, but read authors on both sides the question; had Mr. Emlyn's tracts put into my hands, and those of other Unitarians; had frequent conferences with some of them that were most strenuous for their opinions, and very zealous and industrious to propagate them. I consulted several divines, among others Mr. (afterwards Dr.) Calamy, of London, and the Rev. Mr. Parkhurst† in the neighbourhood, an eminently pious divine of the Church of England, with whom I had a great intimacy, who, when I argued in their favour the plausible profession they made of religion, replied (he being acquainted with them) that what good was in them they received before they imbibed those notions, which in themselves, he said, had no tendency that way.

"The result of my inquiry was a confirmation of my faith in the forementioned doctrines (for which I hope I shall eternally bless God); and it pleased God to make my ministry instrumental to bring off some from the Socinian scheme, who joined with our church, and declared "they never had any peace and comfort in their former sentiments." Others indeed there were that retained their notions to their dying day, but it pleased God they died with them, and spread no further.

"I have given you this long narrative, Sir, to acquaint you (among other things) how my faith was shaken, as I suppose, yours may be, that I may offer to your serious consideration a few things that were of use to me, and which I hope, with the blessing of God, may be of some service to you in settling you in *that*, which I apprehend to be the truth.

"Though the doctrine of the Trinity is so nearly connected with the proper Deity of Christ, that one cannot be believed without believing the other, yet I shall, in what I have to offer, confine myself to the latter."

"N. B. I know the Unitarians (as

* Mr. C. mentions not the name of Manning, but he doubtless referred to him. Mr. M. lived in the neighbourhood of Walpole, and was contemporary with Mr. C. at least seven or eight years, Mr. C. being there prior to August, 1704, and Mr. M. dying in February, 1711.

† Of Yoxford. At my first coming to Framlingham, he was spoken of in terms of high commendation by some of my aged friends, and some single sermons printed by him were put into my hands.

they call themselves) have prudently quitted the Socinian scheme and embraced the Arian, as much more plausible and defensible, but there is no essential difference between them, both denying Christ's divine nature, and acknowledging him to be no more than a made or created God—the Arians holding him to be an older—the Socinians a younger God, having no existence before he was born of the Virgin."

I think it probable that there were Arians in the congregation at Walpole in Mr. Crompton's latter days. I knew and visited an elderly gentleman of that denomination among them, and often heard Mr. Walker speak highly in his commendation for reading, information, good sense, firmness of mind and power in argumentation.

Mr. C. proceeds, "And here, 1. I considered with myself, that the proper Deity of Christ must either be an important truth or an important error; either one side is guilty of blasphemy or the other of idolatry. 2. If Christ be not God by nature, I could not see how with any propriety, there could be attributed to him the incommmunicable names and titles of God.

"But after all, my reason opposed the doctrine. Here are two, the Father and the Son (I may add three, and the Holy Ghost) distinguished from each other by personal properties, acts and operations, and yet all three partaking of the Godhead, or communicating in the same divine infinite nature; whereas both Scripture and reason assure me, 'there is but one only living and true God,' so that I was ready to cry out with Nicodemus, 'How can these things be?' *Hic labor, hoc opus est!* Here I found the greatest difficulty, and indeed a very painful one, which I would gladly have got rid of. What shall I do? Often did I spread my case before the Lord, pleading with him to set me right in this important point, for I looked upon my eternal interest to be concerned therein, and therefore dreaded leaning to my own understanding. And that which at last gave me satisfaction, to the settling of my mind, were such as the following considerations:—

"1. Supposing only the doctrine of the Trinity to be true, and expressed in the most clear, plain and intelligible terms imaginable, yet it is not possible we should have clear and distinct ideas of it for want of faculties equal to the object.

"2. I thought it highly unreasonable to reject a doctrine (for which there is so much evidence) on account of insuperable difficulties attending it, specially when those very difficulties naturally and unavoidably arise from the sublimity of the doctrine, and the weakness and scantiness of our capacity, which is here the case.

"3. I further considered that we ought to distinguish between the doctrine itself, and the evidence of it.

"The doctrine may be of so sublime and mysterious a nature, that it may be very difficult to conceive of it, and yet the evidence clear and full. Pure faith is founded only on testimony. When once therefore it is made to appear that, 'thus saith the Lord,' reason ought to be silent, and give place to faith.

"I have, Sir, enlarged the more on this head, because I think it is of great importance in deciding this and other points of revealed religion, though I think not duly attended to by many of the present age, who would have all things demonstrated by reason.

"I speak my own experience, having observed in conversation with those of the opposite opinion, that all their arguments from Scripture centred here. The doctrine is contrary to reason, and therefore cannot be true. What is the consequence? Why, such an interpretation is to be put upon the text as is consistent with *their* reason. Yea, I have been told to my face by my antagonist, when pinched with an argument from Scripture, that were the proper Deity of Christ delivered in the most plain and express terms imaginable, he would not believe it, because contrary to all reason, and this by a person who professed a great reverence for the Scriptures, and a willingness to be determined by them in this point. This, you will say, was plain dealing, but knowing the man, his meaning was, as I charitably believe—the doctrine is contrary to all reason, i. e. to his reason, and therefore it is not at all revealed in

Scripture, and consequently whatever the Scripture says about it, is to be understood in some other sense.

" Do not mistake me, dear Sir, I only tell you what I have met with, and therefore would not have any thing I have said, construed to your disadvantage.

" 4. I was very sensible that reason is a proper judge, whether we have the divine testimony in the Scriptures for this important doctrine, or not; and upon examination I thought it was apparent that we had, from a multitude of texts of Scripture.

" 5. I could not but believe it was the design of God in revealing any important doctrine, that it should be received, and that we are not left to our liberty whether we will believe it or not, and consequently that it is expressed in such intelligible terms, that his mind may be known therein by the lowest class of Christians.

" 6. I also thought we ought to distinguish between the doctrine itself and the explanation of it.

" The explanation is not of the same authority with the original revelation. To instance in the doctrine of the Trinity—the original revelation is, that there is one living and true God —that this one God is Father, Son and Holy Ghost, or that these three equally partake of the same divine nature or Godhead; but that there is nevertheless expressed in Scripture such a distinction between the Father, Son and Holy Ghost, as that each of them take a part in the œconomy of our redemption, and have personal properties, &c. &c. ascribed to them. Now these propositions being the principal object of our faith, there is no need of any farther explication, &c.

" I know it is usual for those who deny the doctrine of the Trinity, to urge the distinction against the Unity, and the Unity against the distinction, as inconsistent, and here they make their strongest efforts against the doctrine; but whether they be inconsistent, let the Scripture determine, since one is as expressly revealed as the other, and therefore both ought to be believed—but after all, if there be an inconsistency, the Holy Ghost (not we) must account for it, on whose bare authority and testimony we solely rely.

" 7. I considered that if my reason be nonplused, in the apprehension of this important point, it is no more than I may expect, since we are told, it is a mystery, and that without controversy. I was always afraid of using such boldness, as to trifle with or ridicule the term mystery, for fear of grieving the Holy Ghost and provoking him, &c.

" 8. I considered, that the excellency of a divine faith lies in resting upon the bare testimony of God in the face of difficulties; yea, the greater and more difficulties it has to struggle with, arising from natural and carnal reason, the more God is honoured by it.

" 9. I considered (which, indeed, as a moral argument was of great weight with me) that the church of God has been in possession of this doctrine ever since the apostles' times, if any credit may be given to ecclesiastical history. However, the very adversaries of it cannot deny, but she was possessed of it for above 1500 years, and it is certain that at the time of the reformation from Popery, the churches of Christ in Germany, &c. &c. harmonized in it. Now whence is it they should all fall into the same way of thinking, so very different from those who glory in the new light they have received, and this in a doctrine so very mysterious? The truth is, they better understood the nature of faith, paid a just and reverent regard to the authority of God in his word, resigning up their understandings to him as a Rasa Tabula, &c. We are told it was a common saying of Luther, 'Reason, thou art a fool! hold thy peace and let truth speak.' Must they all then pass for fools and madmen? Be it so. It was, however, no small comfort to me, that if I be in an error, it is with good company! I therefore was **unwilling*, though a hard task to proud nature, to sacrifice my purblind reason to faith founded upon the unerring testimony of God, and backed with such a cloud of witnesses as a corroborating evidence.

" 10. I considered that Christ, in his highest capacity, must either be a finite or infinite Being, there being no possible medium between, and consequently the error must be great on

* Is not this an error in the copy, and should it not be read, *willing?*

one side or the other. The question then is, which will appear the more safe or dangerous at the great decisive day, when Christ shall judge the world in righteousness. The wise man would gladly take the safer side, how painful soever to flesh and blood. Now, if my error be, that I have ascribed more honour to Christ than really belongs to him, the sacred Scriptures, the very words of God, led me and a thousand of God's faithful servants into it. May I not hope the Judge will pity? &c. &c.

"These considerations, dear Sir, with some others, had their weight with me, whatever they may have with others. Besides, I thought it would be very imprudent to part with a doctrine (so well-founded and so universally received) on account of some difficulties attending it, for the opposite scheme, that is clogged with as great or much greater difficulties; and still the more so, as I could not part with it, but at the expense of quitting several others of great moment and importance that depend upon it, &c.; but I shall not enlarge upon these topics, fearing I have been too tedious already, and must ask pardon for my prolixity as well as freedom. Only I would take notice of a maxim among philosophers and divines, viz. that an opinion taken up and embraced upon just grounds and reasons, is not to be quitted merely because we cannot answer every objection against it.

"Thus, Sir, I have given you an account of the wavering of my faith, and by what means it was established, and hope you will take in good part what I have imparted to you of my own experience; and I assure you it is honestly meant, however it may be taken. I only beg leave to add one word more—the doctrine of the Trinity has been generally deemed by the church of Christ, to be not only an important, but a fundamental point, and as fundamental in revealed, as the existence of a God in natural religion, since we are initiated into Christianity upon the solemn profession of our faith in, and dedication to God the Father, Son and Holy Ghost. Whether it be so or not, I shall not determine, but it certainly becomes every Christian, and especially every minister of the gospel, seriously to consider, because if it prove so in the upshot of things, his doom must be heavy, who not only denies this doctrine himself, but may have been the unhappy instrument of leading many others into so pernicious and fatal an error—a thought, the weight of which is enough to make one tremble.

"And now, Sir, I beg the favour you would inform me, what your thoughts are of these considerations, whether well-founded and of weight, for if neither be true, I ought not to have been influenced by them. That the Father of light may lead you by his spirit into all necessary, saving truth, is the sincere desire and earnest prayer of

"Reverend, worthy and dear Sir,
Your affectionate Friend,
and well-wisher, &c. &c.
J. C."

"P. S. I should be glad of two or three hours' conversation with you upon the subject, in an amicable and friendly manner, without any other company, if a proper time and place can be appointed; or if you please to come over to my house, and stay with me a night or two, you shall be heartily welcome, and received with the kindness and friendship of a brother, by

"Your humble Servant,
J. C.

"*Walpole, Aug. 2nd*, 1754."

Sir,—Unitarian sentiments, and more especially societies of Unitarian Christians, are deemed novel in this eastern part of Suffolk; but it hence appears that those sentiments were embraced, strenuously maintained, and zealously and industriously propagated, and the professors of them formed into a worshiping society by an ejected minister in the neighbourhood of Walpole, a professed Socinian, and a gentleman of considerable parts, learning and sobriety, much more than a century back; and that when infirmity incapacitated him for conducting their worship, some of them, more than a hundred years ago, joined the congregation of Protestant Dissenters at Walpole, made a plausible profession of religion and were bold in support of their opinions; and though some apostatized and abjured them on joining the church, others retained them to their dying day, undoubtedly because they had satisfaction in them.

There must have appeared to be

some considerable force in their arguments in behalf of their creed, or Mr. Crompton's faith would not have been so shaken and his mind so grievously distressed as he represents. If the history of the workings of every minister's mind down to the present day, who has been set a thinking on this subject, could be brought to light, pourtrayed as honestly, freely, faithfully and feelingly, as Mr. C. has here pourtrayed his own, it would evidence that it has been a prolific source of painful temptation to many. Mr. C. appears to have been for a long time a stranger to peace and comfort, but the considerations here stated by him, at last established him in the belief of the Trinity and Deity of Christ.

In what light they were viewed by Mr. Stanton, when presented to his wavering mind more than sixty years past, may be inferred from the sentiments he maintained through his following days, and they have not proved effectual to re-establish others who have been alike painfully exercised with doubt, fear and dread as himself; but on the contrary, they have had cause to bless God that they were finally settled in the firm belief of Unitarianism, and found it to be a harbour of rest to their souls, from the tossing waves and terrifying billows which ever beat upon them while traversing the troubled, unfathomable, benighted ocean of Trinitarianism. But though those considerations have not been effectual to convince and establish some others who have been in doubt, like Mr. C., yet with him they have learnt, by severe experience, to exercise candour and brotherly love (as appears, to Mr. C.'s honour, throughout his epistle) towards the doubting, and those who saw reason to differ from them. That unity of spirit may be maintained in the bond of peace among professors of religion of all denominations, is the hearty wish of your constant reader,

SAMUEL SAY TOMS.

P. S. I send with this Mr. Manning's Catholic Religion for your perusal, and Mr. C.'s letter to Mr. S., that any friend who can decipher Rich's shorthand, improved by Dr. Doddridge, may read or copy it.

Framlingham, March 3d, 1817.

2nd P. S. THE preceding has been detained far beyond my intention, but I do not now regret it, as I have been able to consult Mr. Gillingwater's History of Lowestoft, and have not been disappointed in my expectation from it.

P. 346, it is said of the Vicar, William Whiston—"He constantly preached twice on Sundays; and all the summer season, at least, had a catechetic lecture at the chapel in the evening, designed more for the benefit of the adult than for the children themselves." Mr. G. has the following Note:. "To these lectures came many of the Dissenters. This may be easily accounted for when we consider that the noted Mr. Emlyn had officiated as minister to the Dissenters of this town eighteen months, about ten years before. (Mr. Whiston was instituted 19th August, 1698.) Mr. Emlyn had adopted the Arian principles, and probably had introduced the same sentiments among many of his hearers, who, consequently, were pre-disposed to attend the lectures that were given by a minister of the establishment who entertained opinions similar to those of Mr. Emlyn, as was the case with Mr. Whiston. There appears to have been the most intimate friendship between these two divines, for when Mr. Whiston, in 1715, held a weekly meeting for promoting primitive Christianity, which subsisted for two years, the third chairman of that meeting (which was also the last) was Mr. Emlyn, June 28th, 1717."

Mentioning p. 347, Mr. John Baron, minister of Ditchingham, afterwards Dean of Norwich, Mr. G. has the following Note. "The Dean, who was bred among the Dissenters, died, it seems, an Unitarian, according to the epitaph for his monument. Mr. Whiston says, he had some share in bringing him over to the church, &c.; that though he accepted the deanry of Norwich, yet he refused the bishopric, of which he had an offer." See Whiston's Memoirs.

P. 358. "In the year 1688, Mr. Emlyn was invited by Sir Robert Rich, one of the Lords of the Admiralty, to his house, at Rose Hall, near Beccles, in Suffolk, and was by him prevailed upon to officiate as minister to the Dissenting Congregation at Lowestoft, which place he supplied about a year and a half, but refused

the invitation of being their Pastor." P. 355, Note. "When Mr. Emlyn came first to Lowestoft, (in 1689) he had not adopted those religious principles which afterward proved to him a source of the heaviest afflictions." P. 359. "It was during his residence there that reading Dr. Sherlock's piece upon the Trinity, he first began to entertain some scruples concerning the received doctrine in that point of faith." Ib. Note. "Here also he contracted a close and intimate acquaintance with Mr. William Manning (there were several of that name in Suffolk, as the Rev. Samuel Manning, of Walpole, formerly of Emanuel College, Cambridge), a Nonconformist Minister, at Peasenhall, in this county, and corresponded with him during Mr. Manning's life. As they both were of an inquisitive temper, they frequently conferred together upon the highest mysteries of religion, and Dr. Sherlock's book upon the Trinity became a stumbling block to both. Manning even became a Socinian, and strove hard to bring his friend into those opinions, but Mr. Emlyn could never be made to doubt either of the pre-existence of our Saviour, as the Logos, or that God created the material world by him."

P. 361. "We have an account of one Mr. Manning, who was an occasional preacher at Lowestoft, in the latter end of the reign of Charles II., or in the time of his brother James, but who this person was does not appear. I think it not improbable but he was the Rev. Mr. Manning, of Peasenhall, mentioned above, (see note, p. 359,) who was the intimate friend of Mr. Emlyn."

Mr. Gillingwater was a native of Lowestoft, and settled in business at Harleston, in Norfolk, where he died a few years ago. He was a man of research, ingenuity, good sense, and liberality towards those who differed from him in sentiment and mode of worship, (he being strongly attached to the church by law established,) as his history evidences, which is more free from a party spirit than the generality of local histories. Many quotations might be adduced in proof of it, but one may suffice. After relating the sufferings of Mr. Emlyn, for conscience' sake, p. 360, note,—"To behold a learned, sensible and pious divine thus degraded, insulted and punished, for no other crime than that of mere difference in opinion, is a spectacle that would wound even the feelings of an Infidel! Nevertheless, it affords one consolation—it demonstrates how greatly the benign and liberal influences of our most holy religion have diffused themselves since the last century, and that the unchristian spirit of persecution is now almost wholly extirpated."

The history was published about the year 1790, in quarto, but the copy before me wants the title page.

Mr. G. carried on a friendly debate with the Rev. Thomas Harmer, of Wattesfield, in this county, on the time Jesus continued on the cross, which, through the favour of a mutual friend, I had once an opportunity of perusing. Mr. G.'s account of the Dissenters at Lowestoft might prove an acceptable article for your valuable Miscellany.*

S. S. T.

Brief History of the Dissenters from the Revolution.

[Continued from p. 203.]

BUT to return to the history of Dissenters. The last event relating to religion in the reign of Queen Anne, was the bill to prevent the growth of schism, by which all Dissenters were prohibited from teaching any schools, and it was enacted that if any schoolmaster or tutor should be willingly present at any conventicle or assembly of Dissenters for religious worship, he should suffer three months' imprisonment, and be disqualified from teaching school for the future. This was brought in by the tory ministry, who now, under the direction of Lord Bolingbroke, had gained possession of the government, and who were endeavouring to take measures for placing the Pretender on the throne. These measures, however, were frustrated by the death of the Queen, on the very day on which the act to prevent the growth of schism was to have been carried into execution, and by the succession of George I., the first of

* We shall be glad to receive this account from any correspondent possessing the work and willing to extract the passage. Ed.

the present royal family. One of the first acts of his reign was to repeal the persecuting laws, which had been passed in the reign of his predecessor. In the second year of his reign the Tories raised a rebellion in favour of the Pretender. On this occasion the Dissenters distinguished themselves by their attachment to the present royal family. Two of their ministers in Lancashire particularly deserve to be mentioned. Mr. Wood, minister of Chowbent, and Mr. Turner, minister of a chapel in Walton, near Preston, who placed themselves at the head of the young men of their respective congregations, and joined the royal army, to the easy success of whose operations their efforts very materially contributed, and for their exertions they received the thanks of the general. Many other Dissenters took commissions, and contributed very much to the ease with which the rebellion was suppressed. By these acts, however, they had rendered themselves liable to all the penalties of the Test Act, but the government passed an act of indemnity for them: an act of *pardon* for having assisted in suppressing the rebellion: an act of *pardon* for having been main instruments in preserving the government! Can any argument prove more clearly than this simple fact, the folly and absurdity of the Test Act, and the injury which it must produce to the country? Whenever that law is executed, it deprives the nation of the benefit which it might derive from the exertion of the talents of some of the best men in it; and if on this occasion it had been put in force, these men must have been punished for having assisted the government, and rendered the suppression of the rebellion much more easy and speedy than it otherwise would have been. In the year 1717, Dr. Hoadly, Bishop of Bangor, a great favourite with George I., having published a Sermon on the Nature of the Kingdom of Christ, which was very favourable to Dissenters, the Lower House of Convocation censured it in very severe terms. The King put a stop to their proceedings by a prorogation, and since that time no more Convocations of the clergy have been called in this country. In the year 1721, a bill was brought into the House of Lords, intitled For the Suppression of Blasphemy and Profaneness, but containing many persecuting clauses, and re-enacting the worst parts of the bill against Occasional Conformity. It was supported by several bishops, but was rejected. On this occasion the Earl of Peterborough said, that he was for a parliamentary king, but not for a parliamentary God, or a parliamentary religion; and should the House declare for one of this kind, he would go to Rome and endeavour to be chosen a cardinal, for he had rather sit in the conclave than with their lordships upon those terms. About this time the disputes about the Trinity, which had been excited by the writings of Whiston and Clarke, began to shew their effects among the Dissenters. While they had been carried on in the church, whose ministers are confined to an established liturgy and to established articles, they had had little effect, but among the Dissenting ministers, who were not under these restraints from freedom of inquiry, their effect was great. It was, however, principally apparent among the Presbyterians. The Dissenters who went under that denomination, which in England was a mere name, had no church-government among them, and no one was excluded from them on account of thinking more freely than the rest of the congregation; but among the Independents, any one who should express doubts concerning the truth of orthodox opinions was prevented from attending at the Lord's supper, or from having any share in the concerns of the congregation. This church-government, by which they certainly forfeit their claim to the title of consistent Dissenters, still remains among those who call themselves Independents, but who are in fact, on this account, far less independent than those who are styled Presbyterians, and it has had the effect of restraining freedom of religious inquiry both among their ministers and people, and of keeping them strict Calvinists. The first place where the effect of doubts concerning the Trinity began to appear among the Presbyterians, was at Exeter, where Mr. Pierce left the old chapel, and established a new congregation on Arian principles. The Devonshire

ministers at that time held a kind of annual synod, which assumed great authority, and disowned Mr. Pierce from all connexion with the other ministers. Now, however, both these chapels in Exeter are occupied by Unitarians, as are most of the congregations whose ministers formed that synod.* At the same time with Mr. Pierce, a few other Arian ministers were obliged to leave their situations. Among them was Mr. Foster, who removed to London, and was afterwards celebrated by Pope in the well known lines,

> "Let modest Foster, if he will, excel
> Ten metropolitans in preaching well."

He has left behind him four volumes of very admirable sermons. From this period the Arian doctrines spread rapidly among the more learned of the Dissenting ministers. The doctrine of the simple humanity of Jesus had yet but few supporters, but among them must be reckoned the learned Dr. Lardner, himself a host.

The last year of George the First's reign was distinguished by the trial of Mr. Elwall, for publishing a book intitled, "A True Testimony for God and his Sacred Law, being a plain honest Defence of the First Commandment of God against all the Trinitarians under Heaven. Thou shalt have no other Gods but me." For this he was prosecuted at the Stafford assizes, in the year 1726. No copy of the indictment had been given him, and the judge offered to put off the trial, if he would give bail, but he refused and desired liberty to plead. This being given, after pleading many texts from the Old Testament, he told them that our Lord Jesus Christ, the Prophet like to Moses, held forth the same doctrine that Moses had done, and particularly mentioned, as very remarkable and worthy of all their observation, the words which are recorded in John xvii. 3, that Christ used in solemn prayer to his Father, "This is life eternal to know *thee* the *only true God*, and Jesus the Christ whom thou hast sent;" and then turning to the priests his prosecutors, he said, "Since the lips of the blessed Jesus, which always spoke the truth, say his Father is the only true God, who is he and who are they, that dare set up another in contradiction to my blessed Lord, who says his Father is the only true God?" And here he stopped to see if any would answer, but none of them spoke. He then warned the people not to take their religious sentiments from men, but from God. The judge asked him, if he had ever consulted any of the bishops. He said he had exchanged several letters with the Archbishop of Canterbury, but had received no satisfaction; "for in all the letters I sent to the Archbishop," said he, "I grounded my arguments upon the words of God and his prophets, Christ and his apostles, but in his answers to me, he referred me to acts of parliament: and whereas I told him, I wondered he should be so weak as to turn me over to human authority in things of a divine nature; for though in all things of a temporal nature I will be subject to every ordinance of man for the Lord's sake, yet in things of a spiritual nature, and which concern my faith, I will call no man Father upon earth, nor regard popes or councils, prelates or priests of any denomination, nor convocations nor assemblies of divines, but obey to the best of my judgment, God and his prophets, Christ and his apostles."

The judge wished him to promise not to write on this subject again, but this he nobly and spiritedly refused to do. Then the judge laying hold of some informalities in the proceedings against him, declared him at liberty, and the priests perceiving his boldness and the temper of the bench to favour him, did not choose to renew the prosecution, though certainly Mr. Elwall was legally liable to three years' imprisonment and outlawry. This is the last trial which has taken place on the laws against Unitarians. A few prosecutions of this nature have been attempted since, but they have been frustrated before they came into court. The laws, however, on which those prosecutions were founded, remained a disgrace to the statute book of this country till the year 1813, when they were repealed. Mr. Elwall published an account of his trial, which has been often reprinted and is well known. The beginning of the reign of George the

* Can any of your Devonshire correspondents give us a more particular account of this synod?

Second was distinguished by the prosecution of an unbeliever of the name of Woolston, for having written a book against the miracles of Jesus. Of all the books which have been written against Christianity, this is the most futile, the most utterly devoid of any reasoning, which can impose for a moment even on the weakest understanding. It is therefore a great pity that, by his prosecution and imprisonment, an opportunity was afforded to unbelievers to say, that they have stronger arguments than any that are published, but that they dare not print them for fear of being prosecuted. Such an assertion must indeed appear, as it really is, very absurd, when we consider that such men as Hume and Gibbon have written against Christianity without being molested; but it is a pity that any pretence should have been given for such an assertion, by the prosecution of any unbelievers. The words of Dr. Lardner, the most able and learned defender of the truth of Christianity that has ever appeared, in his answer to Mr. Woolston, are very deserving of consideration:—"If men should be permitted among us to go on delivering their sentiments freely in matters of religion, and to propose their objections to Christianity itself, I apprehend we have no reason to be in pain for the event. On the side of Christianity I expect to see, as hitherto, the greatest share of learning, good sense and fairness of disputation, which things, I hope, will be superior to low ridicule, false argument and misrepresentation. And suppose the contest should last for some time, its effect will be that we shall all better understand our Bibles. Possibly some errors may be mixed with our faith, which by this means may be separated, and our faith become more pure. Being more confirmed in the truth of our religion, we shall be more perfect in the duties of it. Instead of being unthinking and nominal, we shall become more generally serious and real Christians. Each of which advantages will be a large step towards a complete and final victory." These arguments of Dr. Lardner fully prove, that it is a great disadvantage to Christianity for any one, either of any Christian sect or of the opposers of Christianity, to be either prevented from publishing his opinions, or punished for doing so, and that the fullest and freest discussion possible must be most favourable to the real truths of the gospel. In the year 1736, an ineffectual attempt was made in Parliament for the repeal of the Test and Corporation Acts. The minister, Sir Robert Walpole, not wishing this attempt to be repeated, sent for some of the principal of the London ministers, and in order to induce them not to renew their application to Parliament, promised them an annual grant of 2000 pounds, which they might distribute as they pleased among their brethren. This grant has been continued ever since, under the title of the Regium Donum. It is given to such of the London ministers as the government choose, and they distribute it according to their own pleasure. A great number, however, of the Dissenters decline receiving any thing from it, considering it, as it certainly is, an abandonment of their principles to receive such a bribe. Very few, I believe, of the Unitarians have disgraced themselves by accepting it. In Ireland this Regium Donum is much greater than in England, and has had a great effect in keeping up the Presbyterian form of church government, and in suppressing free religious inquiry among the Dissenters in that country, where even yet, a zealous Unitarian minister would probably be disowned by every Presbytery in the island, and consequently be excluded from all the chapels which at present exist there.

ORIGINAL LETTERS.

Two Letters from Mr. Emlyn to Mr. William Manning.

(Communicated by Mr. John Taylor, of Norwich.)

SIR, *May* 20, 1817.

IN consequence of the inquiry concerning the Rev. William Manning, in the Mon. Repos. for December, [XI. 725,] I applied to my worthy and venerable friend, William Manning, Esq. of Ormsby, in this county, for information concerning his great-grandfather, the friend of Emlyn; and through his kindness, I am enabled to

send you copies of two letters from that sufferer in the cause of truth, to Mr. Manning. From their date, I should conclude that they were written in London. I am also favoured with the perusal of some letters written by Mr. Manning, and addressed to his son at Yarmouth; but these being letters of condolence on account of losses by death in his family, I have not thought them sufficiently interesting to have a place here, although valuable for the sentiments of affection, resignation and piety which run through them. Mr. Manning was ejected from the living of Middleton, in Suffolk, and resided afterwards in the adjoining parish of Peasenhall.

JOHN TAYLOR.

Letter I. *To the Rev. Mr. William Manning, Peasenhall.*

Dear Sir, *Oct.* 10, 1710.

I WAS glad to receive yours; I find you were nigh to have put into the quiet harbour and to have landed on the shore of the good land, along with your consort, who rests from her labours: but you are put back into this troublesome ocean again a little longer: 'tis probable you lye but at the mouth of the haven, and some favourable gale will soon blow you in, and I hope, with full sails of faith and hope, and then adieu, vain and miserable earth! *Inveni portum, Spes et Fortuna, valete.* Methinks I read (and I do it often) with great pleasure the words of the ancient *Cicero de Senectute* at the end; how noble and generous are his thoughts of the vanity of this life, and the excellency of the future state, which in a Pagan, I can't but admire greatly, and find his discourse very pathetick and useful; and yet all this is much below the triumphant courage and assurance of St. Paul, 2 Cor. v. 1, 2 Tim. iv. 7, 8. Here are no trembling doubts and uncertain ifs. Who that has the treasure of a good conscience, should not be glad to die and to drop these infirmities and bodily necessities and trifling cares, and to shake off a body of death that so depresses and debases the mind! Who that is ambitious of wisdom and knowledge, will not covet those noble and enlarged views which will present themselves when we get out of this dark and narrow sphere; and above all, to taste and feel the satisfying sweets of infinite Almighty Love! I doubt not but your own mind have (has) many more serious speculations about the matter: we all lye at the door of eternity, ready to be called in; may God help us to set our affections on things above.—The publick is in great ferment; and violent animosities make all people uneasy. The high church hitherto hath gained considerably in the elections that are over: though in this city, I suppose, the whigs will keep their ground. Our poll is not yet over. 'Tis well we have better views than this world affords. May we come safe, at last, to the general assembly, &c. and to the spirits of the just made perfect.

Yours,

T. EMLYN.

[What follows is in the hand-writing of Mr. Manning, to whom the letter is addressed.]

——" this suited my then case, but God thought fit to alter the scene with me, and to bring me back again on a new trial into this darksome tempestuous world, wherein I am unavoidably exposed to a number of daily cares, detrimental to the concern of my soul: to divert me also, a shattered head and state of body prevents me from a sedate thinking on and pursuit of things above, relating to my change at the door, as it behoves me to attend unto."

Letter II.

Dear Sir, *Dec.* 5, 1710.

BY yours of October 18th, I find you are somewhat raised again from your languishing state: I am glad that you are free from acute pains, amongst the other sorrows that do attend old age. You are come to Barzillai's case, who was eighty years old, and could not taste when he did eat, nor hear the voice of singing men; and you enjoy his desired retirement. Wonder not if your affections and passions, even as to spiritual objects, become flat and slow, nor that your impressions from death and eternity should be less than under the thoughts of your late nigh approach to them: all this is natural and almost necessary. I know they are days of no pleasure; but the wise Author and Lord of Life

knows best when 'tis fittest to put a period to it.

I cannot say much of public matters yet; our Parliament are but just beginning, and 'tis hoped they will vigorously maintain the Revolution, and the present war, but especially in Spain; and if the publick credit and loans do but go on prosperously, we may hope we are recovered from the late shock; but time must shew that

Mr. Whiston, after some years' open profession of the Arian doctrine, and having published proposals for printing an account of the primitive faith, which, in manuscript, has been shewn to many of the learned clergy, has been lately expelled the University, and 'tis like to make some stir, but with what success, God only knows. He is allowed to be a person of great ability and sincerity: but truth and religion hath (have) not many sincere inquirers after them. I pray God fill you with joy and peace in believing, and that your inward man may still be renewed daily; and when the crazy earthly tabernacle is cast off, may be perfected among the spirits of the just.

I am, with all true affection,

Yours,

T. EMLYN.

Letter of Dr. Priestley's, communicated by Dr. Philipps.

SIR, *Sheffield, July* 3, 1817.

THE letters of pious and learned men constitute a most valuable treasure, and I am happy to find that many such precious relics of departed worth have found their way into your Repository. I send, for insertion in that work, a letter from my late friend the Rev. Dr. Priestley, which he wrote me a short time before he left England. It was written in consequence of a remittance of 30*l.*, which had been raised by subscription at the Annual Meeting of Protestant Dissenters of the county of Suffolk, held at Stowmarket, and which, as its chairman, I was directed to send him. I think it right to inform you, that the majority of persons who were present, whether ministers or laymen, were Calvinists, or of the Independent denomination of Dissenters. Indeed, at the time which I refer to, there were only three Unitarian Societies in the county; but all the ministers of that district, of whatever denomination, and the Dissenting laity in general, were very friendly with each other, and being united in support of a society which was instituted for the relief of the necessitous widows and orphans of Protestant Dissenting Ministers, they had then, and still have, a yearly meeting for the purpose of receiving and applying the congregational collections, as well as promoting union and friendship among one another. I do not remember from what quarter the proposition came, which led to that offer of sympathy and respect to Dr. Priestley, which I had the honour of making in obedience to the general will: but this I know, that it met with the *instant* concurrence of every person in the room. There was at that time, and I trust there still remains, in the county of Suffolk, a spirit of true Christian liberality, which disdained to scowl on any man for his opinions, and which held all religious persecution in absolute abhorrence.

The following is the letter, so far as it relates to the writer himself, and is a proof, among many others, of the calmness, the resignation, and the benevolence of his mind, under the weight of that unprovoked hostility and persecution, which compelled him to leave his native country for ever.

NATH. PHILIPPS.

DEAR SIR,

I AM much affected with the generosity of my friends in your neighbourhood, and beg you would return them my warmest thanks for their kind benefaction. It is with sincere *regret* that I leave this country; especially after flattering myself that I was *fixed for life*. But all my sons are already in America, and their situation, together with the state of things here, make it expedient for me to go to them. Our captain has fixed our departure for the 25th instant, but it will probably be about the beginning of April. However, I shall be ready in good time. I leave this *country with every good wish*, not only to my friends, but to my enemies; and hope that when prejudices are removed, we shall *meet in a better state*.

* * * * *

I am, dear Sir,

Yours sincerely,

Clapton, J. PRIESTLEY.

March 8*th*, 1794.

MISCELLANEOUS COMMUNICATIONS.

Critical Notice of Duncan's Edition of Griesbach.

SIR, *Exeter, June 16th*, 1817.

YOU will oblige a constant reader and a sincere friend to the cause which is so warmly supported by your useful Miscellany, by the insertion of the following *critical notice of Duncan's Edition of Griesbach.* Your readers, Mr. Editor, have often been favoured with just eulogiums upon the late celebrated Professor Griesbach, whose life was devoted to the laborious and important pursuits of biblical criticism, but whose impartiality as an editor of the Greek Testament led him to adopt alterations by no means favourable to his own orthodox opinions. The Improved Version has given those whose study of the Scriptures is confined to the English language, a correct idea of the importance of his learned and impartial labours to the defence of pure and primitive Christianity; and numbers I have no doubt, who have never seen a work of Professor Griesbach's, have learnt to pay a just tribute of reverence and gratitude to his unwearied industry, profound learning and unsullied impartiality. Your learned readers are probably at this time deliberating on the force of the objections lately made to the system according to which this eminent man conducted his labours, although few can have failed to observe the extreme partiality and inferior learning by which his opponents have been denoted. As long, however, as Griesbach retains that exalted rank, which he at present holds in the estimation of every true critic, (and which he will continue to enjoy, till one mightier than he shall be found to attack his principles,) it will be the sacred duty of every friend to the progress of religious truth, to guard his unsullied reputation, and to defend the conquests he has so decidedly won. An accurate copy of the text of his last edition, has not I believe issued from a British press, although I have seen several which have disappointed the expectations which they had raised. This is the case with an edition of the Greek Testament, published in 12mo. by Dakins, which professed to be formed from the edition of Mill and Griesbach. Now, Mr. Editor, it is well known Mill's text, underneath which was given the great bulk of various readings, was not a professed critical edition, and differed very little from the Textus Receptus, being the *third* edition of Stephens. By the addition of *Griesbach's* name, one might reasonably suppose that *his* text formed the basis of alterations, whereas upon inspection it is found that all the aid which Griesbach could so richly furnish, is confined to a few insignificant readings which are placed in the margin. I cannot profess to have been much better gratified with the edition lately published by Dr. Valpy, especially considering the profession made by the Editor, and the time taken to prepare it for the press. I say nothing of the copious notes, nor of the nature of their selection, but object particularly to the authority assumed by the Editor over Professor Griesbach himself, in choosing to follow him in some places and to reject him in others, without regard to critical evidence. I leave these, however, to present to you, Mr. Editor, the observations which have occurred to me, while examining the edition of the Greek Testament, published this year by A. and J. Duncan, of Glasgow, which has in its title-page, "curâ Leusdenii et Griesbachii." I am not aware that the text of Leusden's Greek Testament differs from the received text, and cannot therefore conceive why his name should have been presented in the title-page, unless to decoy the unwary by the appearance of a double authority, or to reserve some latent excuse for a most unjust use of the name of Griesbach. In fact, Mr. Editor, on inspecting this edition, set off with the vaunted names of Leusden and Griesbach, so far from finding it a valuable aid to the biblical scholar and a benefit to the sacred interests of religion, it is found to have been conducted with the grossest partiality to preconceived theological opinions, to bid defiance to any system of se-

lection, and to be a confused mixture of the received text of Griesbach, and of other readings adopted in part from both. In short, instead of the title which it has assumed, its character would have been appropriately expressed thus: "An Edition of the Greek Testament in which Griesbach is followed in all readings of no importance, and disdainfully rejected where his alterations might be supposed to diminish the evidence for the doctrine of the Trinity, the Deity of Christ, or the Incarnation." Upon the supposition that these doctrines are a part of the Christian system, it might indeed be granted to be a politic thing to introduce, by degrees, to the world those alterations in the common text which might perhaps weaken the evidence for revealed truth in the mind. If this then were the motive of the present editors, why have they not in some way communicated it to the learned world? And is it consistent with common honesty in the present state of religious opinion, or with common justice to the labours of Professor Griesbach, to publish a mangled edition of such a book, or to attempt to deprive, by an unworthy artifice, the Unitarian cause of the proofs which an unbiassed and thoroughly competent judge had deliberately bestowed upon it? The language which I have used may be thought strong, Mr. Editor, but I apprehend it is called for by the circumstances of the case, in order not merely to preserve your readers from *imposition*—this would be an inferior concern—but to preserve the sacred cause of Christian truth, as it is served by the Unitarian controversy, from suffering from this ill-judged and unmanly behaviour.—I shall notice then in the first place, as being of the most importance, the three passages—Acts. xx. 28, I Tim. iii. 16, and 1 John v. 7, which are, as all your readers well know, materially affected by Griesbach's edition, and, from speaking a language consistent perhaps with orthodox Christianity, are deprived of every iota inconsistent with Unitarianism. All your readers will be able to understand the quality of this edition of Griesbach, when they are informed that these three passages are in it, precisely as they are found in the received text. Matt. vi. 13, the doxology to the Lord's Prayer is retained as Scripture, contrary to Griesbach's judgment. Luke xi. 2. 4, the petitions in this evangelist's copy of the Lord's Prayer, which Griesbach has proved to be interpolated, are here in opposition to every principle of correctness retained. John vi. 69, is a bungling mixture of the received text with Griesbach's: thus, συ ει ὁ αγιος του θεου του ζωντος. Acts xxiii. 9, μη θεομαχωμεν is retained in opposition to Griesbach. Rom. viii. 1, the latter part of the verse is retained: xiii. 9, ου ψευδομαρτυρησεις is retained. The change of the verses at the end of the 16th chapter of this epistle to the end of the 14th chapter is adopted; but neglecting the prudent plan of Griesbach, that of retaining the old numbering of the verses, the present edition has given them a running order where they now stand, so as to furnish occasion for the most inconvenient mistakes. Phil. iv. 13, is a singular proof of theological prejudice: Χριστῳ is retained after the words εν τῳ ενδυναμουντι με. Col. ii. 2, is a glorious proof of a determination to uphold the falling cause of orthodoxy, by retaining the clause upon which a pitifully slender argument has been founded for the distinct divinity of the Holy Spirit, so that it reads with the received text, του Θεου, και Πατρος και του Χριστου. I produce these as a few specimens only, and let it be repeated, the edition which differs from Griesbach in these particulars agrees with him in almost all readings of no importance. It is of the more consequence to take this public notice of Messrs. Duncans' "Griesbach," from the local circumstances in which the work issues from the press. With all the advantages of a small and beautiful type, a moderate expense, and a portable size, and with the high sounding phrase *ex prelo Academico*, it may be conceived that the students of the Glasgow University might be very likely to make a purchase of this edition of Griesbach's Greek Testament, to which so much attention has of late years been paid in the learned world, and which no liberal critic is found to disregard.

Without one word of preface, with no other information respecting the edition than that which is afforded in the title-page, "curâ Leusdenii et Griesbachii," it is very conceivable, that many would flatter themselves with the idea that they would be able to examine the amount of the statements which the odious Unitarians are sending throughout the island: and what think you, Mr. Editor, would be the disdainful feelings, even of the ingenuous youth, who, upon referring to 1 John v. 7, finds the passage of the three heavenly witnesses, of whose spuriousness Unitarians are wont to feel so secure, staring him in the face even in the text formed by that "vaunted authority," Professor Griesbach himself? And how would his feelings be excited against this presumptuous sect, when, upon a reference to Acts xx. 28, and 1 Tim. iii. 16, he finds the wonted props of orthodoxy apparently unaffected by that artillery in which Unitarians had professed the securest confidence? In short, Mr. Editor, who can say to what extent the enmity excited even in a single mind by this manœuvre of Messrs. Duncans, might proceed in confirming the minds of those who are already prejudiced, and in stifling the beginnings of free inquiry in those whose prejudices had received the shock of education and knowledge? It so happens, Sir, that in one instance, which has come under the writer's notice, a copy of Duncans' "Griesbach" was purchased by *a student* who possessed Griesbach's own edition already, but who was induced to buy so neatly printed and portable a copy of the text merely, and who was happily led in the course of reading with a friend, to detect some of those discrepancies which have occasioned the present communication. If the incident itself or the trifling investigation to which it has contributed on the writer's part, should at all tend to facilitate the spread of sound criticism and rational religious inquiry, your readers will be furnished with one of numerous proofs of every day's occurrence, in which great events are seen to spring from little causes.

GRIESBACHIANUS.

P.S. Since writing the above, I have had the means of knowing that this Glasgow edition of Griesbach, contains the Greek Text of an edition reprinted in the same press from a continental edition of Leusden's. This will supply the reason for the employment of Leusden's name, though it also furnishes a striking proof of the ignorance of the printer, since he has, in the edition to which this paper refers, omitted the marks of the occurrence of the same word in his copy which were the only characteristics of Leusden's edition.

SIR, *July* 4, 1817.

YOUR Correspondent, Ignotus, in the Repository for January, [XII. 32,] having quoted a passage from Whitelocke's Memorials, in which Mr. Patrick Young is mentioned, as "having in his hand an original *Tecta* Bible of the Septuagint translation"—very naturally subjoins this question:—"Can any of your readers say what was a *Tecta* Bible?" I am sorry that none of your readers have ventured to answer the question. It is certainly not undeserving of attention.

It has occurred to me, that the only answer to be given, is this:—That *Tecta* is a misprint, or a mistake of Whitelocke's, for *Tecla*, and that the Bible alluded to is the *Alexandrine Manuscript*; said to have been written by a Lady of the name of *Thecla*, or, according to the spelling we sometimes meet with in works of Young's days, *Tecla*.

"I do not hear," says Sir H. Bourchier to Archbishop Usher, "of any books, brought by Sir Thomas Rowe, besides the ancient Greek Bible, which was sent to his Majesty, by him, from Cyrill, the old Patriarch, some time of Alexandria, but now of Constantinople. It is that which went amongst them, by tradition, to be written by *St. Tecla*, the Martyr, and scholar of the Apostles," &c. &c.

Dr. Brian Walton also, writing to the Archbishop, and mentiong a scheme of Whelock's relating to the Polyglott, that all the homogeneal languages should be published with one Latin translation for them all, says, "So the Roman LXX. with the Complutense and that of *Tecla's*, and our Latin translation," &c. Usher himself, in a letter to Lud. Cappellus, describes this M.S. in a similar mannner: "Codicem

τῶν ὁ Alexandria a Cyrillo Patriarchâ in Angliam transmissum *(quem Theclæ vocant)* edere cœpit eruditissimus Patricius Junius."

It is well known that the Alexandrian M.S. upon being brought into England, A. D. 1628, was placed in the King's Library, of which Patrick Young had the care; that he communicated readings from it to Usher, Grotius, and others; that he published the text of Job from that M.S. at the end of a Catena on Job; and that he long meditated a complete copy of it, but, by various untoward circumstances, was prevented from proceeding further than a short specimen of his proposed edition, consisting of the first chapter of Genesis. But I will not intrude further upon your valuable pages, which may be much more usefully occupied. Ignotus, and others, who may wish to see more upon this subject, will have recourse to Dr. T. Smith's interesting Life of Young, in his "Vitæ quorundam Eruditiss. et illustr. Virorum." And, as for the conjecture which I have advanced, I will only add, in the often cited words of the poet—

——— Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

PAMPHILUS.

Sir, *Feb.* 3, 1817.

I LATELY found a paper written more than twenty years ago, when on reading the poetical works of Cowley, I was occasionally reminded of some passages in more modern poets. I will offer a few instances to those of your readers who pursue such harmless amusements. My edition of Cowley is the 12th, 1721.

At p. 7, *On the Death of Sir Henry Wotton*, is the following couplet:—

Justly each nation's speech to him was known,
Who for the world was made, not us alone.

Pope may have thought of the first *line*, when he said of Roscommon,

To him the wit of Greece and Rome was known.

And *Goldsmith* of the second, when he described *Burke*, in his Retaliation, as one

Who born for the universe narrowed his mind,
And to party gave up what was meant for mankind.

At p. 15, *On Friendship in Absence*, the 6th stanza begins thus:—

Friendship is less apparent when too nigh,
Like objects, if they touch the eye.

Dr. Young has applied the same allusion to a very serious purpose, where he says

——— like objects pressing on the sight,
Death has advanc'd too near us to be seen.

In the *Davideis*, Book I., it is said of heaven—

On no smooth sphere the restless seasons slide,
No circling motion doth swift time divide;
Nothing is there *to come* and nothing *past*,
But an *eternal now* does ever last.

Watts, on *God's Eternity*, Book II. H. 17, says—

While like a tide our minutes flow,
The present and the past,
He fills his own *immortal Now*,
And sees our ages waste.

Those who have read Watts's Elegy on Gunston, may perceive that he was not unacquainted with Cowley's *Ode on the Death of Mr. William Harvey*. Lyttelton was also probably indebted to that Ode for some turns of expression in his Monody.

In the *Davideis*, Book III., it is said of the young Son of Jesse—

Bless me! how swift and growing was his wit;
The wings of time flagg'd dully after it.

I know not whether Johnson might think of the last line, when he said of Shakspeare, that

——— panting time toil'd after him in vain.

I omit a few instances already noticed by Bishop Hurd, in his *Cowley*, and Mr. Wakefield on Pope and Gray.

OTIOSUS.

Sir, *June 6th*, 1817.

IF your Correspondent, Mr. Holden, (p. 291,) takes the trouble to consult the General Biography, he may find that the Life of Dr. Caleb Fleming has not been wholly withheld from the public.

T. M.

Sir, *July 10th*, 1817.

THE admirable letter of Mr. Fox to the *Old Unitarian*, [p. 338,] has noticed most of his remarks; but has not paid such an attention to one of them as it seems to merit. The Old Unitarian

accuses Modern Unitarians, with rather regarding the vicious with pity than indignation. Can any man otherwise regard them, who believes that they will suffer much more than they enjoy by their crimes, whatever be the ultimate result of such sufferings? He who thus believes, must believe, that he who injures another, injures himself much more, and consequently is an object of the deepest compassion. He who would not suffer death, rather than inflict it, is not a practical Unitarian. This was surely the doctrine of Priestley, and this is the doctrine of the Rev. Dr. Smith, in his late work. Men at their ease, with all their natural wants supplied, are apt to express great *indignation* at the conduct of others, in opposite circumstances, but their circumstances being changed, might alter their feelings, and indignation might become pity. As vice leads to misery, let it not be forgotten, that it originates in misery. Pain, of one sort or other, is the source of all vice. No one who is happy, can voluntarily injure another. Dr. Smith justly resolves all vice, in its origin, to *want, weakness and error.* Can any one shew that this is false? It was a saying of Mr. Bradbury, who was not a Modern Unitarian, when he saw any one carried to execution, there should Bradbury have been carried if it had not been for the grace of God; and there was as much true philosophy, as religion in that saying.—There is many a man, who passes through life, in the midst of enjoyments, all called innocent, with the full approbation of his own mind, and a high character for goodness, as being free from malignity, and, from his abundance, in a certain degree beneficient. But let it not be forgotten, that all moral differences in character, are resolvable into the degree of self-denial, voluntarily imposed by the individual for the good of others, or a sense of duty. By this let every man try himself! And then let him regard the vicious, with pity or with indignation. Bad morals grow not from the Unitarian doctrine, and an Old Unitarian, in this particular, brings an accusation, that is, perhaps, not disgraceful to his more Modern Brethren.

A. R.

Sir, *Clapton, July 3*, 1817.

I HAVE just had great pleasure in reading Dr. Toulmin's edition of Neal's History of the Puritans, and have sent you a note by the editor, as being particularly applicable to the present times. It refers to what Mr. Neal very justly calls, the "mad insurrection" of Thomas Venner, and a small number of enthusiasts, who expected "a fifth universal monarchy under the personal reign of *King Jesus* upon earth, and that the saints were to take the kingdom themselves."

I take this opportunity to recommend the above work, more particularly the notes of the late venerable and excellent editor, to your correspondent "An Old Unitarian" [p. 284]; he will there see that Dr. T., though an *old*, very pious, and I believe in every respect, most exemplary Unitarian minister, was as great a lover of, and advocate for liberty, as any of the Modern Unitarians. If a man may not be a good Unitarian Christian, and yet a firm supporter of civil and religious freedom, we are of all sects the most unfortunate; and I much wish that your Correspondent had taken an opportunity to recommend his own slavish principles, without bringing such gross charges against those who differ from him.

"It plainly appeared on the examination of these insurgents, that they had entered into no plot with any other conspirators. The whole transaction was the unquestionable effect of the religious frenzy of a few individuals. Yet it was the origin of a national burthen felt to this day. At the Council, on the morning after the insurrection was quelled, the Duke of *York* availed himself of the opportunity to push his arbitary measures. On the pretext, that so extravagant an attempt could not have arisen from the rashness of one man, but was the result of a plot formed by all the sectaries and fanatics to overthrow the present government, he moved 'to suspend at such an alarming crisis, the disbanding of General Monk's regiment of foot,' which had the guard of Whitehall; and was, by order of Parliament, to have been disbanded the next day. Through different causes the motion was adopted, and a letter was sent to the king to request him to approve

and confirm the resolution of the Council, and to appoint the continuance of the regiment till further order. To this the king consented; and as the rumours of fresh conspiracies were industriously kept up, those troops were continued and augmented, and a way was prepared for the gradual establishment of a *standing army*, under the name of *guards*. This should be a memento to future ages, how they credit the reports of plots and conspiracies thrown out by a minister, unless the evidence of their existence be brought forward. The cry of conspiracies has been frequently nothing more than the chimera of fear, or the invention of a wicked policy to carry the schemes of ambition and despotism.—*Secret History of the Court and Reign of Charles II.* Vol. I. p. 346-7. Editor."—Vol. IV. p. 320.

T. H. JANSON.

P. S. Your Correspondent, Cantabrigiensis, [p. 346,] has fallen into a very general error, in attributing the stanzas on *Madame Lavalette's* conjugal virtue, to Lord Byron; they were written by a friend of mine, who is one of the Society of Friends, and were sent by him to the Examiner, signed with his initials B. B.: it is curious that they are placed in most of the editions of Lord Byron's Poems. B. B. once published an anonymous volume under the title of Metrical Effusions, with a Dedicatory Sonnet to Mr. Roscoe, which is, I believe, now out of print; and he is at this time publishing a quarto volume of Poems, of which a very limited number will be printed, price One Guinea: if Cantab. or any of your readers are desirous of seeing more of his poetry, I shall be happy to forward any names to him as subscribers.

Sir, *March* 26, 1817.

YOUR Correspondent, A. B. C. [p. 96,] inquires, "why should that degree of credit be extended to the historians of Jesus, who, we know, were frequently reproved by him for their gross and inadequate apprehension of the nature of the Messiah, and the quality of his dispensation, which is withheld from all other historians" (with respect to supposed miracles)?

That the miracles to which the evangelical historians bear witness, differ from the doubtful and superstitious tales of cures of the king's evil, &c. in their nature, degree of publicity, and other circumstances, seems a waste of time and ink to shew: this has been done by Campbell, in his reply to Hume.

The gross apprehension of the Messiah's character and office, was common to the evangelists and to the more learned and enlightened Jews: this argument against their competency therefore falls to the ground.

These natural misconceptions, in which the wisest scribes partook, cannot affect their evidence as to what they saw and handled, if they were honest men.

That they were honest men, is proved by the very objection of your Correspondent—that they were reproved by Jesus for their gross and temporal notions: for the knowledge that they were so comes from their own candid statement.

If we believe the testimony of these honest men, we must believe that the facts which they relate were matters of notoriety. The apostles appeal openly to the senses and recollections of the people: "Jesus of Nazareth, a man approved of God among you by miracles, wonders, and signs which God did by him in the midst of you, as ye yourselves also know."

Christianity was promulgated by preaching. The gospel histories were successively composed amidst contemporaries, who might have contradicted their story. The records were read in Christian societies as registers of publicly received facts.

Paul was not one of those who were reproved for grossness of apprehension; he was a learned man, invested with authority, prejudiced against the Christians; yet he became a Christian and a zealous apostle.

Luke, his secretary, was not one of the reproved historians; yet Luke records in the *Acts* miracles equally striking with those which Matthew recorded, or which Peter dictated to Mark.

In attestation of the facts thus preached and thus recorded, the evangelists and apostles, and Jewish and Gentile converts, braved shame, persecution and death. Is this common testimony?

An indirect evidence to the miraculous agency of Jesus is afforded by the early corruption of his religion, which ascribes to him a superhuman

nature. The Gnostics, with their celestial pre-existent spirit and phantom humanity; the Cerinthians, with their incorporation of the celestial and human natures; the ancient Platonizing fathers, with their incarnate second God, bear witness to something extraordinary, and out of the course of nature in the acts of Jesus. The Jewish converts, familiar with the signs wrought of old by Moses and other prophets, and with the ascension of Elijah, continued Unitarians like the apostles before them; but the Gentiles were ready to exclaim "Deus, Deus ille!" This is unaccountable on the hypothesis of mere moral reformation; it is unaccountable on any other theory, than that of actual signs and wonders performed through Jesus in the sight of men, by the finger of God.

Your Correspondent quotes Luke ix. 49, as a proof that the power of working cures was common to others, and was therefore no evidence of a direct communication from God to Jesus. The reference is unhappy. "Master, we saw one casting out devils *in thy name.*" It was on an appeal to the name of Jesus, accompanied, no doubt, with faith in him as the Christ, that God poured out his energy in the healing of lunacy.

To call Newton a messenger from God, seems little better than playing upon words. What is meant by a messenger from God, is an immediate and extraordinary messenger: and the only test of a divine commission is, a power to suspend the ordinary laws of nature by the working of miracles.

But it is asked, why such a supernatural exertion of power should have been necessary? And it is urged, that if the doctrines of Jesus were true, truth is its own evidence, and needs no proof. This position is contradicted by all human experience. Mankind are *not* disposed to embrace truth. In despite of philosophy, they are not even agreed as to "what *is* truth."

If Jesus be only a moralist and reformer, raised up, like Socrates, in the ordinary course of God's providence, what is to render his precepts obligatory? They who acknowledge the supernatural character of his mission, however they may differ as to its design, or as to the person of the messenger, agree in their submission to the gospel laws of morality, because they conceive them to have a divine sanction. They who question their divine authority, are not so unanimous in admitting their self-evident truth. Some cavil at their want of philosophical precision; others at their justness or fitness. Truth then is not its own evidence.

The writer's scepticism seems founded on an idea that the object of Christ's mission was to teach morals. The Christian covenant was prepared from the very infancy of the world; announced by prophets; and hailed with triumph by those who "saw the day of Christ," which had been appointed "before Abraham was." *What* was this day of Christ? What were these prophecies, and wherefore this exultation?—That a reformer was to arise? That a new system of morals was to be promulgated? *Incredulus odi.*

Jesus, indeed, taught the love of God and man; but he taught more: he confirmed the free pardon of "his God and our God," his "Father and our Father," on the condition of "our ceasing to do evil and learning to do well." If he had not divine authority for this joyful message, what is its value? Does it demand assent by intrinsic truth and fitness? Will such an assurance, proceeding from a sage and benevolent moralist, supply a balm to remorse, or an opiate to despair?

But neither was *this* the grand object of Christ's mission. It is said, that Jesus taught none but natural doctrines. Is the resurrection of the dead a natural doctrine?

Jesus was sent to lay down his life that he might receive it again. He was sent to reveal the stupendous mystery that the grave should yield up its dead. Was not a supernatural interference of Deity necessary for such an object as this? But, it may be said, we knew that the soul was immortal; Plato knew it; Deists recognise it: on what *proof?* All the phenomena of our nature are against it. The natural immortality of the soul—the very existence of a soul at all independent of the corporeal organization of man, is mere hypothesis: it rests on conjectural philosophy; it stands on heathen inventions; it is disowned by Scripture. "Dust THOU art, and unto dust shalt THOU return:" but "the dead shall be raised incorrupti-

ble, and we shall be changed." This is the Bible immortality, and this Jesus revealed. How could he reveal it, but from direct intercourse with God? How could it be proved, but by his own resurrection?

If the evidence for the resurrection of Jesus be true, we must accept the evidence for Jesus himself having also raised the dead by the power of God directly imparted to him. If it be not true, we shall lie in the grave; death is an eternal sleep; and immortality the dream of poets and the romance of philosophers.

If Jesus were "the best and wisest of men," it must be believed that he had direct communication with God, for he himself declares so. If he declared so falsely, he was an impostor; and although he might be the *wisest*, he could not be the *best* of men. The ascribing the cures of Christ to any other means than supernatural agency, whether *magical*, as with the ancient sceptics, or *medical*, as with the modern, constitutes the blasphemy against the holy spirit.

C. A. E.

Sir, *April* 21, 1817.

"A CONSTANT READER," [p. 101,] does not seem aware, that vengeance, as it respects God, can only be used in accommodation to human speech and comprehension; so resentment, repentance, and many other terms. As to his question, "are not all punishments vindictive?" I answer decidedly, no.—Does a father punish his children from a spirit of vengeance? Such a father is accountable for this indulgence of his evil passions. A good father punishes to reform. God is said to pity us, "as a father pitieth his own children." Eternal torment, as "Constant Reader" acknowleges, does not consist with the attribute of benevolence: but neither could annihilation answer any other end but that of vengeance, and vengeance is inconsistent with the character of a father.

The dealings of Providence with respect to criminals in this life, and the peculiarities of human character strengthen the probability that future punishment is remedial. Such is the tendency of all the penal consequences attached to vice and immorality in the present world. We see also many depraved characters of whose possible correction and amendment there is a moral certainty, were occasion allowed and proper means applied: yet they are cut off from life. There is in fact no character so depraved, as that a philosopher would be hardy enough to pronounce the depravity incurable. Is it credible that our Maker, who saw us before we were formed in the womb, would deny his creatures those means of amelioration hereafter, which the circumstances in which they were placed denied them here?

But is not the justice of the Creator, no less than his benevolence, impeached, by either hypothesis of eternal conscious pain, or lingering annihilation? Man is the work of God's hands. In creating him, he foresaw that he would err; yet he created him. In foreseeing the existence of moral evil he therefore willed it. Even on the ignorant supposition of a personal evil being, derived from the allegorical language of Scripture, moral evil could only exist by God's permission; and this is equivalent to his will. Isaiah, however, speaks of God from authority, as the creator of evil as well as good in the mysterious, but beneficent dispensations of his providence. "I make peace and create evil: I, the Lord, do all these things." xlv. 7. May we not then, with reverence and humility, inquire, whether it is just to have created man in the first instance liable to error? Or, in the second, to consider him, when erring, as an object of vengeance? Is the justice of the Creator reconcileable either with the theory of everlasting misery, or of painful destruction?

From abstract reasoning we are, however, referred to Scripture. The passages and terms referred to, are by no means conclusive; they are at most ambiguous. The original word for *torment* and *punishment*, means in its primitive sense, a *touch*-stone; and implies therefore *question*, *search*, corrective suffering. As to the word rendered *everlasting*, it is limited or extended by the word in connexion with it, and is sometimes used in the same sentence to designate measured and infinite duration: the *punishment* may therefore be for a period of ages, the *life* for ages without end. As to the "second death," a phrase which,

it must be observed, cannot by any figure be made to express an eternity of living torment, it does certainly seem to justify the doctrine of extinction of being: but to make the parallel complete, as the first death is followed by a resurrection, so should the second death be followed by restitution to life.

"The worm that dieth not, and the fire that is not quenched," do not necessarily imply either eternal conscious torment, or lingering annihilation. This allusion to the cast-out carcases of malefactors, and to the fire in the valley of Hinnom, for the consuming refuse of the city of Jerusalem, may imply that the instruments of salutary wrath will not cease their agency, *till* their purpose be effected: and this purpose may be, not the destruction of the *being* of the wicked, but only of their sinful natures. The declaration of Jesus, "every one shall be *salted* with fire," seems to contain a reference to *purifying* chastisement.

The parable of the adversary (a plaintiff) dragging the debtor before the judge, by whom he is cast into prison, may illustrate this question. It is said, "Verily, thou shalt not come out thence, *till* thou hast paid the uttermost farthing." I cannot regard this parable as conveying only a rule of life, or a lesson of worldly prudence. It seems to me an evident allegory of our relations with God: and the adversary at law is the emblematic evil one, or sin, who is represented as having a suit against us at the bar of the Almighty Judge. If this be so, the final restitution is at once proved.

If this interpretation be rejected, we may still contend that if definite punishment be not absolutely *expressed* in Scripture, it may be *inferred* from it. God's mercy is said "to endure for ever:" he is said "not to keep his anger for ever:" he is said "in judgment to remember mercy:" and finally, it is said, that "God is love." These declarations cannot be true, if eternal torment be true: but can they be true, even on the mitigated hypothesis of destruction?

It is well observed, by Hartley, that the Jewish nation appears to be a type of the general human race. With the Jews the angry visitations of Providence are clearly remedial. The prophesied restoration of the dispersed tribes of Israel may prefigure the restitution of the reformed wicked. E.

Principles of Government.

[In these times of political degeneracy, we esteem it a duty to use our influence to awaken men's minds to the true principles of government, and therefore insert the following admirable passage from Stonehouse's series of Letters, entitled, *Universal Restitution farther Defended*, printed at Bristol, in 1768, Let. VII. It contains a compendium of Mr. Locke's Treatise on Government. The author is replying to an argument for the necessity of the doctrine of reprobation from the destination of *the mighty men* who are doomed in the book of Revelation to be *mightily tormented*. Ed.]

NOW as to the expression *mighty men*, we shall fix its import upon this very principle, as follows, 1 Cor. xi. 3, "Christ is the head of every man;" but, whereas men are fallen or apostate creatures, and therefore subject to vicious appetites and passions, which will prompt them to fall foul on, and oppress each other; their Lord has authorized them to form themselves into societies, or associations, for their mutual protection from injuries foreign and domestic: and the men chosen of them, and constituted from among their brethren to be administers to this their protection, are called mighty: they are mighty in that they are supported by the united force of the whole society, occasionally contributed, with a view to preserve to the society, who are their constituents, the free use of their rights, liberties, and prerogatives, and the uninterrupted enjoyment of the products of their labours. And I dare assert, that in this appointment, they are justly and innocently mighty.

But you object, that the mighty men of whom I speak are invested with their authority from God: and that these are so, is also true. It being insisted upon by us that every people and nation, even all whom the blood of Christ has purchased, are Christ's absolute property, and to be considered as his vassals or peculium; and that this vassalage is not partial, but, by the exactest law of justice, absolute, unlimited, and without ex-

ception or restriction; it will follow that men can have no authority of their own, no reserve of right to themselves; and consequently, neither can they duly convey any; or in other words, they can have no right to act or choose or constitute without Christ their Lord. And because they can duly convey no authority but with their Lord, and by virtue of his licence, this authority by the Lord's licence conveyed may be justly called the Lord's, and not the people's, authority. But it is certain, that the Lord authorizes every association or imbodied people to choose and approve of their own temporal officers, so far as this may be done consistently with the good of others, with whom they are justly allied by a prior contract; which has been religiously and inviolably observed. Power is singly the Lord's prerogative; therefore, as it were injurious to him, to consult concerning the conveying or investing this without him, it were *also* insolence to presume upon a choice wherein to vest it unwarranted by his justice. Yet this choice being duly and equitably made, by virtue of the authority given of God, and according to the rules of his justice; the officers themselves so chosen, may not only be justly said to have their authority from him, but to be his people's officers by his ordinance or appointment.

In evidence of the soundness of his reasoning, we have several precedents and declarations transmitted to us upon Scripture record. Thus, although it is beyond all question, that the elders of the primitive churches were chosen altogether by the suffrages of the whole church or people, yet are they notwithstanding said to be made their overseers or elders by the Holy Ghost; Acts xx. 28: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood."

And if it be true, that this authority of free choice is from God, it is an impiety to deny it. Truths have their foundation in God, the images of whose perfections and realities they are; to deny these therefore is to deny the perfections and realities of God, which is diabolical, and imports a rebellion against God, as well as truth.

Having then shewn that by mighty men we are to understand the chiefs or elders of the people, and that these derive their due authority from God, and by his consent from his people, it will follow, that being related to both in the authority they bear, they are answerable to both for the due exercise of this authority; to the people, as constituting them, or as, (1 Pet. ii. 13,) ἀνθρωπινη κτισις, an human constitution, and to God as approving and ratifying his people's choice. And this authority being an authority only to do the people good, where this purpose of good is not answered, this authority ends, it ends with it—especially in the eyes of God, who authorizes no one to act contrary to, or beyond his gracious will; or, in other words, who gives no one authority to act contrary to, or beyond his given authority.

And here again I am bold to assert, that if these mighty men preside over the people as with an authority worthy of God, they are and may be inculpably mighty. And whereas, Acts x. 35: "In every nation he who feareth God and worketh righteousness is accepted with him;" it is not to be doubted but that, if these mighty men, as faithful trustees for their brethren, are jealous for their native rights, interests and prerogatives, and animated with an industrious zeal to secure them, and resign them with their dying breath intire, sound and indebilitated; and that if with singleness of heart they seek, not their own, but the good of mankind, and are studious of an humble, modest, disinterested and generous discharge of their trust; they will surely find mercy in their degree, and so far as they are ready to receive it, from the throne of God; and *shall* not *be* destined to be *mightily tormented* on account of their might.

But if they betray their trust; if by gradual encroachments, through favour of a popular connivance or inattention, or by specious and plausible names and pretences, they seek to usurp an authority which they have not by derivation; if they make use of their

authority in trust to deprive their brethren of those rights and prerogatives, for the preservation of which they were intrusted with their authority; and, by the artful abuse thereof, are studious to render themselves, as far as possible ALMIGHTY, the sources of wealth, power and dignity, seating themselves in the throne of Christ; if instead of watching over their charge with piety, self-abasement and devotion for good, they watch for opportunities to ensnare, impoverish, debase and subdue their brethren; *THEN*, and in such case only, will they, as *mighty men, be mightily tormented;* for their portion will be with that great oppressor and deceiver, the common enemy of mankind, whose condemned dominion is now no longer by authority, but by permission and delay, and is the effect of craft and force as yet undefeated, and animated by appetite, despair and impudence.

The mighty are set up to public view by their brethren, and by God, as examples of temperance, frugality, moderation, continence, humanity, justice, benevolence, godliness, and of whatsoever thing is holy, of whatsoever thing is just, pure or virtuous: if therefore by their example, connivance, countenance, pusillanimity, or for profit, and a desire to serve themselves, they promote or encourage vice, idleness, vanity, luxury, delicacy, perfidiousness, debauchery, wantonness, gambling, ungodliness, reprobatism, ignorance, stupidity, effeminacy, falsehood, injustice, treachery, rapine, wildness, tyranny, unreasonableness, servility, pomp, glitter, knavery, audaciousness, extravagance, riot, revelling, profaneness, profligacy, drunkenness, bribery, venality, perjury, and such like; they therein more than participate with the corrupted. But if they associate with them, and, presuming falsely upon the connivance of the divine justice, accept the wages of unrighteousness, notwithstanding they are taught that this *eateth*, or corrodeth *like fire:* or if they in any-wise contribute towards the extinguishing their brethren's fear of God, or the sensibility and remonstrances of their consciences, or their gospel light, or their graciously in-born dread of wickedness: THEN will their guilt accumulate indeed, proportionably with their mightiness, and they will hardly escape the judgment of Satan, and of his chief angels, and ministering tools to corruption; namely, the being, together with them, *mightily tormented.* The corruption and ruin of mankind, and the populating the infernal regions, is effected principally by example, and most of all by the example of the *mighty.*

These reflections are by no means to be considered as novelties and nostrums of my own, but as principles advanced by the best authors, and occasionally introduced by me to illustrate the point in hand. He must be a man of very little reading who knows not that Mr. Locke has long since maintained that,

AS TO PROPERTY,

It being the command of God to all men that they should subdue, or cultivate, the earth, the improver, in doing so, annexes thereto his labour, which being his own natural property, no other man can have any title to.—This labour, annexed to lands before unoccupied, that is unappropriated, gives him an appropriating title to them, on condition only that he leave as much to others, as they can make use of.—Labour therefore is the just ground of every man's title to property, the son inheriting the fruits of his father's toils. For every man, being naturally master of himself, and proprietor of his own labours, will thus have, even within himself, this ground of property—the products of his labours being as it were his creatures, and to which no other man, or body of men, but himself and his offspring only, can have any claim or pretence at all; the exclusive right thereto, and enjoyment thereof, becomes the just foundation of all wealth, or opulency, constituting the difference between a rich man, the son of the industrious, and the poor man, the son of the idler.—Riches then, acquired in righteousness by industry, are the natural reward of industry, either in ourselves or ancestors; and justly so, because, whereas he who cultivates ten acres will thereon produce more fruits than one thousand uncultivated acres will produce, such a cultivator may be

said to give nine hundred and ninety acres out of one thousand to mankind.

That,

AS TO NATURAL RIGHT,

Every man's child, being the workmanship of his God, to whom we are all infinitely indebted, has a right to his parent's protection during his minority. The father is only the child's guardian, and as such guardianship, when no longer needed, ceases, the father's power, and right of prescribing, ceases with it. When grown up to manhood, (the state which made his father free,) the son has the same natural right belonging to him, as his father had originally.—Therefore a man's posterity cannot be bound by the compact of his father; for no act of the father can give away the son's natural right, his independence, his liberty, his power of creating, possessing, judging, &c. Every man, when at the age of maturity, has a right to choose what country or government he pleases; he is to choose for himself as an independent creature, born no man's subject, obnoxious to no man.

That, AS TO LIBERTY,

All men are by nature equal and independent, and have equally a right to dispose of their actions, their properties and their persons, as they like, with innocence and justice. It is every man's duty to protect and secure these natural rights and the enjoyment thereof as piously, as steadily and as industriously, to his brethren, as to himself, Exod. ii. 11, 12, and to transmit the same down to posterity unembarrassed.—Licentiousness, which is the greatest enemy to liberty, paying no regard to the natural equality and independence of man, but acting as though power, quà power, gave a right to every thing, talks as follows, *In armis jus fero, omnia fortium sunt virorum*; who shall forbid me to appropriate to my own use the fruits of diligence; to lay my iron yoke upon the necks of others; to harness them into my service; to force them to do my drudgery? God regardeth it not. In other words, it denies the inseparable relation between nature and liberty, and renounces the principles of humanity, equity and truth; yea it denies the providence of God, disclaims his impartial benevolence towards all his creatures, tramples upon his rule of right, defies his omniscience, challenges his vindictive justice, and is the very kingdom of Satan triumphant.*—And, being an intolerable incendiary among mankind, the peaceable friends of liberty form themselves into an association against it, and lay their restraints upon it, professing that the right of *resisting* is always equal to the right of *commanding* among equals.

That,

AS TO CIVIL GOVERNMENT,

This is a community incorporated to prevent the evils arising from licentiousness, its individuals uniting their power, and contributing of their property, for the good of the whole, and to preserve and enlarge their freedom, and to protect each other from unnatural restraint. Hence tribute is due to the just purposes of government, though to the unjust purposes of it, none is due. Whereas no man can transfer to others more power than he has in himself; these associations can only give a power to preserve, and cannot give any power to destroy, enslave, or impoverish individuals. Neither can any human sanctions be good or valid against the

* It is somewhere observed by Mr. Milton, though I cannot find the passage, that "Ignorant and wicked men are naturally lovers of licentiousness, and haters of true liberty." From hence I conclude, that the impetuous zeal of ignorant mobs is always to be suspected; while ignorant and wicked, whatever their cry may be, the spirit of violence, oppression and injustice will infallibly prove their conducting principle; they can never be cordially affected in favour of truth and liberty, so long as impiety, which is the very root of servility and meanness, thrives in their hearts: *semper sola libera est virtus.* Cic. Virtue only is ever free. And it is therefore a Machiavelian maxim, that *If you can but debauch a man's morals, you make sure of him as a slave.* I must however believe that righteous, pious, well-taught mobs (and such mobs will most certainly exist in every righteous, pious, well-taught country) would be able to sustain the character of true majesty, and the reverence of a multitude, with an awe and dignity sufficient to confound the most violent efforts of oppression: *tantum in virtute et fide fiduciæ atque auctoritatis inest!*

welfare of mankind; the provision for which is the true and just end of all government. Lib. ii. Ch. xi. Absolute power made licentious by impunity, being inconsistent with a society's free exercise of her united and associated force, cannot be justly called a form of government.—Since whatever tends naturally to the good of society, must naturally justify itself; whatever tends naturally to the harm, or to the enfeebling, or to the inconvenience of society, must be as naturally self-condemned.—Hence arises the old proverbs, *Summum jus est summa injuria; salus populi suprema lex.* [Law (human) in its rigour, is rigorous injury. The welfare of the people is the greatest law.] That therefore, pretended privileges and customs, when the reason of them ceases, should likewise cease, as being no longer reasonable. For that arguments from what *has* been to what *should* be of right can have no force;—and that otherwise it may happen that men, by entering into a society, may lose those very benefits for which they entered; and be in a worse condition than before they entered, having thereby contributed to, and armed their trustees with their own power, to their own injury.

That,

AS TO HUMAN AUTHORITY,

It being impossible for any society to give a right (which it has not itself) to do its members harm, authority abused is no authority at all.—A man may indeed be commissioned to act unjustly, but this argues nothing; for it is not commission, but authority which gives the right of acting; and since no man, or body of men, can have in themselves any right to act unjustly, neither can they transfer such right, or authorize laws under pretence thereof, or as made in pursuance thereto, or vest any such right in any other person or persons whatsoever. *

In defiance of their commission and presumption, the right will still continue to every man to act, as freely as ever, in whatsoever is innocent, kind,

* According to these and other like propositions of Mr. Locke, a legislature must be a body constituted by a people to specify and determine, in particular cases, circumstances and occurrences, what is the law and will of God, (for God alone has an absolute right to our obedience) and what rules and customs are conformable or repugnant to the divine truth, justice, and universal charity, these being the standards or common measures, whereby right and wrong are always to be decided.—For this purpose and service were the elders or earls among the Jews. Exod. xxiv. 1—10. xii. 16. iv. 29. They were neither Priests nor Levites, but civil, and, in modern phrase, lay-members of the community, men of property, learning and equity, and dignified by public voice for their known worth and abilities, to decide, as their earls, elders, or inferior magistrates, in all their civil controversies, and terminate the common differences of the people. And out of their number was chosen the Sanhedrim, which consisted of seventy-three Senators, six out of each tribe, Num. xi. 16, *to bear the burden of the people* as making one body, and their Nasi or President, who was also not the high priest, but a civil member only. The power of this court was so supreme, that they not only decided in such causes as were brought before them, by way of appeal, from the inferior courts, but even their kings, high priests and prophets, were under their jurisdiction. See in *Calmet's* Dictionary the word Sanhedrim, paragraph the 5th. They presided to provide, that all their civil laws and usages might be reduced and accommodated, in all points, to the divine law; and it cannot be disputed but this must also be the business of all legislatures. There is indeed strictly, (James iv. 12. Isa. xxxiii. 22,) *but one lawgiver*, who is Christ. Others therefore must be his deputies. And they must be deputed to provide, 1st, That the laws of God be not violated, and 2dly, That they be so extended and particularized to the several occasions and conditions of their constituents, as to answer to them in equity. The law of God is indispensable, therefore all human laws must be made to consist with it. And whereas the natural rights and prerogatives which God has given man, import his revealed will towards man; it becomes a divine law to all men, to secure to every individual among them these native rights and prerogatives unhurt. These must be supported and vindicated as God's free gift and bounty, as claims and immunities against the free and full enjoyment of which no law may be made, or being made, be suffered to operate so as to defeat or invalidate them. The good-will of God to man speaks as his law for him, and, farther than this, as a law *quæ non tum denique incepit Lex esse, cum scripta fuit, sed tum cum orta fuit, orta autem*

and just; neither can any one be commissioned to defeat this native freedom; neither will any human decree whatsoever alter the natural equality among men, or make man other than he is;—and since to ordain a thing repugnant to truth is the same thing as to ordain that *what is true shall be false*, and vice versâ, such absurdity must denote an extreme blindness and brutality in no-wise better than a disqualifying madness. Also, intrusted power and property, are only fiduciary, or to act for certain ends; therefore whenever the end is manifestly opposed, or defeated, the trust is forfeited, void and insignificant. In this case, the power devolves into the hands that gave it; for, the law of self-preservation being unalienable, no one can have any right, even by donation, to defeat it. So soon as persons intrusted with power act against that trust, and by and according to their private wills and interests, they thereby degrade themselves, perhaps into debtors and criminals, at least into single, private persons, without power, without command, and without any right to obedience: the members of a society owing no obedience immediately to any other than the public will of the society. Lib. II. Ch. xiii.

That, AS TO RESISTANCE,

Every intrusted power, when found to be no longer a remedy against the evils it was given to redress, but to be vainly increased without effecting its business, ought to be suppressed by wise and good men. But much more ought every man's power to be suppressed who seeks his commodity with the injury of others, and is found to be aiming at interests separate from those of the individuals or members, who are his constituents. If it be a part of civil society to prevent their constituents being injured, much more is it so to prevent their being devoured.

Therefore when men in trust have quitted their reason, and renounced the way of peace which this teaches, they have revolted, from their own kind, to that of beasts, by making force to be their rule of right; and are as liable to be destroyed as are other wild beasts, or noxious brutes, with whom mankind can have neither society nor security. Lib. II. Ch. xv.

That, AS TO WAR AND CONQUEST,

As voluntary agreement gives a political power, and constitutes the condition of a free people, so a just forfeiture, by a state of war unjustly

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simul est cum mente divina. Cic. which begun not then only to exist when revealed as such, but from the very time when the divine bounty first begun to exert itself towards him; and this begun at one and the same time with the decreed beneficence of God to the sons of Adam. To this you object, that "a man may part with his natural rights, because such natural rights are every man's own, and no other's property." I reply that this proposition has never yet been proved; but if it were even true, that every man's natural rights are his own property, and such as he may relinquish personally, and for himself, yet he cannot relinquish them for posterity; and to relinquish them *at all* is in effect, at least as far as we are able, to give away what belongs to posterity; and experience and history shew us, that, by tame surrenders of this kind, posterity is usually enslaved; and where otherwise, that we may however embarrass and distress posterity with such difficulties in the recovery of their native rights and prerogatives, by us so sordidly conceded, as import the highest degree of injustice done them. *It may be presumed*, that to part with the prerogatives given us by God, is an act injurious to his divine bounty, affrontive to his majesty, and such as may obstruct his great, generous and secret purposes in us; *but it is known* that, in condescending thus, we hurt posterity as superlatively as we possibly can, for the natural gifts of God are more valuable than all other goods, *potior metallis libertas.* Hor. Liberty is preferable to riches. Also, posterity being daily born, such injury becomes daily multiplied, repeated, diffused, exaggerated.

In short, (for this point is only a corollary in my dispute with you, I can no longer dwell upon it) unjust laws continued, being a continued act of injustice, must amass vast guilt by continuance, and prove a crying curse in the court of heaven, not only against those who instituted them, but also against those whose duty it is to have them abolished. And every legislature must be blind who sees not this truth so evidently as to be animated with all zeal, indignation, expedition and resolution, to erase such laws at all events and hazards, as abhorrent to the will of God, (which is the one true law throughout the universe) and detestable in his sight.

begun, gives despotic power, and constitutes the condition of slaves. Although a man may forfeit his own life or liberty by invading or threatening another's life or liberty; yet the aggressor's posterity or children cannot forfeit thereby their lives or liberties; the miscarriages of the father being no fault of his children. An unjust aggressor can never gain a just right by conquest; as a robber, who breaks into your house, and forces you, with a dagger at your throat, to seal deeds conveying your estate to him, gains not thereby any title to your estate. For your plundered property is equally your right when in your plunderer's hands, as while in your own custody, and ought to be restored to you during every minute he withholds it; and while withheld, it amasses the guilt of a continued robbery. Also, the promises extorted by force without right, bind you not at all; in that the law of nature, laying an obligation on you only by the rule she prescribes, cannot oblige you by the violation of her rules.

The trustees of the public may not only forfeit their power to their constituents, but put themselves into a state of war against them; and this they do whenever they manifestly endeavour to destroy the people's authority, or to invade their rights and properties, or to reduce them to a state of dependence, which is slavery, and unnatural. And this endeavour, when overt and manifest, will justify the forfeiture; because when a man's chains are on, it may be too late for him to complain; and to bid him then to beware of his liberty, were mockery instead of relief. Lib. II. Ch. xix. No body of people can, by the faults of others, lose their natural rights.

That, AS TO REBELLION,

The use of force without authority puts him who uses it into a state of war, and renders him liable to be treated accordingly. The word rebellion imports a putting one's self into a state of war. He who begins this state of war, by exercising force without right, is the rebel. When they who rebel, or bring back the state of war, by exercising force without right, are the very people chosen to be their protectors and guardians, whose right they invade, they are rebels with the greatest aggravation of guilt, and the true causes of all the disorders and bloodshed occasioned in the society by its members' efforts to recover their rights. The consequent evils are the effects of the unjust invaders' acts, and must and will undoubtedly be chargeable upon them. Lib. II. Ch. xix. Usurped power having no title to a people's obedience, the rebelling against it is innocent; so we read 2 Kings xvii. 17, "And the Lord was with Hezekiah, and he prospered, wherefore he went forth, and rebelled against the king of Syria, and served him not." If to shake off power gotten by force, and without right, were in itself wrong, it would follow, NOT ONLY, that people are sufferers by being innocent, and that they forfeit their natural right of self-defence and protection, because they deserve to enjoy it; BUT ALSO, that it is right for the innocent to quit their all, for peace' sake, to every plunderer; and then the labours of mankind would be pursued, and their peace maintained, only for the benefit and enjoyment of robbers and oppressors; which is absurd. Lib. II. Ch. xvi. xix.

These are the principles of Mr. Locke, and I might cite many other approved writers, speaking the same things; but Mr. Locke's universal credit, and renown all over Europe, is a sufficient evidence, that the little above advanced by me on this subject is no novelty, it being fully comprehended in these quoted passages from Mr. Locke, and, I apprehend, justified by them.

June 4, 1817.

What is Blasphemy?

OF this horrid crime, Sir, our Saviour was frequently accused by the Jews, who were so blindly attached to their established church; and he forewarned his disciples, that if they called the master of the house Beelzebub, much more would they those of his household. And so indeed it has been. Those who have been most courageous in exposing error, and most active in disseminating truth, can best speak of the tender mercies of those institutions which arrogate to

themselves the name of Christian churches.

Our Saviour frequently foretold his disciples, that they should be persecuted, imprisoned, brought before tribunals and kings, &c. for his name's sake; but he never told them that they should serve others so, if ever it should be in their power. How is this?

But what is *blasphemy?*

Until lately, it was blasphemy in England, a country of boasted freedom, to speak against, or deny, the doctrine of the Trinity; but thanks to the bishops, the English meaning of the word blasphemy has undergone some little modification. We are now allowed to speak against that mysterious and unintelligible credendum. But a sapient critic, if I remember right, has told us by way of monition, that we must use this liberty very gingerly: and so it seems.

Blasphemy is, to speak injuriously of or concerning God, his attributes, his works, his word or his providence, and that intentionally; for without the intention there can be no injurious meaning, no impiety in the speaker. A person may speak in an injurious manner concerning God through mere ignorance or prejudice; in that case, however, he is chargeable with error, not with blasphemy.

In this free and happy country (who will not blush for England?) it is the daily, habitual practice of more than one half of its inhabitants to commit the sin of blasphemy intentionally. For what is the profane language which assails our ears so incessantly; the impious oaths, the savage curses, the hellish imprecations? And the blasphemers are totally destitute of the plea of ignorance and intending well. On the contrary, their habitual conversation possesses all the character of presumptuous sin, of spontaneous wickedness, of wanton guilt, of professed conscious profligacy. In this I am not aware that there is one syllable of exaggeration. No; blasphemous curses urge down the vengeance of heaven on every city, on every town, on every village, on every hamlet, and almost on every house in England. Where are the informers? Where are the prosecutions?

According to the usage of the times in which we live, denying the truth of the Christian religion, or of a future state, or speaking irreverently concerning curious specimens of composition, which derive their religious character, wholly and entirely from acts of the English legislature, is blasphemy.

It must be confessed, that on comparing the evils respectively stated in the two last paragraphs, the latter are much more aggravated than the former; and no one surely can be surprised that their demerits are so admirably appreciated in so enlightened an age.

But how in the name of common sense and consistency, are the Voltaires, the Humes, the Gibbons, the Rousseaus, allowed the privilege of a free toleration, and appear to be welcome guests in the highest circles, in the most genteel society; while poor Tom Paine, and Wat Tyler, and such unfortunate urchins, must hide their diminished heads?

I will next, Sir, state what I am afraid is blasphemy. If a poor preacher, having been himself convinced by the authority of Martin Luther, the renowned Reformer, the potent reasons of the late Dr. Edmund Law, Bishop of Carlisle, father of Dr. Law, the present Bishop of Chester, and of the late Dr. Francis Blackburne, Archdeacon of Cleveland, that the soul has no separate existence from the body, that with the body it dies, and that it will be raised again with the body—should deem it his duty to declare the whole counsel of God to his audience, and this among the rest; and if some blundering wrong-headed animal, with just as much theology in his head as charity in his heart, should choose to understand this as denying a future state, and should make a deposition before a magistrate to that effect; I am afraid, Sir, it would turn out in the end to be blasphemy.

If a person tired with the dulness and ill-success of reasoning soberly against a favourite *abracadabra*, consecrated by the prejudice of the learned and the ignorance of the vulgar, should amuse himself with burlesquing it, in these good times, he would be charged with blasphemy. And though there should be in this self-same *abracadabra* some impious expressions, this would by no means alter the blasphemous character of the travestie; it being in that case the *blasphemy of a blasphemy*. And that certainly must greatly en-

hance its blasphemous quality, being as a square number is to its root.

I have supposed a few cases, concerning which I should be glad to learn from some of your Correspondents whether they think them of a blasphemous character or not.

If upon the death of the most wicked person in a parish, the most reverent person in it should think proper upon a most solemn occasion to say, in the most public manner, that he believed him now a sainted spirit in heaven, would the lie itself, the solemnity of the occasion, the injury to morality by totally confounding the merits of the good and wicked, &c. render him justly liable to the charge of blasphemy?

If a person should be induced on particular occasions to risk the salvation of his soul on the bare ground of his telling the truth, what would be the character of the act? What means, "So help me God"?

If a dissipated, vicious, or irreligious young fellow should avow in the most solemn manner, that he chose a profession in consequence of a solemn mandate communicated immediately from the Deity, while no sensible man can doubt but his choice originated in very different motives, would he be guilty of blasphemy? And if guilty, which of the persons of the Trinity would be blasphemed?

At present I shall say no more on this important subject; but I issue a warning voice, that if any further progress should be made by the furious eruptions vomited forth from the volcano of intolerance, it will behoove thousands to provide for their safety.

To be at the mercy of perjurious informers, deposing their vile lies before officers of tried bigotry, and whetted to mischief by the mad rant of renegade versifiers! Good heavens, what a situation!!

HOMELY.

The Spaniard's Letters from England.

(Continued from p. 354.)

13. *Mr. Roscoe.*

LITERATURE also flourishes as fairly as commerce [at Liverpool]. A History of Lorenzo de Medici appeared here about eight years ago, which even the Italians have thought worthy of translation. The libraries of Florence were searched for materials for this work, and many writings of Lorenzo himself first given to the world in Liverpool. This work of Mr. Roscoe's has diffused a general taste for the literature of Italy. It has been said of men of letters, that, like prophets, they have no honour in their own country; but to this saying to which there are so few exceptions, one honourable one is to be found here. The people of Liverpool are proud of their townsman: whether they read his book or not, they are sensible it has reflected honour upon their town in the eyes of England and of Europe, and they have a love and jealousy of its honour, which has seldom been found any where except in those cities where that love was nationality, because the city and the state were the same. This high and just estimation of Mr. Roscoe is the more praiseworthy, because he is known to be an enemy to the Slave Trade, the peculiar disgrace of Liverpool.

14. *University of Cambridge.*

"What a happy life," said I to our Cambridge friend, "must you lead in your English universities! You have the advantages of a monastery without its restrictions, the enjoyments of the world without its cares, — the true *otium cum dignitate.*" He shook his head and answered, "It is a joyous place for the young, and a convenient place for all of us,—but for none is it a happy one:"—and he soon convinced me that I was mistaken in the favourable judgment which I had formed. I will endeavour to retrace the substance of a long and interesting evening's conversation.

It is a joyous place for the young,—joy and happiness however are not synonymous. They come hither from school, no longer to be treated as children; their studies and their amusement are almost at their own discretion, and they have money at command. But as at college they first assume the character of man, it is there also that they are first made to feel their relative situation in society. Schools in England, especially those public ones from which the universities are chiefly supplied, are truly republican. The master perhaps will pay as much deference to rank as he possibly can, and more than he honestly ought;—it is however but little that

he can pay; the institutions have been too wisely framed to be counteracted, and titles and families are not regarded by the boys. The distinctions which they make are in the spirit of a barbarous, not of a commercial calculating people; bodily endowments hold the first, mental the second place. The best bruiser enjoys the highest reputation; next to him, but after a long interval, comes the best cricket-player, the third place, at a still more respectful distance, is allowed to the cleverest, who in the opinion of his fellows always takes place of the best scholar. In the world,—and the college is not out of it like the cloister,—all this is reversed into its right order; but the gifts of fortune are placed above all. Whatever habits and feelings of equality may have been generated at school, are to be got rid of at college,—and this is soon done. The first thing which the new student perceives on his arrival is, that his school-fellows who are there before him pass him in the street as if they knew him not, and perhaps stare him full in the face, that he may be sure it is not done through inadvertency. The ceremony of introduction must take place before two young men who for years have eaten at the same table, studied in the same class, and perhaps slept in the same chamber,—can possibly know each other when they meet at college.

There is to be found every where a great number of those persons whom we cannot prove to be human beings by any rational characteristic which they possess; but who must be admitted to be so, by a sort of *reductio ad absurdum*, because they cannot possibly be any thing else. They pass for men, in the world, because it has pleased God for wise purposes, however inscrutable to us, to set them upon two legs instead of four; to give them smooth skins and no tail, and to enable them to speak without having their tongues slit. They are like those weeds which will spring up and thrive in every soil and every climate, and which no favourable circumstances can ever improve into utility. It is of little consequence whether they shoot waterfowl, attend horse-races, frequent the brothel, and encourage the wine trade in one place or another; but as a few years of this kind of life usually satisfy a man for the rest of it, it is convenient that there should be a place appointed where one of this description can pass through this course of studies out of sight of his relations, and without injuring his character; and from whence he can come with the advantage of having been at the University, and a qualification which enables him to undertake the cure of souls. The heretical bishops never inquire into the moral conduct of those upon whom they lay their unhallowed hands,—and as for the quantity of learning which is required, M. Maillardet who exhibits his Androeides in London, could put enough into an automaton.

Such men as these enjoy more happiness, such as their happiness is, at the University than during any other part of their lives. It is a pleasant place also for the lilies of the world, they who have neither to toil nor to spin; but for those who have the world before them, there is perhaps no place in their whole journey where they feel less at ease. It is the port from whence they are to embark,—and who can stand upon the beach and look upon the sea whereon he is about to trust himself and his fortunes, without feeling his heart sink at the uncertainty of the adventure? True it is that these reflections do not continue long upon a young man's mind, yet they occur so often as insensibly to affect its whole feelings. The way of life is like the prospect from his window;—he beholds it not while he is employed, but in the intervals of employment, when he lifts up his eyes, the prospect is before him. The frequent change of his associates is another melancholy circumstance. A sort of periodical and premature mortality takes place among his friends: term after term they drop off to their respective allotments, which are perhaps so distant from his own, that years may elapse, or the whole lease of life be run out, before he ever again meets with the man, whom habits of daily and intimate intercourse had endeared to him.

Let us now suppose the student to be successful in his collegiate pursuits, he obtains a fellowship—and is, in the opinion of his friends, provided for for life. Settled for life he would indeed have been according to the original institution, and it still is a provision for him as long as he retains

it,—but mark the consequences of the schism,—of altering the parts of an establishment without considering their relations to the whole. A certain number of benefices belong to the college, to which as they become vacant the fellows succeed according to seniority, vacating their fellowships by accepting a benefice, or by marrying. Here one of the evils of a married clergy is perceived. Where celibacy is never regarded as a virtue, it is naturally considered as a misfortune. Attachments are formed more easily perhaps in this country than in any other, because there is little restraint in the intercourse between the sexes, and all persons go so much from home into public. But the situation of the college-fellow who has engaged his affections, is truly pitiable. Looking with envious eyes at those above him on the list, and counting the ages of those who hold the livings for which he is to wait, he passes years after years in this disquieting and wretched state of hope. The woman in like manner wears away her youth in dependant expectation, and they meet at last, if they live to meet, not till the fall of the leaf,—not till the habits and tempers of both are become fixt and constitutional, so as no longer to be capable of assimilating, each to the other.

I inquired what were the real advantages of these institutions to the country at large, and to the individuals who study in them. "They are of this service," he replied, "to the country at large, that they are the great schools by which established opinions are inculcated and perpetuated. I do not know that men gain much here, yet it is a regular and essential part of our system of education, and they who have not gone through it always feel that their education has been defective. A knowledge of the world, that is to say of our world and of the men in it, is gained here, and that knowledge remains when Greek and geometry are forgotten." I asked him which was the best of the two universities; he answered that Cambridge was as much superior to Oxford, as Oxford was to Salamanca. I could not forbear smiling at his scale of depreciation: he perceived it and begged my pardon, saying, that he as little intended to undervalue the establishments of my country, as to over-rate the one of which he was himself a member. "We are bad enough," said he, "heaven knows, but not so bad as Oxford. They are now attempting to imitate us in some of those points wherein the advantage on our part is too notorious to be disputed. The effect may be seen in another generation; meantime the imitation is a confession of inferiority."

"Still," said I, "we may regard the universities as the seats of learning and of the Muses." "As for the Muses, Sir," said he, "you have traversed the banks of the Cam, and must know whether you have seen any nine ladies there who answer their description. We do certainly produce verses both Greek and Latin which are worthy of gold medals, and English ones also after the newest and most approved receipt for verse-making. Of learning, such as is required for the purposes of tuition, there is much,—beyond it, except in mathematics, none. In this we only share the common degeneracy. The Mohammedans believe that when Gog and Magog are to come, the race of men will have dwindled to such littleness, that a shoe of one of the present generation will serve them for a house. If this prophecy be typical of the intellectual diminution of the species, Gog and Magog may soon be expected in the neighbourhood of their own hills.

"The truth is, Sir," he continued, "that the institutions of men grow old like men themselves, and, like women, are always the last to perceive their own decay. When universities were the only schools of learning, they were of great and important utility; as soon as there were others, they ceased to be the best, because their forms were prescribed, and they could adopt no improvement till long after it was generally acknowledged. There are other causes of decline.—We educate for only one profession: when colleges were founded, that one was the most important; it is now no longer so; they who are destined for the others find it necessary to study elsewhere, and it begins to be perceived that this is not a necessary stage upon the road. This might be remedied. We have professors of every thing, who hold their situations and do nothing. In Edinburgh, the income of the pro-

fessor depends upon his exertions, and in consequence the reputation of that university is so high, that Englishmen think it necessary to finish their education by passing a year there. They learn shallow metaphysics there, and come back worse than they went, inasmuch as it is better to be empty than flatulent."

[*To be continued.*]

SIR, *Warrington, 8th April*, 1817.

IT having long been a desideratum with all classes of Dissenters to have every civil disability, on account of religious sentiment removed from our code of laws, I conceive it to be incumbent upon each individual to do all in his power towards the accomplishment of such an object. Permit me then to lay my thoughts before the readers of the Repository upon the Ceremony of Matrimony. I am one of those who think this ought to be considered a civil, rather than a religious service. As, however, this change can only be effected by a legislative enactment, of which as yet there seems but little probability, we must be content to be joined in wedlock by the dictum of a minister of the gospel: and as the law now stands, this minister must be one of the Established Church. One sect only is exempt from this servile submission. I shall not now notice the many objectionable passages in the prescribed form, which are obnoxious to purity of taste and purity of mind. But as an Unitarian, I do protest against a statute, which allows no alternative, but that the great bulk of our fellow-subjects shall, in such cases, repair to a temple, consecrated for Trinitarian worship, join in a service with a minister ordained to such worship, and at the close of the ceremony receive from him a benediction, which, to say the least, bears the stamp of inconsistency to one who believes his God to be one undivided person. As in the instance of the Slave Trade, we have witnessed the march of mind caused by the laudable perseverance of individuals in a virtuous cause, I think a similar perseverance in each successive session, pursued by the enlightened and indefatigable advocates of civil and religious liberty in the great senate of the nation, would as certainly, and perhaps more speedily, procure for the Dissenters the privilege to be married by their own ministers, as well as the removal of all illiberal restrictions for conscience' sake.

The case referred to by J. F. [XI. 591,] of a clergyman having refused to marry a person, because she had not been baptized, materially enhances the importance of speedily procuring such relief: for I fully agree with J. F. that the number of Anti-baptists is rapidly increasing.

It is nevertheless certain, that the established clergy will defend most strenuously their exclusive right to the performance of this service, so long as it is accompanied by any considerable emoluments. By curtailing the emoluments, we should greatly facilitate the object in view. And such curtailment is completely in our power. The legal fee for the performance of a marriage service is trifling. It has, however, been customary with all classes, except the poor, gratuitously to enlarge the fee according to the rank of the parties. Besides which, the happy pair or their attendants are assailed by a whole host of subaltern church officers. The clerk, the ringers, the singers, (and in one instance which I witnessed, the sexton and the sexton's assistant) levy a contribution upon the poor bridegroom's benevolence; thinking, I suppose, that the happy man will at such a moment hesitate not to reward every one attached to the sacred edifice, which has been the instrument of his induction, as J. F. emphatically expresses it, into "the only bliss of paradise which has survived the fall."

Let then the minister of each Dissenting society compose a form of marriage service, and henceforth let every Dissenter be married by his or her own minister, and pay to him, and to him only, such gratuitous fee as they can afford and think proper. And since the existing law requires that the service shall be repeated by a clergyman of the Established Church, the already wedded pair must submit to be again married *secundum legem*. But let them not pay one iota more than the fees enjoined by law. Thus will the scanty incomes of our own ministers be increased, and when the church finds itself thus deprived of the

pecuniary object in this arbitrary obligation, she will soon abandon the obligation itself.

I would urge the immediate adoption of my plan, if approved. I, myself, have no personal interest or object in the arrangement recommended. I am already happily united in J. F.'s "paradisaical bliss," and I pray Divine Providence to continue my present connexion, until the time shall arrive when I shall with pious resignation, have my views more nearly fixed upon that future world, where there will be neither marrying nor giving in marriage. MARITUS.

Sir, *Bath*, 10*th May*, 1817.

THE mayor and town clerk of Liverpool appear to be either totally ignorant of the gospel, or disposed to persecute all its rational expositors. If they had had any acquaintance with its true doctrines, they must have known that Unitarianism is its uniform foundation from beginning to the end; or they must have charged Jesus himself with blasphemy, on the same declaration, on which they have urged this accusation against Mr. Wright. For the Lord Jesus, in his solemn address to the Father, calls him the only true God, and declares himself to be his embassador. The apostle Peter also says, Jesus Christ was a man approved of God by many signs and wonders, which God wrought by him in the midst of the Jews, and that God raised him from the dead, whereas God himself can never die: and the apostle Paul declares, that though there be many who are called gods, yet Christians acknowledge only one God, the Father. Besides, persecutors always bring false charges against those who are obnoxious to their displeasure. There were many false witnesses employed against the Lord Jesus himself. Heathen and Popish persecutors have always ignominiously aspersed the victims of their malice. The persecutors of Mr. Wright have followed their example. We should, therefore, in all cases distinguish falsehood from truth; and, as Christians, we should judge no man, lest we bring judgment on ourselves, but leave every one to follow the faith which was once delivered to the saints, according to the dictates of his own mind. Otherwise, we shall become the degraded followers of the present Pope Pius, who is so great an enemy to the reading of the Scriptures, unless we first adopt his explanation of them—which may be, for aught we know, that we must believe what we cannot understand, or what we understand to be impossible, else we must perish everlastingly. Alas, when shall men become wise and good, treating one another as they would be treated themselves? When shall we all come to receive the truth as it is in Jesus? How happy a world should we then behold, seeing heaven to begin on earth! There would then be no more wars and fightings, no calumny, no hypocrisy, nothing but love to God and good-will to men, all striving together to become pure and holy, and to do all the good in our power to all our fellow-creatures.

W. H.

P. S. In your last Number, [p. 224,] you inserted *Root* instead of *Booth*, Boston.

Sir, *June* 1*st*, 1817.

THE subject of registration of places for Dissenting worship, is one that interests most materially every class and denomination of Protestant Dissenters; and each class will find subject of alarm, in the detail of the investigation of the case of Mr. John Wright, before the Quarter Sessions, at Liverpool. The point more particularly requiring the serious consideration of the larger body of Dissenters, is that which was very strenuously maintained by the supporters of the information, respecting such places as are registered "*being set apart*" for religious worship. The cause of Dissent has owed so much in its rise and progress, in most parts of the kingdom, to the exercise of religious worship in a room or in apartments of a dwelling-house; and this plan is now so much more generally in practice among those who preach in villages, or visit them for the purpose of assisting in religious worship in places where no particular building is devoted to that purpose, that it becomes a matter for serious consideration whether legal objections can be maintained successfully against

such practices—if they can, it will seem, that one of the Rev. Mr. Raffles' congregation, in his zeal, by legal modes, to suppress a meeting of persons espousing sentiments opposed to those of his class, has been drawing down more michief on his own party than they will thank him for; and it is to be hoped, this will induce the whole party to shew, that in future they have their zeal exercised only under the direction of knowledge. But my object in troubling you with these lines is, to request of some of your legal friends, to consider the subject and give such information upon it, as will satisfy the friends (and practisers) of freedom of religious worship, of their security in persevering in their plans.

NON CON.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCVIII.

"*No man can serve two Masters.*"

Burnet (Hist. of his Own Times,) relates, under the date 1675, that Charles the Second's measures were so plainly French and Popish, that "many of the court were glad to be out of the way at critical times," and "on some occasions would venture to vote against the court;" of which he gives "a noted instance," in "the memorable answer of *Harvey's*, who was treasurer to the Queen." "He was one whom the king loved personally, and yet upon a great occasion he voted against that which the king desired. So the king chid him severely for it. Next day, another important question falling in, he voted as the king would have him. So the king took notice of it at night, and said, *you were not against me to-day.* He answered, *No, Sir, I was against my conscience to-day.*"

No. CCCIX.

Murders in Battle.

It appears strange that in an age which hallowed and consecrated knighthood, a synod assembled in England, under William the Conqueror, should have enjoined every knight or military tenant, who had been with that monarch at the battle of Hastings, to do penance during one year, for every man whom he knew he had slain there, and during forty days for every man whom he knew he had struck, and if he was ignorant of the number whom he had slain or struck, to do penance, at the discretion of the Bishop of the Diocese, one day in every week as long as he lived; without even excepting those, *who*, they say in the preamble to these very canons, *did of right owe military service to William Duke of Normandy.* But an alternative was granted by the church to these delinquents, which may explain the motive of the seeming humanity of the canons; the *penances might be redeemed with perpetual alms, by building or endowing a church.* There is one of these canons, however, which for the benefit of mankind, one could wish were received by all nations. It is the sixth, which says, *Let those who fought only for hopes of a reward know, that they ought to do penance as for murder.*

No. CCCX.

A Patriot's Sentiment.

I have never loved any parties, but with my utmost zeal have sincerely espoused the great and original interest of this nation and of all nations, I mean *truth and liberty*, and whoever are of that party, I desire to be with them.

De Foe. Hist. of Union, p. 213.

No. CCCXI.

A Prayer from Arnobius.

Da veniam, Rex Supreme, tuos persequentibus famulos; et quod tuæ benignitatis est proprium, fugientibus ignosce tui nominis et religionis cultum. Non est mirum si ignoraris; majoris est admirationis si sciaris.

Forgive, Almighty Power, the persecutors of thy servants; and in the peculiar benevolence of thy nature, pardon those men whose unhappiness it is to be strangers to thy name and worship. That they should be ignorant of thy Divine nature, is less the subject of wonder, than that any finite being should presume to know Thee aright.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

Art. I.

Unitarian Controversy in Scotland.

[Concluded from p. 269.]

Discourses on the Principal Points of the Socinian Controversy. By Ralph Wardlaw.

A Vindication of Unitarianism, in Reply to Mr. Wardlaw's Discourses on the Socinian Controversy. By James Yates, M. A.

Unitarianism Incapable of Vindication: A Reply to the Rev. James Yates's Vindication of Unitarianism. By Ralph Wardlaw.

A Sequel to A Vindication of Unitarianism, in Reply to Mr. Wardlaw's Treatise, entitled, Unitarianism Incapable of Vindication. By the Author of the Vindication.

UNITARIANS revere the Scriptures; but they do not hold the English translation sacred: Unitarians revere the Scriptures; but they know that every syllable of the received text is not an exact transcript of the original record; they are therefore anxious to distinguish what is genuine from what is spurious, and in this investigation they prove their willingness to follow the best guides, and to adhere rigidly to those rules by which all agree, that questions of this sort ought to be decided. Unitarians revere the Scriptures; but they prefer those interpretations of doubtful and difficult passages, which agree with natural, and harmonize with the clear and uniform tenour of revealed, religion, to those which contradict both. Unitarians revere the Scriptures; but they wish to shew their reverence by deducing their religious opinions entirely from a pure text, aided by liberal and enlightened criticism: not by assuming an hypothesis, and endeavouring to establish it on the corruptions which the lapse of time has introduced into the Sacred Records, and the obscurities which have arisen from ancient manners, usages and phrases. Yet Mr. Wardlaw uniformly speaks as though it were an indisputable and undisputed truth, that Unitarians never respect the Scriptures, but when the Scriptures seem to favour their preconceived opinions: that they make reason their God, and Scripture its throne; that whenever any difficult passage comes in their way, they observe no sort of ceremony; they make the shortest work imaginable of it: without reason or pretence of reason they say—"Oh, the text is certainly wrong here: this will not comport with the system; this must be an interpolation!" and then by the aid of Griesbach, the Improved Version and the most "latitudinarian and licentious principles," the grand peculiarities of the gospel, all that gives it vitality and soul, are made to disappear. Then an alarm is sounded against "the pride of philosophy, misnamed theology, whose only object is to pervert the Scriptures from their obvious and simple meaning" (Pref. to Unit. Incap. of Vind.), against the wickedness which endeavours "to make the common people jealous and distrustful of that translation of the Bible in which they have been accustomed to confide:" (ibid.) against a most dangerous and faithless set of personages called "Unitarian geographers," who "endeavour by the discovery of false readings, false renderings, and false interpretations, to lay down a map of the way to heaven, entirely different from the one which is there so distinctly delineated." (Pref., &c.) Next when a syllable must not be breathed against the authorities to which Unitarians appeal, bursts forth "indignant disdain of that provoking yet pitiful disingenuousness, which is for ever, in the case of the uninformed, vaunting of the authority of Griesbach; making its incessant appeal, in terms of unqualified generality, and in tones of triumphant confidence, to the text of Griesbach,—as if no one could reasonably pretend to know any thing of apostolic doctrine, unless he were familiar with Griesbach;—as if the whole texture of the New Testament,

warp and woof, had, on this subject at least, been thoroughly changed by him; as if 'Scripture and Scripture's laws lay hid in night,' till 'God said, 'Let Griesbach be, and all was light.'" (Unit. Incap. of Vind. pp. 33, 34.) And last of all is assumed a louder and deeper, and more threatening tone: "To wrest the Scriptures is, in the highest degree, dishonouring to their Divine Author. It is doing to him what is felt and revealed by a fellow-creature, as one of the grossest of insults. By wilfully perverting from its true meaning, (that is, from the meaning which we are sensible the spirit of truth intended it to convey,) any passage of the word of God; or by applying it to a purpose which it was not designed to serve, we are guilty, not of a slight and venial fault, but of a crime of deep and aggravated enormity; a crime, the very thought of which should make us tremble. It is nothing less, than imputing to the Author of truth, sentiments contrary to what he meant to express; making the God of immutable veracity a liar; attempting to impress the seal of heaven on falsehood and forgery. This is high treason against the Divine Majesty."* (Discourses, pp. 36, 37.)

Why is all this? Why are Unitarians thus incessantly charged with perverting the Scriptures, and menaced with the fury of the Divine wrath for this heinous crime? Their language is—"Prove that a text is a genuine part of Scripture; prove that the interpretation you propose is most consistent with the terms in which the passage is expressed, and with the clear and uniform tenour of Scripture, and we will admit its truth, however difficult or mysterious it may be." "Let me but know clearly, that God has signified his mind and will; and then, let the subject be ever so unfathomable by me, I will receive and believe it; because no better reason can possibly be given for any thing, than that God hath said it." (Lindsey.)—The language of Trinitarians is —"This *is* the word of God, and if this be not the meaning of it, all Scripture is fallacious and absurd. If the Bible do not contain such and such doctrines,—the doctrines of the Trinity and Atonement, for example, we will burn it!"—Which language indicates the greater reverence of the Scriptures?

The very principle on which the system of Trinitarianism is founded; that without which it cannot stand a single instant, and which Mr. Wardlaw himself calls the principle of Trinitarian interpretation, namely, that the second person in the Trinity was so united to the man Christ Jesus as to form but one person, retaining the Divine in conjunction with the human nature, appears to us to imply a greater practical contempt of the Scriptures than is to be paralleled in the whole history of Unitarianism. It places an hypothesis, previously assumed as true, above the revelation which it affects to explain; it fills the mind with a theory, which must prevent it from attaining the truth, should the truth, (which the most staunch believer in the Trinity must allow is *possible*) be contrary to the theory; it uniformly, and as a matter of course, brings the text to the system, not the

* It is true this passage is not expressly applied to Unitarians, but one can hardly help suspecting Mr. Wardlaw designed that his hearers should apply it to them: for he appears always to take it for granted that Unitarians alone can pervert the Scriptures. Trinitarians are in no danger of incurring the guilt: the idea of the probability of it seems never to enter their minds. "I am precluded," says Mr. Wardlaw, (Unit. Incap. of Vind. p. 38,) "from the use of points of admiration; but the intelligent reader, I should fancy, will be disposed to supply a triad of them, when he finds Mr. Yates censuring Trinitarians for their non-adherence to those severe and unaccommodating rules of interpretation which he has laid down. This from a Unitarian! Mr. Yates must excuse me, but I really could not read the charge without a smile!"—This self-complacency would be very amusing, if one could avoid pitying the person, who in reply to the evidence adduced of his having grossly mis-stated the opinions of a whole body of Christians, deems it sufficient, with an air which shews that he is upon the very best terms with himself, to repeat his calumny. "Truly, the laxity of *their* views respecting the plenary inspiration and universal authority of the Scriptures, is a matter of such flagrant and lamentable notoriety, that I feel no anxiety to defend myself on this head from the charge of misrepresentation, to any who are at all acquainted with their writings." Unit. Incap. of Vind. p. 23.

system to the text; it leads the mind to inquire, not, What says the Scripture? What is the precise meaning of these terms? What is the scope of this argument? What is the object of this series of observation? What should I think had I never heard of systems or isms or wonderful keys?—But how can this passage be reconciled with the hypothesis? How can it be made to support the system? How may the key be introduced so as to move among the wards of this intricate lock without a touch of interruption? And accordingly this hypothesis is so dear to the persons who assume it, that they always value it far above the Scriptures: the real feeling of their mind is—Whatever the Scriptures teach, it *must* be something consistent with this hypothesis; and many, very many of them say, if it be not so, the Scripture must be false: it is full of contradiction and absurdity; it will not do; we will give it up; we will burn our Bibles.

There is nothing for which Unitarians have been visited with more obloquy; nothing which has excited against them more horror; nothing which has tended more to represent them in the view of the multitude, as "contemners of God and enemies of the cross of Christ," and to make even the more candid orthodox believer say, without doubt they must perish everlastingly, than their rejection of the doctrine of Atonement—and certainly there is no impression which the modern advocates of this doctrine have laboured with more earnestness and more success to keep up and to strengthen. And yet these very advocates themselves totally abandon the doctrine: they no more believe it than they believe the doctrine of purgatory; they deprive Unitarians of the Christian name and consign them to unutterable torments in hell-fire for ever, for not admitting the truth of what they themselves expressly deny. Every one who has read with care the modern defences of this dogma must have been struck with this fact; but Mr. Wardlaw has afforded such demonstration of it, that we cannot help directing the attention of the reader particularly to it, and offering this gentleman our sincere congratulations on the light which, on this subject, has beamed upon his mind. He has levelled with his own hand this middle wall of partition between us; he is no longer a stranger and an alien; with a safe conscience may he give the right hand of fellowship to his revered and beloved friend Mr. Belsham, for on this one point at least, they are agreed, that the doctrine of the atonement is "utterly inconsistent with the grandeur and majesty of the Divine administration."

What is the doctrine of atonement? Hear Luther,—"Christ became the greatest transgressor, murderer, thief, rebel and blasphemer that ever was or could be in all the world; for he being made a sacrifice for the sins of the whole world, is not now an innocent person and without sin, is not now the Son of God, born of the Virgin Mary, but a sinner. When, therefore, the law found him among thieves, it condemned and killed him as a thief"! Hear Calvin,—"Christ makes the Father favourable and merciful unto us—God appeases himself through the blood of the cross. There is no other satisfaction by which God being displeased may be made favourable and appeased."—Hear the Confession of Faith,—"Christ, by his obedience did fully discharge the debt of all those who are thus justified, and did make a proper, real and full satisfaction to his Father's justice in their behalf."

If, then, these standards of the orthodox faith may be presumed to know what the doctrine of atonement is, and if there be any meaning in language, this doctrine teaches, that Christ did endure in the garden and on the cross all the misery which, on account of their transgressions, would have been inflicted upon those who are saved throughout eternity; that in consequence of this suffering God was appeased, and became "favourable and merciful," being pleased to accept the sufferings of his Son, in the place of those due to the real offenders.

In his discourse on the doctrine of atonement, Mr. Wardlaw proposes to illustrate and prove the five following propositions:—

"1. It is in consideration of the sacrifice of Christ, that God is propitious to sinners. 2. In pardoning the guilty on this ground, God displays his righteousness. 3. The ground on which the pardon of sin is bestowed, has been, in every age, and under every dispensation, the same.

4. An interest in the pardoning mercy of God, through Jesus Christ, is obtained by faith. 5. In resting our hope of forgiveness on the atoning sacrifice of Christ, we build on a sure foundation." *

"The proper idea of *propitiation*," he adds,† "is, *rendering the Divine Being propitious or favourable*.—We must beware, however, of understanding by this, any thing like the production of a change in the Divine character; as if the blessed God required a motive to pity, an inducement to be merciful, a price for love and grace. Far be such a thought from our minds! We ought to conceive of Jehovah as eternally, infinitely, and immutably compassionate and merciful. That any transition is produced in his nature, by the mediation of Christ, from previous vindictive cruelty to benevolence and pity, (as the advocates of the doctrine of atonement are, either through ignorance or a worse principle, accustomed to speak) is a supposition full of blasphemous impiety. God has been from eternity, and to eternity must continue the same; 'without variableness or the shadow of turning.' Being absolutely perfect, he cannot change to the better; for perfection cannot be improved. The slightest alteration, therefore, of what he is, would deduct from that infinite excellence, without which he could not be God."

This is still farther illustrated by the following important observation, which we could wish every reader to impress upon his mind, as the opinion of one of the most zealous and popular defenders of the orthodox faith.

"The rendering the Divine Being propitious, in this view, refers, it is obvious, (and the distinction is one of great importance on this subject) not to the *production* of love in his character, or in the particular state of his mind towards fallen men, but simply to the *mode* of *its expression*. The inquiry is, how may the blessed God express his love, so as effectually to express, at the same time, his infinite and immutable abhorrence of sin; and thus, in making known the riches of his mercy, to display, in connexion with it, the inflexibility of his justice, and the unsullied perfection of his holiness."—P. 207.

Now this is not the orthodox, but the Arian view of the doctrine of atonement, expressed too, in the very language of the Arian hypothesis.

"By offering himself a sacrifice on the cross, he vindicated the honour of those laws which sinners had broken, and rendered the exercise of favour to them consistent with the holiness and wisdom of God's government." *Sermons on the Christian Doctrine. By Richard Price, D. D.* S. III. p. 85.

We would therefore earnestly appeal to the good sense and correct feeling of Mr. Wardlaw, whether it be ingenuous or just to judge so harshly of Unitarians, and to endeavour to exhibit them to that part of the Christian world whose ear he has, as objects of so much horror; as persons who are in the utmost danger of perishing everlastingly, for rejecting a doctrine, respecting which a great many of them think as he himself does; and the remaining number of whom depart much less widely from his own opinion than he does from the orthodox standards.

At page 212 of the discourses, occurs the following singular passage:—

"While it appears a most important scriptural truth, that something equivalent, in the eye of Divine justice, to the punishment of the sinner, was, in the view and for the reasons which have been stated, absolutely necessary in order to his escape, I do not think there is any thing in the word of God, that warrants the representation which has been given, by some of the friends of this doctrine, as if the sufferings of Christ formed what they call *an exact equivalent*—neither less nor more—for the sins of all who shall be saved by his atonement. This sentiment seems derogatory to the infinite dignity of the sufferer, and the consequent infinite value of his sacrifice. The sufferings of the Son of God ought not to be brought into comparison, as a display of the Divine righteousness, with even the eternal sufferings of millions of his creatures. The idea of exact equivalent proceeds on the supposition, that the sufferings of Christ possessed just as much virtue as is sufficient for the salvation of all who shall be saved; whose precise proportion of punishment he is conceived to have borne, according to the guilt even of each particular sin. I know not how *you* may feel, my brethren; but *my* mind, I own, revolts from this sort of minutely calculating process on such a subject; weighing out the precise quantum of suffering due to each sin of each individual who obtains forgiveness; and there, of course, limiting the sufficiency of the surety's mediation.—Such views have always appeared to me utterly inconsistent with the grandeur and majesty of this wonderful part of the Divine administration."

Here Mr. Wardlaw distinctly affirms, that the language generally held

* Discourses, p. 193.
† Ib. p. 205.

on this subject is inconsistent with its grandeur and majesty, and derogatory to Christ; yet while he pleads for the term equivalent, he objects to the phrase *exact equivalent*. Jesus Christ paid an equivalent to the Divine justice, but he did not pay an exact equivalent; and while it is absolutely essential to salvation to believe that he paid an equivalent, it is derogatory to him to suppose that he paid an exact equivalent! Now this is a distinction, which, as coming from a grave polemic, one should think it impossible ever to forget. In precise language (and where eternal salvation is at stake, surely it ought to be precise) there cannot, in the nature of things, be an equivalent without its being exact: the addition of the term exact to that of equivalent is a tautology; for if I pay an equivalent for a thing, I pay precisely what that thing is, upon the whole, deemed to be worth. Whatever objections therefore lie against the application of the phrase—"an exact equivalent," to this subject, must in the nature of things apply to the term "equivalent;" for the first is nothing more than a redundant expression of the last.

If it be said that a person may receive *as* an equivalent what is not really so, it must be admitted that he may; but then it is a palpable inaccuracy to say, that he receives an equivalent. If it be argued that the case is similar with regard to the subject we are considering; that Jesus Christ does not pay to God an equivalent, but something which he is pleased to accept as an equivalent, this is a proof that the original doctrine of satisfaction is abandoned and ought to be distinctly marked.

Mr. Wardlaw adds, p. 239:—

"It is common to speak of the *blessings of salvation* as purchased by the death of Christ for his people; nor is there any heresy, or material error, in such modes of expression. In the New Testament, however, I think it is almost invariably the case that when the idea of *purchase* is introduced, it is the purchase of *the persons themselves*. For *them* the price is paid. They are 'the redeemed of the Lord;'—his 'purchased possession'—his peculiar property:—redeemed from the bondage of sin and Satan, into 'the glorious liberty of the children of God;' redeemed from death and hell, to the possession and hope of spiritual and eternal life. 'YE are not your own; for YE are bought with a price.'"

This again is precisely the Unitarian view of the subject, and that view can scarcely be stated in more exact language. If theologians deemed it an imperative duty to affix a precise meaning to the terms they employ, and were anxious to ascertain the exact sense in which they are used by each other, how much less would the differences which divide them appear! How many uncharitable feelings would be checked! How many angry invectives would be suppressed! How much true glory would be shed on our common Christianity!

Mr. Wardlaw charges the Unitarians of Scotland with giving an exaggerated account of their number, and being very boastful of their day of small things; and accompanies his accusation with a pious prayer, that it may long continue a day of small things and a confident prediction that it shall long continue such.

"It is not of *their* doctrine," he says, (Unit. Incap. of Vind. p. 396), "that God hath said, 'It shall accomplish that which I please, and prosper in the thing whereto I sent it.' It is not to *their* 'planting,' or to *their* 'watering,' that he has promised to 'give an increase.' They have sown their 'handful,' not of 'corn,' but of tares; and they are looking for a plentiful crop. But, 'the Lord of the harvest,' we trust, will disappoint their expectations. Their seed want the showers of the Divine blessing; and never, either on the mountains or in the valleys of Caledonia, shall it 'shake with prosperous fruit.' It shall be 'as the grass on the house-tops, which withereth before it groweth up; wherewith the mower filleth not his hand, nor he that bindeth sheaves, his bosom.'"

Notwithstanding the bold presumption of infallibility and the self-complacent spiritual pride which this language implies, and even notwithstanding the fearful prediction it contains, we hope and believe the Unitarians of Scotland will persevere undismayed in the unreserved and intrepid avowal of what they conceive to be the truth as it is in Jesus. They may not be numerous; the applause of listening and admiring multitudes, the reward of the cherisher of deep-rooted prejudices and favourite passions may not be their's; and for their fidelity, they

may be visited with all sort of obloquy, misrepresentation and abuse. Mr. Wardlaw, and such men as Mr. Wardlaw, may do every thing in their power to increase the popular odium against them, and to make the whole religious community of Scotland regard them with horror. They will not be moved. They have duties to perform to their conscience and their God, which make them look with comparative indifference on the good and the ill opinion of their fellow-men. With calm and steady attention to the evidence before them, to form their own judgment on the great concerns of religion and obedience; boldly to avow the conclusions to which their investigations may conduct them; and to worship their Creator according to the dictates of their conscience, are rights of which, thank God, they cannot be deprived; and which they know how to value and how to exercise. They may suffer in their reputation; they may even suffer in their property, and they may suffer from the importunities and resentments of their families and friends: but their duty to the truth they know is paramount to every earthly consideration, and will not allow them to hesitate a moment respecting the course they must adopt. The time, they reflect, is short; an awful responsibility, they feel, attaches to them; and when their last earthly hour shall arrive (as soon it must arrive) and the mind shall involuntarily look back upon the conduct of life, they are well aware, they will be unable to endure the consciousness that they have countenanced what they conceived to be error on the most momentous subjects, because it was countenanced by the multitude; that they have suffered the ignorant and bigoted cry of heresy and blasphemy to frighten them from their adherence to the simplicity of the gospel; that they have sacrificed their integrity to their ease, and purchased a false peace at the expense of a blameless conscience. No,—they tremble at the thought of standing before the bar of him who is appointed to be their judge, and who died a martyr to the truth, with the inward conviction that they have shrunk from the few inconveniences to which an adherence to it may now subject them; and they are resolved not to expose themselves to the peril of his disapprobation, because the multitude clamour against them, and because they are reproached with being few—from fear or from shame. To meet together for public worship, and to conduct that worship according to their own views of scriptural truth, is a duty from the obligation of which nothing can release them: and where circumstances will not allow them to form a society, or to join in public worship, their own dwellings ought to become their temples and themselves the ministers, offering to the Great Father of their spirits, the only God, the sincere adoration of their hearts, according to the simplicity of the uncorrupted gospel, and through their Lord and Saviour Jesus Christ. It is not to gain converts that they hold their public meetings; it is to worship God according to the dictates of their conscience: it is not the zeal of proselytism which animates them; it is the wish to discharge their duty. And if they do avail themselves of these public occasions to state their opinions; if, while there is a combination of all classes against them; while the churchman and the seceder, the minister and the people, the pulpit and the press all join in one general shout —"Heresy, blasphemy, the contemners of Scripture, the enemies of the cross of Christ are come hither;" if, while all thus condemn them, and all condemn them unheard, they do associate together, to endeavour in some degree to check the torrent, to silence the calumniator, to expose the malignant reviling of the bigot, to supply the deficiencies of the half-informed, to remove the misconceptions of the ill-informed, to answer the sophist, to reprove the scorner, to reason, to expostulate, to instruct and to defend, who will censure them?—With intrepidity and perseverance, with meekness and charity, with hearts glowing with benevolence and devotion, and with a conduct, wholly and uniformly consistent with the genuine spirit of Christianity, let them go on. And then if "the Lord of the harvest" should not give an increase to their planting and to their watering; if, on the contrary, it should please him to make the heart of this people fat, and to make their ears heavy and to shut

their eyes, so that they see not with their eyes, nor hear with their ears, nor understand with their heart, nor be converted and healed: if the seed they sow shall indeed be as the grass on the house-tops which withereth before it groweth up, the disadvantage will not be to them, they will have discharged their duty; and He who rewards the conduct of his creatures, not according to its success but its virtue, will fill them with a more elevated and lasting joy than those have ever experienced, who are "in great power, and who spread like a green bay-tree!"

S. S.

A Series of Discourses on the Christian Revelation, viewed in Connexion with the Modern Astronomy. By Thomas Chalmers, D. D. Minister of the Tron Church, Glasgow. Fifth Edition. Glasgow and London. Pp. 275. 1817.

IF popularity were an unerring test of the merits of authors, the work before us might safely defy criticism. It has not only exceeded in speedy circulation any collection of sermons within our memory, but has fairly surpassed the most popular poems of the day, and rivalled the newest and most fashionable novels. Nor has the success of its author, in his personal ministrations, been less splendid. He has drawn together, by the fame of his eloquence, all ranks and classes and characters; senators and artizans, peers and mechanics, patriots and pensioners, ladies of every rank and of every age, persons of all religions and persons of no religion, who have eagerly pressed to catch even the most distant accents of this Northern Prodigy. Never perhaps were heat, and crowd, and want of accommodation represented in the newspapers with such attractive force since the days of the "Critic"—and never were these charming announcements more successful. And if we are to believe the same faithful and disinterested authorities, the auditors felt that their highest expectations had been more than exceeded. "A wave of delighted sensibility," such as Dr. Chalmers sent through the "mighty throng" of innumerable angels,* seems to have undulated over all the benches;—and, if we are rightly informed, the more decisive and apparent wave of handkerchiefs was only restrained by a timely recollection, that the place of worship was not a theatre. To crown the whole, the newspaper admirers of the orator called on the nation to award to him the palm of modern genius, and to place him next to Milton in the British temple of fame!

All this, however, goes but a little way towards proving his intrinsic excellence. Those who are carried away by eloquence of popular preachers are not precisely the parties who confer that permanent renown, which is the decisive proof and the true reward of genius. The voice of the people may be very potent in political discussions, but it is feeble in all abstract questions and matters which relate to imagination and taste. The majority of those who occasionally read or hear might, indeed, confer a certain duration on things in themselves worthless—if they would be constant in their admiration. But this they cannot be. Having no fixed principles of taste; no real perception of intellectual excellence; no nice and fine discrimination of beauty or truth; no lasting sympathy with sublimity or grandeur; they love a perpetual variety, and are ever transferring their applause to new favourites. Those, on the other hand, who are gifted with a true sensibility to the works of genius, judge from feelings which are uniform and deeply interwoven with the whole tenour of their existence. They love works of imagination, not merely for their brilliant and *effective* passages, but for those retiring beauties which escape all eyes, ungifted by something of "the vision and the faculty divine." These too do not lose their attraction, by frequent observance; for they are calculated to awaken delicious trains of meditation, "ever charming, ever new." They become more dear to the man of taste the more he observes them. He recurs to them as to recollections of infancy, which time and frequent contemplation only render more sacred. His admiration, therefore, is calculated to endure. And as the sentiments by which his love and veneration are excited are common to minds of a similar temperament—to all, in fact, who have a real and genuine sympathy with the

* See p. 169.

works of genius; one opinion, on all productions really worthy of remembrance, will be transmitted to the most distant periods of time. Thus, true merit, though originally perceived by few, necessarily outlives the successive idols of the crowd. Long duration consecrates the sentiment which arose, at first, in the hearts of a small number, and forces acquiescence even from the unthinking. This assent, after all, is the mere natural deference of the weak to the strong—the respect paid by those of "the ignorant present time" to the voice of ages. The real lovers of those great poets of our country, whose names all profess to revere, have not perhaps very greatly increased since the days when they were themselves candidates for public applause. How few among the "reading public" of the present "enlightened age," know more than the names of Chaucer, of Spenser, and of our elder dramatists! How small a number of the admirers of Dr. Chalmers have given even a fair reading to the works of that immortal poet to whom they have dared to compare him! They may have looked through Paradise Lost, because it seems to support their religious system; but did they ever luxuriate in the natural loveliness of Comus, or muse with a sobered joy over the classic melancholy of Lycidas? The world in general profess to idolize Shakspeare; but how small is the number who know any more of him than they gather from the exhibition of his plays! Thus the applause conferred by the mass of mankind on the most celebrated authors, arises from little more than the magic of a name. But while the real immortality of a poet is in the hearts and affections of a few, the multitude will, at last, be compelled to profess a sympathy with the wise and great of other times. Thus real excellence is almost sure to be lasting. It has a deep root in the feelings of its admirers, while the successive favourites of the populace pass away like the kings of Banquo's issue. It keeps its steady progress, undisturbed by the fluctuations of opinion and the caprices of fashion, until authority has pronounced it sacred. It appeals to natural beauty and grandeur, which are the same in every age; and it must, therefore, live while these shall endure, and there shall remain hearts to love and revere them. Successive generations only add to its fame an additional tribute, and shed over it a more venerable sanctity—while numberless idols of the public have had their praises successively pronounced immortal, and successively forgotten.

We shall, therefore, proceed to examine the merits of the author before us, unbiassed by the amazing popularity which he at present enjoys. And this we shall endeavour to do by inquiring *first*, what additional support he has given by his reasoning to our common faith; and *secondly*, what new stores of beauty and grandeur his imagination has been able to unfold.

1. It is to be remembered, that the professed object of these Discourses is to defend the Christian religion, against an objection which the discoveries of modern astronomy have been supposed to countenance. Since it has been established that this world is but a small part of the universe; that there are millions of spheres superior to it in size, which even we are able, by the assistance of art to discern; it may have struck the contemplative mind as something almost too marvellous to believe, that the Maker of these innumerable globes, and all which inherit them, should, in order to save one of the least of them, take the nature of its guilty inhabitants, become bone of their bone, and flesh of their flesh; be tempted like as they are, live among them in fashion as a man, in poverty and in suffering for thirty years; be beaten, and reviled, and put to death by his creatures in this comparatively insignificant portion of his own creation, and finally wear their nature united to his own through the whole of his eternal existence:—now, such as this objection is, it manifestly applies only to Christianity in its Trinitarian form. No one who admits the being of a God, and that he continues to sustain the works of his hands, could ever make the vastness of the universe an objection to Divine revelation, except on the supposition that it taught the absolute Deity of Jesus. Surely it could excite no surprise that he, in whose hand are "the issues of life"—without whose Providence not a spar-

row falls, should provide for the moral as well as the natural wants of his intelligent creatures. It is not marvellous that he who has implanted in our bosoms the desire of immortality, should give us some information of a life to come. Nor is it incredible that, for this purpose, he should confer a divine commission and miraculous powers on one of the most exalted of his children—or that he should employ some celestial being who was with him before all worlds, in a mission so important and so gracious. Indeed, it would have been more wonderful had no revelation of his will been vouchsafed—had we been created with powers "little lower than the angels," and yet been left ignorant of their immortal destiny; had we been amply supplied with all the delights which the senses can require, and no food had been provided to satisfy the cravings of the heart. This would have been a difficulty indeed, which might almost have led us to doubt the existence of our common Parent. It is not then, that he who made all worlds, should have found leisure to reveal his will to mortals; it is not that he should have regarded "this goodly frame, the earth," as worthy of attention, that can with any plausibility be objected. It is, that he should have himself died in our stead, and exist as "God and man in two distinct natures and one person for ever." Now, it is evident, this difficulty could not be raised even against the Arian hypothesis. If Christianity were regarded, as comprised in the formulary called the "Apostles' Creed," there would be no such objection to answer. But let us not be mistaken. We most sincerely disclaim all intention of urging the argument against our orthodox brethren. In its greatest force, it seems to us capable of a very simple reply. We think it would be sufficient to say, that we are wholly unacquainted with the nature of other worlds, and, therefore, can draw no inference from their existence; that we are ignorant of the plans of the Almighty, and therefore, cannot find him out unto perfection; that if we have a revelation, bearing on it the impress and mark of heaven, we are bound to receive all that it inculcates, though we may not be able to reconcile it to certain fancies of our own, respecting those works of God, of the relations and nature of which we know nothing. In short, the line of Pope, "What can we reason but from what we know," seems to us a sufficient answer to such vague and presumptuous objections.

Dr. Chalmers *is*, however, of another opinion. He thinks fit to reply, in seven discourses, instead of seven lines; and we must, of course, attend him through the whole of this triumphant progress.

The first of these Sermons is entitled "A Sketch of the Modern Astronomy." So far from answering the objection, it is a statement of the grounds from which it has arisen. It is an elaborate defence of the plurality of worlds; which, we believe, no one disputes. It also contains a speculation that these worlds are not uninhabited, which we remember to have seen in every little book of astronomy for children. In addition, however, to these mighty discoveries, it anticipates such a progress in science as shall enable us to discern the cities, to watch the changing seasons, and to trace the arts, in the planets and the stars! Dr. Chalmers ought to have known, that such a result is not within the capabilities of science. There is an imperfection in the organs of sight, which must ever deprive us of so gratifying a prospect even were our telescopes a hundred times as large as that of Herschell. This discourse certainly presents us with an elaborate description of the universe; but it is all comprised in a single paragraph of the Spectator.

The second Discourse is entitled, "The Modesty of True Science." It opens with a long piece of declamation on the peculiarity of each man's private feelings to himself, which "prepares the way" for the observation, that the public are little able to comprehend the internal cares of the retired and studious; and thus, at last, the "way" is opened to a long panegyric on Sir Isaac Newton. The great features in his character which receive this applause from our author, are his determination, never to admit any hypothesis without strict evidence; his resistance of "the meteors" of imagination; and his firm adherence to evidence, and evidence alone. These Dr. Chalmers thinks constitute the "Modesty of True Science;" what

name then will he give to his own fancy respecting the improvement of telescopes? It is quite amusing to hear him say of his favourite, "had he been like the majority of other men he would have broken free from the fetters of a sober and chastised understanding, and, giving wing to his imagination, had (have) done what philosophers had (have) done after him;—been carried away by some meteor of their (his) own forming, or found their (his) amusement in some of their (his) intellectual pictures, or palmed some loose and confident plausibilities of their (his) own upon the world."* There is no occasion for the reader of Dr. Chalmers to go far in order to find an example of the faults which are deprecated thus:—except, indeed, that though the fancies they will discover are sufficiently "loose and confident," they are not very "plausible." It is proper here to observe, that the Preface contains an abatement from the praise so liberally bestowed on Newton. We are told that "amid the distraction and the engrossment of his other pursuits, he has not at all times succeeded in the interpretation of the book (Bible); else he would never, in my apprehension, have abetted the leading doctrine *of a sect or a system which has now nearly dwindled away from public observation.*"† The allusion is here, of course, made to those who deny the Trinity. Now, whether these persons are diffusing error or truth—whether their numbers are large or small, they are the constant objects of attack in all the orthodox pulpits within these realms. Half the controversies of the present age have respected their obnoxious system. This assertion, at first, therefore, a little surprised us. We soon, however, remembered, that as Dr. Chalmers, like Tilburina, in the Critic, sees a great variety of objects that are "not in sight," it is only poetical justice, that like the same immortal heroine, he should overlook the things immediately before him. He seems to have looked at the heavens till he has become blind to things of earth! He has a telescopic eye. He can see the "blush of vegetation"‡ in Jupiter; but he knows nothing of the controversy which has just been carried on in the city where he preaches.§ How unreasonable would it be to expect that one who is surveying the contest between the armies of heaven and hell for the "strong-hold" of this world, should be acquainted with petty discussions which arise among his fellow mortals!

Here Dr. Chalmers thinks it time to consider the question which he had proposed to discuss. He conceives it may be the feeling of all his readers, "that he has hitherto indulged in a vain expense of argument."|| We will undertake to obviate his scruples on this subject, as we can honestly assure him we have not yet discovered any argument at all. If the "expense" has been "vain," it has, at least, been of less costly materials.

At length the "argument" begins. It consists of two branches; 1st, It is contended that the assumption of the Infidel, that Christianity extends only to this world, may be untrue; and secondly, that, supposing it correct, the inference he wishes to deduce from it will not follow. The amplification of the first of these propositions occupies the residue of this discourse. Persons of less brilliant genius might have thought it sufficient simply to have observed that, as we know nothing of the moral condition of other worlds, we cannot ascertain that the Christian religion has no influence over them. But this is not enough for our author. Even when the whole amount of his argument is, that the human mind can obtain no information respecting the systems we dimly behold, he cannot refrain from exhibiting the knowledge respecting them which he imagines himself to possess. Did it never occur to him that he was thus defeating his own cause? Surely the Infidel has as much right to one negative guess as he has to a thousand positives. He is not

* P. 66. † P. 8.

‡ The reader will not fail to observe the discovery implied in this phrase. The vegetation of the stars, is not like ours, sober green, but a beautiful crimson. What pretty worlds! Even the common grass "bears its blushing honours thick upon it." What an enviable condition is that of a Scotch Doctor endowed with second sight!

§ See Month. Repos. for May and June last, pp. 292, 364, and preceding article.

|| P. 76.

contented with stigmatizing an objection as visionary, but he must give it a visionary answer. He is resolved to have a monopoly of phantoms: and he actually supposes that he can vanquish infidelity with the ever-shifting machinery of a dream!

The third Discourse entitled, "On the Extent of the Divine Condescension," is intended to support the second proposition, which we should have thought admitted of easy proof. Fortunately for the admirers of Dr. Chalmers, we were again mistaken. The Sermon consists of a continued series of declamations, intended to shew that the insignificance of our world only serves to display more strikingly the goodness of God in providing for the interests of those who inherit it. We are referred to the discoveries of the microscope, as evincing that his power is as clearly to be traced in the formation of the meanest insect, as in the most stupendous works of his hands: we are loaded with accumulative proof that an Almighty Being is not subject to weariness, and oppressed with illustrations of the newly discovered truth that benevolence to a whole, does not exclude attention to its most obscure parts. There is not a word in all this which can be disputed, and scarcely one that bears upon the question. The difficulty is not that we should be within the view of an all-seeing eye, not that we should be provided for by the goodness of the Universal Parent, not that the Maker of all worlds should be able to regulate the concerns and to watch over the happiness of each; but that he should unite himself to our nature and die to redeem us. To this, amidst all his profusion of eloquence, Dr. Chalmers has given *no answer*. His tinsel degrades the noble subjects on which he touches. He tries to illustrate great first principles, which nature has stamped upon all our hearts, by the petty objects of time and sense. Why must we be perpetually taught by microscopes and microscopic reasoning, that the "tender mercies of God are over all his works"?

Our author has now, to his own satisfaction at least, demonstrated his two propositions; and yet it should seem that infidelity has not received its mortal wound, for we are not arrived at the middle of the volume. His fourth Discourse, "On the Knowledge of Man's Moral History in the Distant Places of the Creation," exhibits a bolder flight into untried regions than any which precedes it. It, therefore, appropriately begins by rebuking all daring speculation, and exposing the folly of those who desire to be wise above that which is written. The author is resolved, at least, to start from solid ground; for he sets out with informing us that "while man *keeps by* the objects that are near (how can he do otherwise?) *he can get the knowledge of them conveyed into his mind* through the ministry of the senses." This proposition which, "oft was thought but ne'er so well expressed," is briefly illustrated by reference to the uses of the touch, the smell, the taste and the ear; but the eye is reserved for a more magnificent encomium, since it is the most important "of all the *tracts of conveyance* which God has been pleased to *open up* between the mind of man and the theatre by which he is surrounded." We are told, however, that there is a limit beyond which it cannot penetrate; and, therefore, a due humility ought to check our inquiries. The philosopher is exhorted "*not to forget* that he sees not the landscape of other worlds; that he knows not the moral system of any one of them; nor athwart the long and trackless vacancy that lies between, does there fall upon his listening ear the hum of their mighty populations."

All this, however ingenious, does not seem exactly to bear on the proposed thesis. At last we approach the mighty subject—but softly and by regular steps. After it is established that we cannot see what is taking place in other worlds, it is suggested that angels *might*, if so commissioned, supply this defect of our telescopes. The Bible too *may have given* us some hints respecting distant systems; though, as we are not directed to the precise chapter, we are unable to judge of their clearness. But possibilities are enough for our author. He surmises that *perhaps* the inhabitants of other worlds are yet sinless; that, if so, angels *probably* visit them as they did our first parents in Eden;

and, admitting this, it is not *impossible* that their heavenly visitants may give them intelligence of the condition of distant systems. By this golden chain he arrives at his grand conjecture, that "thus as we talk of the public mind of a city, or the public mind of an empire, by the *well-frequented avenues of a free and ready circulation, a public mind* might be *formed throughout the whole extent of God's sinless and intelligent creation.*" All the rest of the Sermon is, of course, anti-climax after this. There are, however, passages on the probable view taken by angelic beings of the dispensations of God, which almost border on eloquence. For the third time, the peculiar goodness of God in bestowing his blessings on so small a portion of his universe, as the earth, is expatiated on at length, and illustrated by the glory an earthly sovereign would acquire from an act of benevolence performed on a private family. We cannot endure these petty sentimentalities, when applied to the character of the Almighty, or to those universal blessings which he delights to scatter over every part of his creation.

The fifth Discourse, entitled "On the Sympathy which is felt for Man in the distant places of the Creation," opens with the old topic with which the preceding Sermon closes. At length, after due preparation, we are introduced to the company of the angels. But, whether it be from the "wave of delighted sensibility" which Dr. Chalmers has sent among them,* or the "flood of tenderness" he has made them "lavish,"† or the "tide of exuberancy" he has poured out every where,‡ or from the dizziness of our own perceptions, we have acquired no distinct ideas of these celestial messengers. In point of fact, no description was ever half so wretched. The glorified spirit is only presented to us as a pure abstraction of all that is perfect; not arrayed in any ætherial beauty, or endowed with peculiar properties. He is Mr. Wilberforce with wings, and nothing more. Even this grand idea we are only permitted to attain, as Doctors do their honours—by degrees. First we are to imagine a man who is an amiable private character, and thinks of nothing beyond his immediate circle; secondly, one who goes a little further, and extends his benevolence to the town in which he lives; thirdly, one whose heart embraces his country; and fourthly, a philanthropist, such as the worthy gentleman just named, who not only unites all these good affections, but desires the welfare of the whole race of man. "At this point of his *argument*" Dr. Chalmers pauses to eulogize the charity of the present age, in one of the best passages of his work, but rather out of season, considering that we are still impatient to be introduced to the angel. After this celestial inhabitant has been described as surpassing the best of our fellow-men, we return once more to earth; not feeling dizzy as though we had been wafted on an aerial voyage, but wearied as from a journey in a lumbering family coach, which has stopped for a proper length of time at every stage.

The sixth Discourse bears a most appalling title. It is "On the Contest for an Ascendancy over Man amongst the higher Orders of Intelligence." Nor does it threaten in vain. It not only maintains the doctrine that satanic influence is yet permitted in the world; it not only intimates that strength from on high may be given to overcome temptation, but it represents the armies of hell and heaven, of demons and of angels, as still arrayed against each other, and fighting for dominion over man! The idea of this warfare is evidently taken from Milton, but how has Dr. Chalmers improved on it! The author of Paradise Lost represented it as lasting only for a few hours, but he has made it at least six thousand years in duration. He has left it as a mighty field for future bards. He knows not, indeed, precisely its extent—"if our rebellious world be the only strong-hold which Satan is possessed of,§ or if it be but the single post of an extended warfare, that is going on between the powers of light and darkness." But his ignorance on this point is more than compensated, by his nice and accurate information on the original designs of the fallen archangel. We must give this

* P. 169. † P. 179. ‡ P. 161.

§ This term seems to imply, that Satan is completely master of the field; and yet he is said to have been vanquished at the death of Christ!

in Dr. Chalmers' own words, or we shall be suspected of an irreverend sneer at the popular doctrines respecting the powers of Satan:

"—— a gleam of malignant joy shot athwart him, as he conceived his project for *hemming our unfortunate species within the bound of an irrecoverable dilemma;* and as surely as sin and holiness could not enter into fellowship, *so surely* did *he think* that if man were seduced into disobedience, would the truth, and the justice, and the immutability of God, lay their insurmountable barriers on the path of his future acceptance." * We forbear to quote how and when Satan "met with a wisdom which *overmatched* him," † for it seems like a gross caricature of that system of faith which the author intends to support. And we close this sermon, hoping that he comes fairly by his minute knowledge of Satan's thoughts, and heartily congratulating him that the days of Lord Hale and of witchcraft are over.

The *seventh*, and we are happy to announce, the *last* Discourse, has fortunately no connexion with the stars. It is, therefore, more intelligible, more rational, and more consistent than any of the preceding orations. Its object is to warn the hearers and readers of Dr. Chalmers that they are not to consider the delight they may have experienced from sacred eloquence or sacred music, as the essence of religion. In this sentiment we fully coincide; and, though we are probably disposed to attribute a greater degree of moral influence to taste than our author would concede, we are well aware that no feeling, however sublime, which does not dispose the heart to good affections, and the conduct to a holy course, will be of any avail when the pleasure it excites shall have faded away. In itself, indeed, it is excellent, and worthy of the fondest cherishing. Even when it is excited in a bosom stained with sin, it shews that human nature can never wholly lose the traces of its original excellence, and may well serve to inspire us with hope for the future recovery of man. But, it too often leaves no immediate trace behind it:—

"Like the snow-falls in the river,
One moment white—then gone for ever!"

* P. 205. † Ibid.

Our readers will now be able to appreciate the merits of Dr. Chalmers as a defender of our common faith. In this capacity, we fear his efforts will be worse than useless. Of those who regard this work as exhibiting a very brilliant imagination, we would anxiously inquire whether they think a book which professes to confute the objections of the infidel is not, in reality, censured by the very encomium they are eager to pass? Surely the high architrave of the Temple of Divine Truth is not the proper place even for Poetry "to make its bed and procreant cradle in." The majestic simplicity of that venerable pile can only be injured by the fairest forms, even of angelic spirits, which the daring hand of a mortal may wish to carve out on its pillars. Sion's hill is not ground on which every man may erect the "buildings of his fancy." Had even Milton published his immortal work as a serious defence of the Christian faith, he would have done it an irreparable injury. He would have left it, distinguished only by his own superior genius, on a level with a fairy tale. This Dr. Chalmers will not do, simply because he has not the power. He has done his worst; though, no doubt, with the best intentions. In a work professedly written to defend Christianity, he has represented the most absurd chimeras as part of it; and thus afforded a great advantage to the infidel whose objections he purposed to demolish. His efforts are calculated to have the same effect on the credibility of Christian truth, as the labours of a man professing to write authentic history would have on the authenticity of his tale, who should interweave with the narration the adventures of the immortal Gulliver!

Having investigated the claims of Dr. Chalmers to a place among the distinguished champions of our common faith, we shall now inquire into the justice of the encomiums lavished on him as a man of genius. His *imagination* is the perpetual subject of wonder to his admirers. For our own parts, we must confess, that we have looked for it in vain. Indeed, so strong is our conviction, that there is not even the lowest degree of this divine faculty exerted in the Discourses before us, that we can account only for the prevalence of a contrary opinion,

by supposing that those who entertain it must have formed a very indistinct idea of the elements of which imagination consists. We shall, therefore, endeavour to explain our own views of this interesting subject, in order to shew on what grounds our judgment of Dr. Chalmers is founded.

There are two things which appear to us necessary, in order to support a claim to imagination in its highest sense. *First*, the power of presenting clear, distinct and beautiful images to the mind; and, *secondly*, the nobler faculty of rendering those images the representations of some natural element in general, or the expressions of some quality of the human mind. The first requisite, it is perfectly easy to comprehend. It must immediately be seen that imagination can never consist of mere swelling language, of pomp of diction, or profusion of epithet. It must employ words only as the means of conveying its pictures to our intellectual perceptions. It must give us something which, at least in its material forms, a painter could express. But this is not all. Many who are wholly destitute of this faculty, have given accurate descriptions of various scenes of life, and faithful delineations of individual character. Mr. Crabbe, for example, has eminently succeeded in these, in some of the most revolting of his pieces. These are but the outward forms in which the true poet embodies his divine perceptions. They are the "tenements" which he has to "inform." They only afford the medium through which his ideas can be conveyed to mortals. They are the representations, not merely of particular scenes or of certain individual characters, but of the grand elements of nature, or whole classes of intelligent beings. Thus, the descriptions of Eden, in Paradise Lost, do not merely convey to our minds individual scenes, but fill us with a thousand images of natural beauty, to be discerned in every part of creation. Thus, the principal characters of Shakspeare are not mere likenesses of individual men, but they stand as representatives of whole classes; for while they present the most distinct images to the mind, they perpetually refer us to those elements which are as universal as the human soul. Imagination, then, is not displayed in the analysis of general qualities, however exalted, nor in the description of natural imagery, however beautiful; but in the expression of the former, by the means of the latter. It is the faculty that connects the things which belong to our spiritual part, with the lovely creation around us. It is the power of embodying the most sublime and beautiful conceptions in the most sublime and beautiful of material forms. It is the pure and exquisite medium by which things that are unseen, abstract qualities which belong to the soul or to the universe, are made to appear in the most exquisite shapings forth which earth can supply. A spirit "shines through" all its images. Not a feature but has its expression, far beyond the mere beauty of an accurate colouring. There is the same difference between the works of a man of real imagination, and of a mere accurate observer of life, as between the excellent likenesses which the painters of the Royal Academy take of ladies and gentlemen, and the noblest productions of the great masters of Italy. The former give us accurate ideas of Mr. A. and Mrs. B., while the latter present to us not only the most glorious of material shapes, but fill us with delightful conceptions of pure and angelic beauty, kindling inspiration and apostolic zeal.

Now we not merely assert that Dr. Chalmers is wholly destitute of the latter property; but we maintain that he does not even possess the former. He is not only without imagination, he is without images. His most gaudy passages may be examined in vain, in order to find a single object, in itself beautiful, presented with distinctness to the mind. Whole pages are filled with illustration, and yet contain no picture. For instance, Dr. Chalmers has frequent recourse to the ministry of angels, and speculates boldly on their nature, their occupations, and their properties. But, even when on such a theme, he affords no glimpse of a beatific vision. He draws down no form of celestial beauty to dazzle our intellectual eye: no gorgeous shapes seem to crowd upon our delighted view, when his eloquence is most fervent. He merely eulogizes the benevolence and the purity of the hosts of heaven, which he asserts they possess in a higher degree than the

most gifted of mortals. In one of his Discourses he supposes a contest between the higher orders of intelligence for the dominion of this world, and dwells on the supposition with all the pomp of language. But, through the whole of this Sermon, not a glimpse is afforded us of the awful combatants; not even the dim form of an infernal enemy is seen through the gloom. Every epithet, appropriate and inappropriate, is lavished; but not a single image presented to our view. In short, our author dwells merely on abstract qualities, and is incapable of embodying them in lovely or awful forms. Instead of this, he tells us, they are lovely or awful; and he may tell us truly, but there is no sublimity in this. His admirers have mistaken words for ideas, that is all. His speculations relate to things which are in themselves grand; to the extent of the universe, to the softer excellences of the Divine character, to the glorious multitudes of higher orders of beings. Having chosen sublime themes, he dilates on them in high-sounding language; dispenses the terms "magnificence," "immensity," "darkling," "brilliant," "inaccessible," and a number of superlatives with the most magnanimous profusion, and adorns every subject with the most generous variety of epithet. Thus he pours on other worlds "the bloom of vegetation and the blessedness of life;" he throws "around radiance" a "sweet and softening lustre;" he sheds "tides of ecstacy," and "floods of tenderness" over clusters of stars and millions of beings; and for his labour, is regarded as a master of the true sublime. He might as soon become wonderful by the aid of an extra number of notes of admiration, or witty by the assistance of italics. The error of his admirers lies in taking quantity for quality; a certain number of adjectives for a description—a pomp of words for a succession of images. As the giants of old heaped Pelion on Ossa, he piles epithet on epithet, and fancies he shall scale heaven; but, like them, he is earthborn, and like them must fail. His efforts stand in nearly the same relation to the sublime, as Swift's verses to a Lady of Quality do to the beautiful, only the Dean is in jest while the Doctor is serious.

Were we shortly to characterize the work before us, we should do it by repeating the reply of Hamlet to Polonius, "Words! words! words!" Of these we readily admit our author possesses no common store. It is not, therefore, suprising that he should make a great impression on an audience, assembled for the express purpose of being delighted, and for the most part unused to hear any thing which makes a glittering pretension to eloquence. He has his fit reward in their praises. Of this boon he is more worthy than some who have possessed it before, and perhaps than many to whom it may hereafter descend. But he must substitute argument for assertion, thought for verbiage, and imagery for epithet, before he can reasonably hope that his writings will be held in undying remembrance by the great and good of future times.

T. N. T.

POETRY.

To a Daughter, on having left her attending the last hours of her Grandfather, a pious Calvinist.

Eliza, still thy duteous cares engage!
To rock the cradle of reposing age,
To watch tir'd Nature in her last decay,
As temp'rate life, though ling'ring, ebbs away:
Still in that school of sacred wisdom wait,
The chamber where the good man meets his fate,
While faith divine, that looks beyond the tomb,
Anticipates a better world to come;
The faith sincere, each humble Christian's joy,
Though error mix the gold with base alloy,
Though creeds and systems veil a father's face,
In vengeful frowns o'er all his mortal race,
Save the predestin'd, those for whom alone
A Saviour would almighty wrath atone,

Yet doom the accurs'd, should they his gospel hear,
To make their sure damnation more severe;
And this a *Calvin*, with unblushing face,
Proclaims *glad tidings*, and supernal grace.
Rejoice, dear Girl, 'twas thine, in earliest days,
To lisp the Universal Father's praise;
And, through this varying scene, be still thy care
His aid to seek, till life's last falt'ring pray'r;
And, ever, the mild, guardian influence prove,
Of the glad sound from heav'n, that *God is love;*
Not the vain love, like human passion wild,
That fondly greets an unrepentant child,
But love, with purpose gracious, though severe,
That kindles hope, yet mix'd with awful fear;
That, ere his heav'n of holy bliss begin,
To save the sinner shall correct the sin:
Then bid *Messiah* the new age unfold
By truth inspir'd, by raptur'd seers foretold;
When death shall be no more, nor grief, nor pain,
But love, o'er all, assume an endless reign.
Accept these strains, though from no sportive lyre,
Strains that a death-like scene might well inspire;
And, trust me, wise was he that taught to know
The moral uses of the house of woe;
There be it our's, with happy art, to learn
Life's high design, and mortals' chief concern.

J. T. R.

Clupton, May 30th, 1817.

VERSES

On seeing, in a list of New Music "The Waterloo Waltz:" by a Lady.

(Copied from an Aberdeen Paper.)

A moment pause, ye British fair,
While pleasure's phantom ye pursue,
And say, if sprightly dance or air
Suit with the name of Waterloo?
Awful was the victory!
Chasten'd should the triumph be,
'Midst the laurels she has won,
Britain mourns for many a son.

Veil'd in clouds the morning rose,
Nature seem'd to mourn the day
Which consign'd, before its close,
Thousands to their kindred clay.
How unfit for courtly ball,
Or the giddy festival,
Was the grim and ghastly view
'Ere ev'ning clos'd on Waterloo!

See the Highland warrior rushing,
Firm in danger, on the foe,
Till the life-blood, warmly gushing,
Lays the plaided hero low!
His native pipe's accustom'd sound,
'Mid wars infernal concert drown'd,
Cannot soothe his last adieu,
Or wake his sleep on Waterloo!

Crashing o'er the Cuirassier
See the foaming charger flying,
Trampling, in his wild career,
All alike, the dead and dying.
See the bullets through his side
Answer'd by the spouting tide;
Helmet, horse, and rider too
Roll on bloody Waterloo!

Shall scenes like these the dance inspire?
Or wake th' enlivening notes of mirth?
O! shiver'd be the recreant lyre
That gave the base idea birth!
Other sounds, I ween, were there,
Other music rent the air,
Other waltz the warriors knew,
When they *clos'd* on Waterloo.

Forbear, till time, with lenient hand,
Has sooth'd the pang of recent sorrow,
And let the picture distant stand,
The soft'ning hue of years to borrow.
When *our* race has pass'd away,
Hands unborn may wake the lay,
And give to joy alone the view
Of Britain's fame at Waterloo.

To Lord Byron.

(Written in 1814.)

O! I have drunk the rapt'rous cup of joy,
Fill'd with the swelling bliss, that mantled high;
O! I have pour'd affection's bitter tear,
When she, whom most I lov'd, hath press'd the bier.
Yet, from the bitter tear affection shed
Over that breast now number'd with the dead,
E'en from that tear a gentle comfort stole,
Its cordial drops reviv'd my fainting soul,
Not e'en the brimming bowl high swell'd with bliss,
On memory dwells with such delight as this.
O! it was sweet'ned by the rapt'rous thought,
That I should find the bliss she then had sought,
That, purified from ev'ry earthly stain,
Our souls should meet no more to part again.
May equal hopes on all I love attend,
And may we all on heav'n's high will depend,
So death shall not our swelling hearts affright,
But lead us gently to the realms of light;
So God to each the heav'nly bliss shall give,
And ever blest together we shall live.

Say not then "it were better not to be,"
Life's bitt'rest hours are full of bliss to me;
And if, beyond the tomb thou, too, hadst seen
Union with all thou lov'dst, they so to thee had been.

T. C. HOLLAND.

On the Re-establishment of the Inquisition.

How is departed, Spain, thy ancient praise!
Go, boast thy famous schools of former days,
Where Europe studied wisdom. Boast thy plain,
Where liberty once spread her golden reign;
Thy hills, where pure religion first appear'd,
And whence her standard to the world was rear'd;
Thy bold reformers, who the mystic yoke,
First from their necks, of papal tyrants broke.
But boast in vain—oppression clouds thy day,
And superstition all thy sons obey.
No new Servetus * now adorns thy plain;
No new Waldenses † now thy hills retain.

Hope whisper'd late, thy sun again should rise,
And beam in splendour from unclouded skies;
But ah! 'tis vain, and hope once more deferr'd
Makes the heart faint, and is no longer heard.
Yet we rely on thee, all-ruling Power!
In each event thy providence adore;
Oh! clear these clouds that dim our mortal sight,
Dispel these thickening shadows of the night!
All is for good, some future happier age
Shall turn with joy this sad historic page;
Shall view, with pleasing wonder and delight,
The whole eventful plan brought forth to light;
Shall deeper scan th' Almighty's wond'rous ways,
And find them worthy of their highest praise.
And though not yet reveal'd to feeble sense,
Still may we trust thy guiding providence;
May we depend upon our Father's care,
And, 'mid these shades, prefer our humble pray'r;
—Father thy will be done, our bounded sight
Discerns not through these clouds the dawning light;
But it will come—another happy day
Will chase these shades of doubt and fear away,
Teach us upon thy goodness still to trust,
Nor e'er to doubt thee faithful, kind and just.
Instruct us to rely upon thy love,
And evermore thy providence approve.

T. C. HOLLAND.

* Servetus was a physician of Arragon, who first discovered the circulation of the blood, and was burnt by *Calvin*, because he was a Unitarian.

† One of the principal seats of the Waldenses, the heralds of the reformation, was among the mountains which separate Spain from France. Soon after the reformation they retired into Berne and other districts on the French side of the Pyrenees, where they were protected by Henry the Fourth.

OBITUARY.

1817, May 27th, at *Osborn Street, Whitechapel*, in the 53rd year of his age, JOSEPH COOPE, ESQ. Throughout life he was the *steady friend* of the poor, and at his decease bequeathed some valuable legacies to his *friends* as well as to some excellent charitable institutions. *Well done, good and faithful servant, enter thou into the joy of thy Lord.*

J. E.

Right Hon. George Ponsonby.

(From the Morn. Chron. July 9th, 1817.)

We lament to say that the Right Hon. GEORGE PONSONBY expired at six o'clock yesterday morning. His death was tranquil—his pulse declined so gradually that he breathed his last without a perceptible struggle. His second son arrived express from Ireland, at his house in *Curzon Street*, only a few minutes after his death. He had been taught, as he passed through Oxford, to believe his honoured parent was in the fair way of recovery; and therefore our sympathizing readers may conceive the extent of the shock he had to suffer on the unexpected and melancholy tidings of his almost instantaneous departure.—Every feeling heart, every friend of freedom, justice and humanity, will join with him and the rest of his afflicted family in deploring the loss of this virtuous patriot and truly amiable man. Indeed, his death is universally felt as a national calamity, for his life was dedicated to the public service, and he lost it in the assiduous discharge of his duty as a faithful representative of the people. He may be said to have fallen at his post as truly as an officer who falls in the field or on the deck, since it was by the effect of his persevering attendance on Committees (which deprived him of the habitual strong

exercise necessary to his health), that he fell a sacrifice at so early a period of life.

Mr. Ponsonby was the second son of the Right Hon. John Ponsonby, Speaker of the Irish House of Commons, and consequently brother of William, the first Lord Ponsonby. He was born on the 15th March, 1755, and was called to the bar, at which he practised with eminent success. He was married on the 18th May, 1781, to Lady Mary Butler, daughter of the Earl of Lanesborough, who, with two sons and a daughter, survive him. His daughter is married to the Hon. F. Prittie, brother to Lord Dunally. In 1806 he was appointed Lord Chancellor of Ireland, which situation he resigned when his political friends ceased, in 1807, to hold the reins of government, and he has ever since been what is termed the leader of the Opposition in the House of Commons, in which he conducted himself with an integrity, independence, candour, and suavity which secured him the respect, confidence and affection of all parties. Good sense, the foundation of every excellence, he possessed in a superior degree, improved by study and intercourse with the world in public and private life; his understanding was vigorous; his conception clear; his language chaste, natural, and unaffected; his manner impressive, and his voice well modulated. He addressed himself to the head, laying aside that species of eloquence which seeks through the passions to mislead the judgment. A sound discretion, and an ardent love of justice and humanity governed all his actions.

As the leader of a great political party, no man was ever more free from party spirit. He was in feeling and principle the very man contemplated by those who consider a systematic opposition a necessary safeguard to the constitutional rights and liberties of England. The ingenuousness of his mind, the kindness of his heart, and the placability of his manners, conciliated his opponents, and assuaged all those feelings which defeat excites; and if his triumphs were not more numerous, it is because the candour and generosity of his mind disdained to take advantage of his adversaries whenever he thought them right. Where that was the case, all party feeling vanished before his political integrity, and on many critical occasions he gave his adversaries the support of his learning and talents. Nobly disdaining all selfish views, he was here no longer the leader of a party. He shewed himself the resolute, fixed, and unalterable friend of constitutional freedom.

His complaint, of only a week's duration, was that species of paralytic affection called Hamipklegia. He received every aid that medical skill and attention could afford. On his first attack, he was bled by Mr. Lynn, and he was attended by Dr. Baillie, Dr. Warren, and Mr. Tegart. The two last gentlemen remained in the house during the last three days of his illness, and were in his chamber when he breathed his last. He was connected by blood with the Noble Houses of Devonshire, Portland, Bessborough, Shannon, Fitzwilliam, Grey, &c. but the whole nation will deplore with them the premature death of a patriot so honest, so able, and so disinterested in their service, as he always proved himself to be.

July 20th, at *Dorking, Surry*, after a painful and lingering illness, which she bore with the greatest fortitude and resignation, JANE, the eldest daughter of the late Rev. Owen MANNING, Rector of Poper Hara, and Vicar of Godalming, in the same county.

Lately, at *Paris*, the celebrated *Madame de* STAEL, the wife of the Baron de Stael Holstein, and the daughter of the unfortunate M. Neckar, French Minister of Finance at the time of the Revolution, by Susan Curchod, the object of the early, perhaps the only, passion of Gibbon, the Historian of the Roman Empire. The genius of this conspicuous and celebrated woman was splendid. Her writings, which are voluminous, may be considered as indicating more knowledge than they impart: her reasonings are ingenious and sometimes profound: her thoughts frequently original: her imagination active, brilliant and profuse, now and then perplexes the subject, which it is the province of imagination to illustrate. Her power of luminous and eloquent expression must give the works of Madame de Stael a passport to every cultivated circle: but they belong much more to the class of luxuries than of sound and healthful diet for the mind. Her moral system must be searched for among the folds of rich and voluptuous sensibility, with which she has invested it; and we are not sure that it will always bear the light. Few people, we are persuaded, have risen from her compositions with their taste purified, or their principles strengthened. The debt which the present generation owes to the alluring author of "Delphine" and "Corinne," bears some resemblance in character, though not in amount, to that which was imposed upon the age preceding, by the sentiment of Rousseau. Where she counsels the reader to virtue, he does not feel more virtuously disposed; as, where she professes to treat of literature, she adds little to the common stock of learning. Madame de Stael was well known in England, where she mingled in the best and highest classes of society, and where her tone of conversation, though somewhat restless and authoritative, was admired for its elegance, vivacity and power. The remains of Madame de Stael are to be conveyed for interment to her estate at Copet, near Geneva.

INTELLIGENCE.

Proceedings in Chancery with regard to the Meeting House at Wolverhampton, deeply affecting the Property of Unitarian Congregations.

SIR,

BEING accidentally in the Court of Chancery, at the opening of the late case on the subject of Protestant Dissenting foundations, I took a note of it, (particularly of the Lord Chancellor's judgment,) which I send you for the purpose of insertion, if you consider it as I do, most important.

I will add a few observations suggested by it.

1st. The case seems to decide that the Court will, in carrying Dissenting foundations into effect, consult the original intent as to worship and doctrine of the founder, and not suffer even the whole of the congregation to divert the trust from that precise object; and that as a rule of construction of such deeds, where they do not express any particular form of doctrine, the Court will look to what doctrines were, at the time of the foundation, legal or tolerated, and conclude that the founder did not intend to establish a system that was illegal, as Unitarianism undoubtedly was previously to the repeal of the laws for the protection of the Holy Trinity.

On this head I would observe, that there were only two other courses that the Court could have adopted in administering these trusts, both of which, perhaps, would have been more agreeable to Dissenters than the one adopted, viz. either to have considered all dissent as illegal at common law, and therefore (though the Court is by the recognition of Dissenters by law obliged to carry into effect trusts for their benefit) to have contented itself with merely securing the trust for Protestant Dissenting worship, in the general sense, leaving the majority to settle how that worship should be carried on, and not considering itself as judicially bound to measure degrees of (what is in its eyes) error:—or, secondly, to have recognised the principles of dissent, (namely, the right of free inquiry and judgment on religious subjects, considering the Scriptures as the only rule of faith, and the doctrine of to-day as not at all binding for the morrow, but liable at all times to change with the progress of knowledge and the views of the congregation,) and where the deeds prescribed no doctrine or form of worship, but merely that of Protestant Dissenters, to have left (as the true principles of Protestant Dissent ought to do) doctrines out of the question, the congregation for the time being, being considered as the persons intended by the founders to have the benefit of the trust, and thus making the law follow opinion, instead of making opinion follow the law.

The Court has chosen neither of these courses: perhaps it was never to have been expected that it should, especially if they were not pressed upon it, and therefore trust deeds, where the founders intend to establish an institution on Protestant Dissenting principles, ought to specify what they understand them to be; and if it were thus prescribed that the opinion of the congregation, for the time being, should be the opinion supported by the trust, the Court must carry it into effect. Trust deeds, where that is the intent of the founder, must take care of this in future.

It may be further observed, however, that the question cannot be considered as being finally settled upon proper argument on both sides, for the counsel for the defendants seem to have been taken by surprise, and to have merely occupied themselves in contending, that the point (which in reality turned out to form the most material part of the case, and decided it) did not arise, without at all entering into the merits of it. It might surely have been urged that this was the first time of such a question coming before the Court; that this was a foundation expressly for the worship of God on Protestant Dissenting principles; and that if it were inquired what those true principles are, the Court would not wonder that no form of doctrine was prescribed; that it would appear, on inquiry, that the foundations formed on those principles expressly recognised the right of all bodies and individuals to adopt and even *form* such opinions as should seem to them most consonant to the Scriptures; and therefore that it would not be contrary to their intent, that congregations should go on improving with the improvement of the rest of their fellow-creatures; and that they should no more be confined for ever within the then bounds of legality, than those which then existed of biblical criticism and inquiry. Surely it might have been told the Lord Chancellor, however strange it might sound to the ears of the Court, that Protestant Dissenters, *as* Protestant Dissenters, know no form of faith or opinion which is to stand still while the world is going on, and that if a Master in chancery can find it out, he will accomplish an arduous task.

The matter being still perfectly open by the reference to the Master, it is to be hoped that before him the true nature and object

of Protestant Dissent will be explained, and the case will then come again before the Court on his report, to be fairly argued on its merits. The Unitarians should by no means let a case of this sort be established as a precedent against them; and perhaps the safest way would be to undertake the defence of it as a body. I believe it will be found, that by far the greater part of the foundations made at the time the present institution was formed, were upon these enlarged principles with regard to doctrine; some institutions certainly provided against the trust being applied to any of the other rival systems of *church government*, (the three only divisions on that head being Presbyterian, Independent, and Baptist,) but very few made any stipulation as to *doctrine*, and those which did so expressed it clearly and distinctly.

Surely if the nature and principles of Protestant Dissent were once fully explained and recognised, it would be very clear that the congregation are as perfectly at liberty to embrace Unitarianism as any other opinion. We have a right to assume in a Court of Justice, that till the 53rd of the King, there were no such persons as Unitarians, (it being a crime by law, and no conviction having taken place, till which every person must be considered innocent,) but in 1817, Unitarianism having ceased to become illegal, may be as lawfully and as consonantly with the intent of the founder, embraced as any other opinion, unless it is maintained that no opinions but such as were held and known at the time when the trust deeds were executed, can be adopted by a congregation. Suppose this deed could by fair inference be shewn to recognise on the face of it, the authenticity of the passage in 1 John, v. 7, and consequently to imply that the founder must have contemplated that the belief in such authenticity must always form part of the faith of the congregation, and as such, be inculcated by the minister, (nothing having at that time appeared satisfactorily to impugn its genuineness,) can it be contended that, when by the progress of criticism, the discovery of MSS., &c., the passage has been proved beyond all doubt, by the confession of all, spurious, such new opinion cannot be adopted by the congregation, because it may be demonstrated to be repugnant to the opinion and intent of the founder. Other instances might be pointed out, of entirely new opinions having arisen on very important subjects; and when once the principles of Protestant Dissent are established, it can no more be contended that the congregation cannot adopt an opinion which, though illegal at the foundation, has ceased to be so since, than that no opinion can be embraced by a congregation which was not then in vogue.

2nd. There seems to be no doubt, according to this decision, that institutions (if there are any) founded for Unitarianism, prior to the repeal of the Trinity laws, are illegal and void, as in the Jewish case alluded to by Sir S. Romilly; perhaps nothing can be done to secure these foundations except by the interference of the legislature, but the next point must probably be first determined.

3rd. It is gravely argued, and argued by Sir S. Romilly, (upon what grounds he did not think proper to state) that impugning the doctrine of the Trinity, was an offence at common law originally, and has continued so after the repeal of the acts, and therefore that any institution formed since the repeal, for supporting Unitarianism, would be illegal.

This point shews the extreme importance of the decision in Mr. Wright's case. That gentleman has been held to bail, and an attempt will be made to get an indictment found against him by the Grand Jury of Lancashire, at the ensuing assizes. It is to be hoped (in order that the question may be decided) that they will find the bill, and in that case he will probably be tried at the spring assizes, and the Court of King's Bench must decide the point. I mention this, because Mr. Wright's case seems hitherto to have been considered by Unitarians as not very important to them, and the Unitarian Fund in particular has declined interfering,* on being advised that the question, whether impugning the doctrine of the Trinity was an offence at common law, was idle and impossible to be seriously agitated; which advice it is still more singular to say, was given them by the gentleman who conducts the case reported below, on the part of the plaintiffs, in which his counsel vehemently argue the point, and contend that it is so clear, that the Chancellor ought to dismiss the trustees, and take away the endowment of a congregation on the strength of it, citing in support of their argument the prosecution against Mr. Wright, which the Unitarians are *advised they need not defend.*

If this point should be decided against the Unitarians,† it appears to be absolutely necessary to apply to Parliament for a Tolera-

* The Committee of the Unitarian Fund volunteered their aid to Mr. Wright in an early stage of the proceedings; their "declining to interfere," we believe, respected primarily the question of the legality of the Meeting-house in which Mr. W. officiated,—at least, respected the blasphemy case only so far as it appeared to be a mere question of the veracity of witnesses on the alleged point of the denial of a future state. Ed.

† The prosecution of Mr. Wright for blasphemy is *abandoned.* Ed.

tion Act at least, and security to their foundations; but if it will not be trespassing too much on your limits, I hope to submit to you next month some observations on this supposed common law offence, when I trust we shall see, on looking into the cases on the subject, that there is no foundation for the *assertion* of the counsel for the plaintiffs. It is much to be lamented that Sir S. Romilly should have given the sanction of such a name as his to the assertion, without giving any authority for it, especially where (as will be seen by the Chancellor's judgment) the point was not necessary to the decision of the case.

4th. The comparative insignificance of the nominal plaintiffs in this case, and of the object for which they contend at so great an expense, (coupled with the circumstance of this attempt being conducted by one of such weight, among the class of Dissenters to which he more peculiarly belongs, as the gentleman above alluded to,) gives strong colour to the suspicion that this question has been raised in order to establish a principle upon which similar proceedings will be instituted in other like cases, which we know exist in several places. It is to be regretted that Dissenters should agitate these questions in Courts of Law, which do not understand or recognise the principles upon which their congregations are founded, particularly when it is considered that such principles as are contended for by counsel in this case, may indeed answer the purpose for which they are intended, but will, if pushed to their legitimate consequences, involve all differences of doctrine from that of the Established Church. The whole case shews, that it is absolutely necessary for Unitarians (in the most enlarged sense of the word) to form some closer union to make common cause in protecting their liberties and property from these attacks, not leaving an individual congregation to fight their battles against so powerful a body, but establishing some society of deputies for obtaining and maintaining civil rights, for the only class of British subjects which appears from the principles laid down to have at present, collectively, none.

EDGAR TAYLOR.

Inner Temple, 21*st July*, 1817.

LINCOLN'S INN HALL.

Maunder & another v. *Pearson & others.*

14*th July*, 1817.

IT appeared by the statement of the facts of this case by the counsel, that it was a bill filed at the relation of Mr. Maunder, a trustee of a meeting-house and land at Wolverhampton, and Mr. Steward the minister of that congregation, against several gentlemen the defendants, who are also trustees of the premises; praying for an injunction to restrain the defendants from carrying on an ejectment commenced by them for recovering possession of four-fifths of the trust premises, the remaining fifth being vested in Mr. Maunder; and praying that the trust might be administered, &c. It appeared that land had been purchased in 1701, and a meeting-house built and conveyed to trustees. Other land had since been purchased and conveyed in the same manner. The trust was merely for supporting the worship of God, without providing any particular mode or tenets. Nothing was provided as to who was to have the choice of the minister, but it was provided that in case such worship should at any time cease to be tolerated, the trust should go to charitable uses, the trustees to be always twelve. About 1782, the trust had been filled up, and Mr. Maunder was one then appointed. In 1792, a fresh deed had been prepared for filling up the trust, which Mr. Maunder refused to execute, and the trustees were now reduced, we understood, to five; the other four being the defendants. It did not appear that Mr. Maunder had ever acted in the trust, being of different opinions to the rest of the congregation, who it seemed were Unitarians, and had been long so, though it was not clear what were the opinions of the founders, the trust deed not noticing the subject. Mr. Maunder had not for thirty years joined the congregation, but attended elsewhere. In 1812, the congregation and trustees sent a letter to Mr. Steward, one of the plaintiffs, inviting him to be their minister for three years, from 23rd April, 1813; and in his answer he said, "he accepted their invitation." The pleadings stated that he was so chosen, having expressed and preached doctrines conformable to those of the congregation, and that he continued doing so till soon after the three years elapsed, when it was discovered that his sentiments were Trinitarian, and the whole congregation in consequence, in September 1816, wrote to him, stating that his term had expired at April last, and they did not wish to continue him as their minister. He, however, declined giving up possession, being supported by Mr. Maunder, who now for the first time appeared to have acted in the trust, and the remaining trustees therefore brought an ejectment to recover four-fifths of the property, in order to replace themselves in their share of the management which they had thus lost.

Sir Samuel Romilly shortly opened the case; he contended that in the case of the Attorney General and Fowler, it had been held that institutions of this nature were considered and acted upon by the Court as any other public charity. That in this case the point to be agitated, was, whether the Court would permit the trustees to divert

the object of it. The place was now occupied by Unitarians, which he maintained was not the intent of the founder. He contended that that could not be the design, (although nothing appeared either one way or another upon the trust deed,) because Unitarian worship was not then legal or tolerated, and no public place of worship could therefore exist in the eye of the law on that system. He contended also, that Unitarianism still remained illegal at common law, although the penal statutes against the impugners of the doctrine of the Trinity had been repealed. Was Mr. Steward therefore to be turned out (as he contended was the intention here) merely because he had become a Trinitarian? On the contrary, it seemed that he thereby became more consonant to the intent of the founder. He contended also, that it was the intention of the founder, that the trustees should not have any power to choose a minister for a limited period or otherwise than for life, or that the minister should be turned out except for objections on the score of immorality. It was also pressed that the trustees had neglected their duty in not filling up the number of trustees, which instead of twelve, were now only five.

Mr. Hart followed on the same side, insisting particularly on the diversion of the trust from its proper object, by devoting it to Unitarian worship, which, he contended, was illegal and contrary to the intent of the founders. He argued also against the impolicy of letting the trustees exercise a capricious power over any person appointed to the situation of minister, (which appointment he held ought to be for life,) for that it had ever been the policy of that Court to prevent the possessor of any living, whether schools or churches, from being dependent on the people, as it evidently followed that a clergyman so situated would become the tool of his flock, and must in fact conform to whatever doctrines they choose to prescribe to him. He argued also, that they had suffered Mr. Steward to continue three months after the three years had expired, and had therefore waved that agreement and appointed him generally as their minister.

Mr. Shadwell at considerable length supported the proposition, that impugning the doctrine of the Trinity was still an indictable offence at common law. He began by citing the cases before Chief Justice Hall and Lord Raymond,* in which it was held that "Christianity is part of the common law of the land," and as such, any offence against it is indictable as a breach of the peace. The question then arose what was this Christianity, and he contended that the doctrine of the Trinity was the essence of it, and that Unitarianism struck at the very vitals of it. He traced back the Creed of the Church of Rome, as settled by the various councils of Nice, Trent, &c., in all which the Trinity was a prominent and leading feature. That this was the religion consequently of England prior to the Reformation, and therefore any offence against it must have been the kind of offence that the law would have punished regarding that establishment as Christianity. That at the Reformation various abuses were swept away, and the present Protestant religion established, which still in all its main features of belief, certainly as to the doctrine of the Trinity, was the same. That the Christianity, therefore, recognised and protected by the law, was that of which the Trinity formed the basis and essence, and that any doctrine contrary to it was therefore an offence against the law of the land and indictable by it.

The Legislature had thought proper to fix some determinate punishment upon this offence, which had been repealed, but this did not alter the nature of the offence.

The act which inflicted this penalty recited, that various persons had blasphemously and wickedly impugned the Trinity, and a particular punishment was therefore prescribed, but the repeal of this act left the offence still as recited by the act blasphemous and wicked. *In fact, he said the Court ought to be informed that prosecutions were at this moment pending against individuals for impugning the doctrine of the Trinity.* He contended, therefore, that the founders of this trust must have meant by inculcating the worship of God, that of the Trinity, especially as provision was made by the deed for devoting the charity to other purposes, if their worship should

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* 1 Ventr. 293, and 2 Strang. 294. It would have been more fair to have stated these cases as they are, than to have quoted this passage out of its connexion. Lord Hale's words are, "to say religion is a cheat, is to dissolve all those obligations whereby civil societies are protected, and Christianity is parcel of the law of England, and therefore to reproach the Christian religion, is to speak in subversion of the law." Lord Raymond says, "Christianity in *general* is parcel of the law of England, and to be protected by it;"—"and they laid their stress upon the word *general*, and did not intend to include disputes between learned men upon particular controverted points." "I would have it taken notice of, that we do not meddle with any differences of opinion, and that we interpose only when the very root of Christianity is struck at, as it plainly is here, the whole life and miracles of Christ being denied." What language can draw the line more precisely and correctly than this?

E. T.

be no longer tolerated; though if they meant to preach Unitarianism, they must have known that their object was at that moment not tolerated. Mr. Shadwell protested against its being supposed, that he intended, or wished to prevent persons from thinking as they pleased on these subjects, but contended that preaching and propagating such opinions was attacking the very vitals of Christianity, was contrary to the law, which had by the recitals of its acts pronounced it blasphemous and wicked, and ought not to be countenanced by the Court.

He then commented on the other points of the case.

Mr. Ching followed in the same line of argument, and suggested that it ought to be the policy of the Court to render the minister independent of his congregation.

Mr. Solicitor General appeared for the defendants, and said he should not enter into the doctrinal questions that had been raised, conceiving the case lay in a very narrow compass, whether the majority of the trustees should have the management of the trust; and whether a trustee who had never acted for thirty years, and who had left the place, ought not to be considered as deserting the trust.

The question as to the change of sentiments of the minister did not at all arise; the defendants stated, that they themselves were of various opinions on some religious subjects; all they insisted for was the liberty of choice, having chosen the present minister for three years, and being now desirous of another election. If, as Mr. Maunder alleges, this trust is misapplied, why had he quietly laid by more than thirty years, knowing that the congregation were as they have always been Unitarian; and why did he now, in 1817, come forward to complain of those doctrines being taught? He contended that the doctrines had nothing to do with the question, and that the defendants were entitled, under the trust deed, to the management of the charity.

Mr. Benyon also argued in the same way. He could not see that this doctrinal point had any thing to do with the question, and was therefore totally unprepared to argue it; but as Mr. Shadwell had made so extraordinary a speech on the subject, he could not sit down without protesting against it. If the Dissenters of this country were really in the situation he described, they had gained very little. He was exceedingly sorry to hear such a speech, and trusted that Mr. Shadwell would before the case closed, retract what he stated, for nothing could be more mischievous or more void of foundation in law. He had attempted to prove that impugning the doctrine of the Trinity was an offence at common law—and how? By two cases which settled that Christianity was part of the law of the land, and as such, the impugners of it were indictable; and who doubted this? Nobody contested that point; but was this proving his case? To do this, he had supposed in the absence of any kind of legal decision on the subject, that this Christianity meant the doctrine of the Trinity, and had given them a learned account of the councils of Nice, Trent, &c. to shew what nobody doubted—that these councils and the Church of Rome had been believers in the doctrine of the Trinity. He had then shewn that this was not one of the points on which the Protestant Church of England differed from the Roman Catholic, and from all this it followed that the doctrine of the Trinity was the Christianity which formed part of the law of England. If all this is so, it extends to every article of the Church of England, and every one who impugns any one of those articles, is liable to indictment and punishment. And this is the state in which all Dissenters, but particularly Unitarian Dissenters are, to stand. We have been used to bless ourselves for being born in a happy country, a country of free inquiry and toleration; but if this is the law, we have been very much deceived in our estimation. He considered the question as irrelevant, but he could not let such a mischievous statement of the law pass without raising up his voice to deny it. He had always understood, and still did believe, that the law did not take cognizance of particular opinions, except such as impugned the divine authority of religion and the Holy Scriptures; and the cases which Mr. Shadwell had cited, would be found carefully to guard against the law being extended any further.

Mr. Phillimore followed on the same side, arguing that it was perfectly competent for the trustees to choose the minister for a term of years. That in this case they had done so, and that Mr. Steward had accepted the situation, which he now refused to give up on those terms. That the congregation were all unanimous on the subject, and had actually chosen another minister in Mr. Steward's place, and that he and Mr. Maunder ought not to be permitted to prevent the general wish of the whole congregation.

Sir Samuel Romilly in reply, observed, that the question was, what was proper to be done by the Court; it being quite clear that *something* must be done to put an end to the present discordant state of this congregation, and whether defendants were to be suffered to get possession of four-fifths of this endowment, for it was admitted on all hands that the whole could not be recovered. He contended that the injunction must, if granted, extend not only to stay execution but also trial, for all they could recover was four-fifths, and what good would that do? Mr. Maunder would still

(as having the legal estate of a part) be enabled to keep Mr. Steward in his present situation.

As to what had been said on the subject of Mr. Maunder's having, as was contended, abandoned the trust by never having acted, and having left the congregation thirty years, &c., he could only observe, that Mr. Maunder had thought the objects of the charity mistaken or disregarded, and therefore withdrew; he merely declined attending to hear doctrines which his conscience disavowed: in short, he was in a minority, and therefore submitted, as he must do, to the majority.

The counsel on the other side had contended, that the Court had nothing to do with the doctrinal question that had been raised; they had endeavoured to lay that point quite out of the question as irrelevant, but if the nature of the charity was as the plaintiff contended, could they keep that question out of view? If the Court is to see the trust, to consider it in order to carry it into effect, it must look what it is, and what is the intent of the foundation. How can they avoid this?

The Solicitor General has stated the question to be merely, whether the defendants have committed any breach of their trust, and if they have not, whether they are not entitled as the majority of the trustees to regulate the charity; but then the question must arise, can they divert the purposes of that charity, as we say they have diverted it; the majority can only have the power of managing the trust as established, they cannot alter the object of it. The only important question, therefore, Sir Samuel Romilly contended was, whether they had diverted the charity from its original and legitimate object. "In 1701, land had been settled and a meeting-house built for the service and worship of God," and there can be no question that this meant the worship of the Trinity. It must have meant so, because the opposite doctrines had at that time no legal establishment or toleration, being expressly excepted by the Toleration Act. A change had now taken place in the opinion of the persons having the management of the trust —a difference of opinion from what must be taken to be the opinion and intention of the founders; and can they divert the charity by applying it to the support of these new opinions, especially if (as we contend) those opinions are illegal? And can they call upon the Court to carry into effect a trust for such illegal purposes? I apprehend they cannot. *I am confident that if a man were now to make an endowment for the support of lectures for the propagation of Unitarianism, that the Court must refuse to carry such a trust into effect. The Court could no more carry into effect a trust for promoting Unitarianism than Judaism, which it refused to do in the case of Decosta and Depass, which was a foundation for lectures on the Jewish law. There can be no doubt that both are illegal at law.* God forbid that any persons, whether Unitarians or Jews, or holding any description of religious opinions, should be prosecuted on that account. There can be no person so illiberal as to cherish such idea, and in my opinion it would be most illiberal to attempt any legal interference on such subjects; but at the same time I apprehend that a Court would be bound to say, that it would not carry any trust for such purposes into effect.

The question, therefore, is solely whether these gentlemen can be suffered to divert the object of the charity, by preaching any other doctrines than the doctrines of Christianity, as they were tolerated when the trust was founded.

Another point in the case, Sir Samuel Romilly observed, was not a light one, viz. whether the trustees were competent to appoint the minister for a limited term, as in this case they had done of three years, and not for life. He contended that this was inconsistent with the intent of these trusts and good policy. In the case of trusts for the support of schools, the trustees have in many instances, and sometimes very laudably, endeavoured to keep a proper controul over the master, by making him dependant on their will, but the Court has always said that such limitations are illegal, and that the appointment must be free of any stipulations whatever of that sort. This case, he contended, was one of similar policy, and nothing in the trust deed empowered such limitation.

The foundation was here to teach the gospel, and the regulation of such an establishment ought to be considered, and might be very properly regulated with reference to the religious establishment of the country. The policy of that establishment has been to make the minister independent of the will of his hearers, and to give him a freehold interest. The congregation must not be set up as the censors at their caprice of their minister. Because he preaches on a particular Sunday a sermon which clashes somewhat with their notions, which may perhaps give offence because some particular vice or action is reprobated, which comes home to and offends some of his hearers, are they to be allowed to cashier and dismiss him at their pleasure? Such a power of giving notice of quitting, he thought had never been allowed by the Court.

Sir Samuel Romilly then adverted to some remarks made by Mr. Phillimore on Mr. Steward, contending that it did not appear by his answer, that he had but lately adopted Trinitarianism. He would not trouble the Court with reading passages,

to shew defendants' intention as to the future conduct of the trust; it was quite clear and admitted that they intended to alter the object by preaching Unitarianism, and that in fact it has been always of late appropriated to preaching the Unity of God; they admit this, adding that there are various opinions on that question among them, but that all agree on the point of contending for the liberty of choice of their minister.

Lord Chancellor.— There are so many considerations in this case of great importance, not only as regards the parties to it, but also the public, that I should not execute my duty if I stated my final opinions as to the various points of the case, till I had read the bill and answer. There are many and very different questions. If this was an application for no other purpose than to get trusts of an institution of Protestant Dissenters, which trusts were well known, administered, there would be no difficulty. There would be no occasion to disturb ourselves with questions as to the practice of injunctions, &c., because the Court would say there shall be no injunctions, no trials at law, nor any expense of that sort to the ruin of the institution, incurred, as we might save it all by making an order upon the parties for regulating and adjusting all matters in pursuance of the trust; and if I find it clear that the parties are all before the Court, and that the legal estate is vested partly in plaintiff and partly in defendants, it is quite competent to the Court to put the whole matter at rest, and in just as good a state, without wasting the charity in trials, and without any ejectment or legal proceedings whatever. If the case, however, be any thing more than such a common application to the Court to administer a common trust estate, of which the object is well known and defined, I must precisely understand the nature of it, and all the facts of the case.

It is stated and urged upon the Court that this is an institution for the benefit of Protestant Dissenters, and to apply property to maintain a preacher; and that it is highly expedient and necessary to have some decision as speedily as possible. Although it must be granted that this Court is bound to administer such a trust, and that with all the expedition it can give, yet I cannot say that I have often found a case of this sort where it was easy to do so. Amongst the various questions that arise, especially when it is considered (as I am sorry to say I have generally found the fact to be), that cases of this sort, on religious and controversial questions, are conducted with greater acrimony between the parties, than most other matters that come before the Court:—if, as is often the case, the trust is rendered multifarious and ambiguous by, in some trust deeds of this sort, requiring the assent of the congregation in the choice of ministers, in others the assent of only a select portion of the congregation, in others that of the trustees only, in others by prescribing no form at all, as in the present instance;—it is easy to come to this Court for a remedy, but not so easy for this Court to find it.

It is here contended that this was originally a Protestant institution to celebrate divine worship generally; and it is also insisted that the very instrument which creates the trust, bears on the face of it proof of the intent that the doctrine intended to be inculcated was the doctrine of the Trinity; and the clauses in the deed are referred to, which provide for the application of the fund in case of the Legislature rendering it unlawful to carry on that kind of worship. It is then observed that the act of Toleration, with a view to which the parties must be supposed to have looked, and which had passed before this trust, did not extend to the toleration of any doctrine impugning the Trinity. And it is therefore contended, that those who instituted this trust must have thought they were establishing it for a lawful purpose: whereas the Toleration Act did not tolerate the impugners of the Trinity, and therefore an establishment for that purpose would have been illegal.

It is said, on the other hand, that the Acts of Parliament on this subject have been repealed: it is certainly true that the Legislature has repealed such laws with respect to the Trinity; it has also repealed the Scotch laws on the subject, which, I believe, even went so far as to inflict the punishment of death. It has also, I believe, within the last week, passed an Act for the same purpose with regard to the Irish laws on the subject; but I can confidently state that in one House, at least, it was never intended, by so doing, to alter or affect the common law.

I do not presume, however, to state here, and as sitting in a Court of equity, what is the effect of these acts on the common law; but if the common law is not altered, and it should be held that impugning the doctrine of the Trinity is an indictable offence at common law, then I cannot here execute a trust for the support of what would thus be decided to be illegal opinions.

It is not for the Court here to say how much or how little of toleration it is proper and desirable to extend; but it must look to what is the law of the land, and to the state in which the Legislature has placed the question.

But there is another view of the question: when these institutions are established for religious worship, and you cannot find from the deed declaring the trust, what species

of opinion or form of worship was intended, the Court can find no other means of deciding it than by inquiring what has been the usage; and if any particular usage can be settled and supported, the Court must administer the trust in that manner, which may be supposed, from usage, to have been established, and to exist, as it were, in contract between the parties. But, (and I think the point has been settled in a case which came from Scotland in appeal to the House of Lords,) if an institution is established to carry on worship or to teach doctrines thought by the founders to be most conformable to Christianity, I do not apprehend that it is in the power of any members who may hereafter have the management of that institution, to alter the frame and object of it because their views vary. They cannot say to the rest we have changed, and therefore, as we are the majority, the constitution of the trust must change.

The case referred to settled, I think, that if they differed amongst themselves, you must look to the origin of the trust and settle it upon that foundation.

In this view it is important to see what the record says on this subject. Without entering into the effect of the repeal of the laws on the subject, which it would be improper for me, sitting in a Court of equity, to decide, and which, if it should arise, would much better be decided by the judges of the courts of common law; without deciding this question (having myself an opinion on the subject, but not called upon here to pronounce it), do the deeds manifest, with regard to the allusions to the Toleration Act, that this is an institution requiring the inculcation of the doctrine of the Trinity? Because, if that was the doctrine intended by the founders, and if the trustees have changed that object, I apprehend that it is not in the power of part or the whole of the congregation or trustees to call upon another trustee to effectuate that purpose. Even if Unitarianism *had* then been legal, yet if Trinitarianism was appointed and intended by the deed founding the trust, Anti-trinitarianism cannot now be supported by it. Meaning to speak with all reverence on the subject, it would be merely a question whether a trust for the benefit of A. could be diverted to the benefit of B. If this is the state of the question, it decides the case.

I am fully aware of the importance, with a view to conciliation, and abating the heat with which I am sorry to see controversies of this sort generally carried on, that a final and speedy determination should be made; yet if parties will frame such deeds with such obscure and undefined trusts, the Court must inquire, and time must be taken up; but it is their own fault.

With respect to the choice of the minister, I am not much acquainted with the practice in institutions of this sort: it is perhaps very uncertain, and probably in general they do not choose their minister for life. This Court would not perhaps much like this mode of appointment; but if the trust of the institution direct it, it must carry it into effect. The policy of the established church has been to make the minister independent of the congregation; but I do not apprehend that this policy can govern the decision of the Court, if the trust directs any other form.

So with respect to the persons who are to elect, I apprehend the Court must look to the usage. Some deeds of this kind confer the power upon some parties, some on others; but where it is wholly unascertained, the Court cannot administer the trust, till they know all these points by inquiring into the subject. On the face of the deeds nothing is said; inquiry, therefore, must be made: I can only say, I will read the Bill and Answer, and ascertain the facts as well as I can; and if I can get out of the *affliction*, I will decide the case on Thursday.

There certainly shall be no trial; there never shall be any expense of that sort incurred. If I can find out the state of the questions in this cause, so as to make an order on the subject, it will save every thing of that sort.

17*th July*, 1817.

Lord Chancellor.—The motion before me on Monday arose upon a bill filed by the Attorney General, at the relation of Mr. Maunder and Mr. Steward, who alleges himself to be minister of the congregation of Protestant Dissenters assembling at Wolverhampton, against Mr. Pearson, together with others who assert that they are, together with Mr. Maunder, the trustees of the property in question, which is expressed in the trust-deeds to be a charity for the maintenance of "*the service and worship of God*" at that place, and who contend that Mr. Maunder ought to be considered as being no longer a trustee, or that if he has part of the legal estate of the trust property vested in him, that he ought to be considered as holding it for the purpose of being administered, as the other trustees or the majority shall direct, and that he is himself incapable of acting. And this information, as I collect from reading it, is filed to prevent those from acting as trustees who it contends have no such character; or if they are legally invested with such character, then the information is to be considered as filed for the purpose of insisting that the defendants being invested with the character of trustees for one purpose, mean to execute that trust for another purpose, contrary to the intention of the founders; and upon

these grounds, which afford a civil question in this Court, the information contends that it is entitled to certain relief, and particularly to an injunction to prevent the present legal proceedings of the defendants.

The deeds upon which the questions in this case arise, are the deed of 1701 (the particular effect of which it will be necessary to state carefully), another in 1742, to carry on this part of the trust, and lastly, the deed of 1772, by which last the premises were conveyed to Mr. Maunder and others. Another part of this trust is an acre of land, given for the purposes of the trust, and originally settled thereto in 1720, which is in 1772 vested in Mr. Maunder and eleven others. It appears also, that there have been two sums of £200 each, given for the same purpose, which, with £99, accumulations of rents, &c. of the other trust property, was laid out in the three per cents., part of which stock has been sold and laid out in leasehold property (it does not appear in whom vested), and the residue was invested in a promissory note given to four of the trustees, which still remains so invested. A further sum of £100 has been given by another person, which is for the benefit of the minister. In 1793, a stable was purchased by the trustees, and in 1794, a school-room, &c. erected, but it is alleged by the answer, that previous to that time dissensions had arisen in the congregation, and that the plaintiffs did not subscribe to such erection. It appears also, that the dwelling-house on the trust has been usually, but not always, the residence of the minister, it having been sometimes let, and the rent appropriated for his benefit.

It becomes here necessary (not for the purpose of expressing any opinion on doctrinal points, but in order to see what can be referred to as ascertaining the nature of this trust), to discover, if possible, the meaning of the original founders as to the purposes to which it was to be applied. Observing that the first trust deed is dated in 1701, it is important to remark that in 1689 the Act of the 1st of William and Mary, commonly called the Toleration Act, was passed, which exempted certain persons coming under the description of Protestant Dissenters, from the penalties of certain laws therein mentioned; and I observe again, the object seems to have been merely as stated in the title to exempt the persons therein described "from the penalties of certain laws," that is to say, certain particular statutes, therein mentioned and enumerated; and it does not appear to have done, or to have been intended to have done, any more—leaving the common law exactly as it was with regard to any offences recognised by that common law against religion or the establishment. And in that Act there is an express provision, that nothing in that Act contained shall extend to give any ease, benefit or advantage to any Papist, &c., or "to any person that shall deny in his preaching or writing the doctrine of the blessed Trinity as it is declared in the aforesaid Articles of Religion;" this, I repeat, was enacted in 1689, and the original creation of this trust was in 1701. Afterwards, in 9 and 10 William III. an Act passed, entitled "An Act for the more effectual suppressing of Blasphemy and Profaneness;" and it recites, that whereas many persons have of late years openly avowed and maintained many blasphemous and impious opinions, contrary to the doctrines and principles of the Christian religion, greatly tending to the dishonour of Almighty God, &c.: wherefore, "for the more effectual suppressing of the said detestable crimes, it is enacted, that if any person, &c. shall, by writing, teaching, &c. deny any one of the Persons in the Holy Trinity to be God," or shall assert that there are more gods than One, or deny the divine authority of the Scriptures, he shall suffer certain pains. *You will observe the recital to be not that the opinions are contrary to those of the Church of England, but to the Christian religion*, and then to repress such doctrines *so declared by the Statute to be contrary to the Christian religion*, it is enacted as in the Act mentioned. The information, however, was required by the Act to be given within a limited period, and an opportunity was given to the offender to renounce his error. There can be no doubt that prior to this statute, blasphemy was an offence punishable at common law; and it is impossible, as it appears to me, to contend that the preamble is not to be taken as proof, that in the eye of the legislature these doctrines, against which it is directed, amounted to blasphemy. And nobody can contend that this statute by any means affected the common law, but left it exactly in the same state as before. As the late Act which repealed this Act repealed also the Scotch law on the same subject, I have here one of those Acts; it relates to and is directed against denying the doctrine of the Trinity expressly under the title of blasphemy; and it enacts that those who denied that doctrine should be punished with death. These Statutes remained in force till the 53rd of the present King, when the Act passed which repealed the excepting clause in the Toleration Act, and the 9th and 10th King William, so far as relates to the doctrine of the Trinity, and also the Scotch laws; and I should observe that there seemed to be no difference of opinion in any individuals of either House; that, without considering what offence there was at common

law, or what common law punishment existed,—I do not recollect any difference of opinion on the point that, the penalties enacted by these statutes—that it was difficult to say that the penalties enacted by these statutes, were proper to be inflicted. The Act, therefore, of the 53rd of the King repealed the clause of the 9th and 10th William III. against denial of the doctrine of the Trinity; but I apprehend that it left the common law exactly where it was: and conceiving the object of the present application to be to contend that the defendants are not the persons entitled under the circumstances to the management of the trust, or if they are legally invested by the deeds with the character of trustees, that they are not *bonâ fide* administering this trust, but under colour of the trust created in them by the deeds, they are in truth creating a new trust; and that they are so executing and creating a trust directly at variance with that contemplated by the founders: and whatever may have been stated and argued at the bar, as to the criminality or not of parties, with which I conceive that I have in this case nothing to do, I have here only to administer civil rights, and in this instance to go no further than to determine the points arising upon the pleadings, having no office to determine what is or is not crime or offence at common law, except where the Court is of necessity called to determine it by being called upon to interfere in a case which depends upon such determination, or to aid such crime or offence. I shall therefore confine myself to the civil question,* because the other does not in this case arise.

You will recollect, that by the Toleration Act, the benefit of it is not given to impugners of the doctrine of the Trinity, and the Attorney General, by this information, contends that the trust is about to be applied to doctrines which the Legislature, when it was extending toleration to the mass of Protestant Dissenters, did not think proper subjects for such toleration. The first deed is that of 1701, which declares the trust to be for the worship and service of God, with various provisions; and it is especially provided that if at any time such meeting for the worship and service of God should be prohibited by law, and the meeting-house thereby become useless, the same should go to other uses. Several passages in this deed were particularly commented on at the bar. I shall now only state that there is quite sufficient of allegation in the information, that this was a foundation made by a body of Protestant Dissenters, established with a view to promote the teaching of doctrines to which they were attached, and especially for the purpose of inculcating the doctrine of the Trinity, or at least, that the original founders' intent and opinions were such that the teaching of Unitarianism would be at variance with their object. I observe upon this particularly, because I take it that if land or money were given in such a manner, as to be legal notwithstanding the statutes concerning charitable uses, and given to build a house, &c. to maintain the worship of God, and nothing precise appeared as to the particular intent, the Court would consider it made for worship according to the established religion; but it is now clearly established that if the mode and intent of the trust be clearly expressed to be by Protestant Dissenters, for promoting their particular doctrines, *not amounting to crime*, the Court must administer that trust according to the intent of the founders. In this case, however, I repeat there is sufficient allegation on the bill and on the deeds, to leave no doubt that this trust was originally to maintain Protestant Dissenting worship, and therefore it cannot be said that the worship intended was that of the Established Church. I take it, however, from experience, that if any body of persons mean to create a trust, and to call upon the Court to administer that trust according to the intent of the foundation, whether connected with religion or not, it is incumbent on them in the instrument creating such trust to let the Court know enough of the nature of that trust to enable it so to act; and therefore, where a body of Protestant Dissenters establish a trust without any precise definition of the object or mode of worship, I know of no means the Court has of ascertaining it except by looking to what is past, and collecting by usage what may, by fair inference, be presumed to have been the intent of the founders. From this deed I can collect that it was for the maintenance of Protestant Dissenting worship, but it shews nothing more, except as I can collect from some of the clauses, particularly the clause contemplating the future prohibition of that worship, which seems to shew that they did not mean to establish an institution not then tolerated by law, and that they did not mean to give an unlimited power to vary the plan of doctrines whenever the majority thought proper. Looking at the date of the Deed of 1701, and that of the Act of Toleration, and of 9th and 10th William III. and what I find in the deed of 1742, it is impossible *to say* that while they look to a dissolution of the existing system of toleration, and to the Legislature prohibiting their worship, that they meant to create by that deed an illegal system, a system which the Legislature had just thought

* Namely, what was the intent of the founder as to doctrine.

E. T.

improper to be included in the toleration it extended to Protestant Dissenters; and this clause, therefore, appears to give extremely strong countenance to the opinion that those who originated the institution intended, at least, that those doctrines should not be taught which impugned the doctrine of the Trinity. With respect to the power given to the trustees to make orders and regulations, I think they cannot be considered to be thereby empowered to change the whole purpose of the institution by diverting it to the maintenance of a different sort of doctrines—as different indeed as if it should be considered that it gave them a power to change it from a place of Dissenting worship to that of the Church of England; for it seems to me that it is just as contrary to the intent of the founders to change it from one mode of Dissenting worship to another, as to that of the Established Church. As to the clause which it was supposed affected Mr. Maunder's character of trustee, from his having withdrawn, I apprehend that if the parties meant to divert the charity by teaching such doctrines as the bill charges, this Court would never have discharged a trustee under that clause, because it would have considered him as guarding the trust according to the intent of the founders.

Another part of the trust is settled by the deed of 1720, for the benefit of the minister for the time being, and not as in the former deed; and then it is provided *that if the Toleration Act should be repealed, and the congregation prevented by law from assembling*, (observing in passing that it is extraordinary that they should provide against that Act being repealed, if they knew they were establishing doctrines which were exempted from the benefit of that Act, or that they should at any rate not have added to these provisions, "in case that Act should be held not to extend to their class of worship, and they should be prevented assembling in consequence",) then the estate was to be sold for the benefit of the then minister. Then arises the question whether the minister can be appointed for three years only, and that must depend upon the usage, whether the one gives and the other accepts such nomination. It appears highly probable that the person who gave that part of the fund contemplated a provision for the minister for life, and yet it may certainly be shewn and turn out to be the usage of the congregation to do otherwise.

As to the power of appointing trustees, it is provided that if trustees die, desert the congregation, or become of any other religion or doctrine whatever (and I would observe on these words, that if the question came before the Court whether a trustee had or had not become of a different persuasion, it would *then* be necessary for the Court to inquire what was the religion intended, not for the purpose of making observations upon this or that religion, but to inquire into that religion, in order to determine whether such person could be duly removed on account of that new class of opinions or religion to which he had addicted himself, and that with reference to civil rights only, except in very special cases indeed), it is provided that if the trustees did not keep up the number, the minister might appoint them. This trust, in 1792, became vested in Maunder and eleven others, including a person who never acted, it is said. It is alleged in the information that Maunder is now to be considered as the only trustee, or that if the defendants have any part of the legal estate vested in them, that they are introducing a doctrine directly contrary to the intent of the founders. If the defendants are not duly elected, then Maunder is certainly the surviving and only trustee; and defendants admit that the legal estate in one-fifth part of some of the property and one-sixth of another part has not passed to them; but that Maunder, not having acted, ought now to act as the majority direct.

With respect to the intent of the donors; on these questions the defendants by their answer state that they cannot say whether the meeting was originally built by Trinitarians, and whether and how long such principles were professed, save that in 1780 some of the congregation were Trinitarians, and others professed different sentiments: they deny that the trust was intended to promote a belief in the Trinity. And they charge that the trust was for the worship and service of Almighty God, without any mention of Trinitarianism or any other doctrine, and that the funds have accordingly been so applied. They cannot say of their own knowledge whether the former ministers were or were not Trinitarians, or what they were: they do not believe the intent of the founder was to promote a belief in the Holy Trinity; but they believe the intent was to promote the worship of God as Protestant Dissenters generally. They admit having been in possession of the meeting-house, and that the doctrine of the Trinity has not been taught, except by the plaintiff, Mr. Steward, who, having taught Unitarianism three years, has lately begun to preach Trinitarianism; and they say they are not all of the same opinions, but that they all believe in God, and the propriety of worshiping and serving God; that they consider peculiar opinions irrelevant, and that the intent was for the service of God, without regard to any particular tenets. They seem to have gone on harmoniously

till the election of a Mr. Jennison by some part of the congregation, and a Mr. Griffiths by another part, which discussion seems to have ended by Mr. Griffiths keeping possession of the meeting-house and pulpit; and I understand he was an Unitarian, and kept possession till 1804.

It appears that in 1793 a feoffment was made to twelve trustees, which Mr. Maunder refused to execute, and another of the former trustees, but who had never acted, also did not execute. The legal estate thus vested in them, therefore, did not pass to the new trustees; and in this kind of transaction the Court must have interposed, because it would never admit so inconvenient a thing to the trust as splitting it into portions.

I collect their reason for not executing to be, that they considered the congregation as maintaining different doctrines from the purpose of the founders. There is a doubt also, whether this conveyance was duly perfected by levy of scizin.

The major part, however, in 1813 elected Mr. Steward, and in 1816, upon his change of opinions, they say they called upon him to quit with the consent of the congregation, at the same time hinting that if he continued in his former opinions, they would have no objection to his continuing, and at any rate that he might remain for three months. I repeat that I have nothing to say, or any opinion to pronounce as to any particular religious doctrines; but that this case must be discussed as if it were the case of common trust property, with no relation to any religious purpose, and a case where the parties contended that that trust was diverted from its principal object. Perhaps we can easily say where the legal estate is vested; but still comes the question for what purpose that estate is so vested. When a clergyman of the Church of England is presented to a living, we know his duties; but as the Legislature of the country has permitted seceders from that church, and as it is now the duty of the Court to enforce trusts for these institutions, we must look at the deeds creating those institutions only, to say what are the proper purposes to which they are to be applied. Where a charitable institution is founded of this kind (or say for civil purposes, in order that we may discuss the subject more temperately than we usually do religious ones), the Court must see that the trustees apply the fund for the benefit of their trust and no other; but if upon inquiry (and I cannot find it sufficiently clear upon this record), it shall be found that this was originally such an institution as plaintiffs contend, then the persons in whom it is vested must do their duty to prevent any change from the proper object; and if congregations do change in the manner stated, though they certainly do impose great difficulties upon the Court, yet I apprehend that the Court must, as was settled in the Scotch case in the House of Lords, referred to by me the other day, refer to the intent of the founders, and let that be the rule of their decision. Institutions of this kind must not be sacrificed to the changes of the persons in whom they are vested, who have no right over their charge but to perform their duty to the founders. It is necessary to make these inquiries; and in the meantime it is absurd ejectments should be going on: and I shall therefore grant the injunction to stay proceedings till further order of the Court, the parties undertaking to account for rents, &c., and refer it to the Master to inquire in whom the legal estate is vested, including the leasehold; and to inquire what is the nature and particular object with respect to worship and doctrine, for the observance and teaching which this institution was created, and to report who are proper persons to be trustees, subject to the direction of the Court.

Mr. Hart for the plaintiffs suggested an additional order to call in the £200 out on note.

Lord Chancellor.—If the Court is to call in this money, with a view to investing it for the benefit of the trust, it will become necessary to agitate the question, which I have avoided, whether the law stands so that the Court can lend its aid in support of an institution for supporting Unitarianism. It is for you to consider whether you will entangle yourselves with that question.

The plaintiffs' counsel did not press it further.

Northern Unitarian Society.

Sheffield, July 3, 1817.

The Annual Meeting of the *Northern Unitarian Society*, and the ministers of the Presbyterian association for the midland counties of Derby, Nottingham, Leicester, Lincoln, and the south of Yorkshire, was held on the 20th of last month, at Sheffield. The Rev. Mr. Hawkes, of Lincoln, delivered a discourse in the morning, from John xxi. 15, addressed principally to his brethren in the ministry; and in the evening, the Rev. Mr. Turner, of Newcastle, preached to the people from Eph. vi. 24. The interval between the services was very happily spent at the Tontine Inn, where the ministers, with many members of the congregation in Sheffield, and other gentlemen, partook of an economical dinner.

It was proposed, and unanimously agreed, that henceforward the meeting should be quarterly; the first to be held at Mansfield, in the county of Nottingham.

Southern Unitarian Society.

The Annual Meeting of this Society was held on Wednesday, the 16th July, at the Unitarian Chapel, Poole. The morning service was introduced by the Rev. Russell Scott, of Portsmouth, who also read the Scriptures, and offered the general prayer; the sermon was preached by the Rev. A. Bennett, late of Ditchling, but now minister of the congregation at Poole; and the Rev. N. Walker concluded the devotional exercises. The sermon delivered by Mr. Bennett excited great interest, and made a strong impression on a numerous audience. The object of it was to shew that the Unitarian system is a complete system, complete in its articles of faith, in its motives to piety, and in the joys and consolations which it affords to sincere and upright believers. The worthy preacher established this position by a candid examination of the tenets of reputed orthodoxy. There was a religious service in the evening, which was introduced by the Rev. Mr. Lewis, of Dorchester; the Rev. William Hughes, of the Isle of Wight (in the absence of the Rev. Mr. Blake, of Crewkerne, who was prevented from attending the meeting), preached, and in a very able discourse explained the nature of sacrifices, and shewed that they afford neither countenance nor support to the Calvinistic doctrine of Atonement. Upwards of six hundred persons were present.

The business of the Society was transacted immediately after the morning service; the thanks of the society were unanimously voted to the morning preacher, accompanied with a request that he would consent to the printing of his sermon, to which request he kindly assented. A newly arranged and improved list of the books distributed by the Society was proposed by the Rev. Russell Scott, and adopted; and Thomas Cooke, Jun. Esq. was re-elected Treasurer and Secretary for the ensuing year.

The members and friends of the Society dined together at the London Tavern, High Street. Several new members were added to the Society.

Newport, Isle of Wight, A. C.
July 19, 1817.

Scotch Unitarian Christian Association.

Glasgow, May, 1817.

On Sunday the 27th April, was held, at Edinburgh, the Fifth Annual Association of the Unitarian Christians of Scotland. The religious services of the day were conducted in the Unitarian Chapel, Carubber's Close. The morning service was introduced by Charles Wallace, M. A. late student of Glasgow College. The Rev. John Gaskell, M. A. preached a truly interesting and animated discourse, furnished from the words of the Apostle Paul, 2 Cor. ii. 14, "Thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." Mr. Gaskell also introduced the afternoon service; and the Rev. Benjamin Mardon, Unitarian Minister of Glasgow, preached from 1 Cor. xv. 14, on the validity of the evidence for our Saviour's resurrection, with a view to establish the broad line of distinction between Unitarians and the advocates for mere natural religion. Mr. Mardon also introduced the evening service, when the Rev. Richard Wright, Unitarian Missionary, delivered an interesting introductory address, and preached from 1 Cor. iii. 11, "Other foundation can no man lay than that is laid, which is Jesus Christ." The preacher's aim was to give an explicit statement of the rank which Christ occupies in the Unitarian scheme. The congregations, if not numerous, were respectable and attentive.

On Monday the 28th, at eleven o'clock, a meeting was held in the chapel, to transact the yearly business of the society. After the usual introduction by singing and prayer, the Annual Report of the Committee of the Association was read, with much interesting communication from the corresponding members, by which it appeared, that the prejudices against Unitarians are wearing off in several places of Scotland, and many of the common people are ready to acknowledge us in our true character as Christians, though, to use the phrase of one correspondent, we are placed "in the rear rank." The report stated, that during the last year, 3676 Tracts, belonging to the Society, had been distributed, and 2600 remain on hand. Of these Tracts a considerable proportion are copies of Dr. Carpenter's Unitarian's Appeal, Extracts from Dr. Priestley's Familiar Letters to the Inhabitants of Birmingham, and Elwall's Trial, which have been lately reprinted by the Society, and appear excellently adapted to promote the cause of Unitarianism. Agreeably to a recommendation of the last year's Committee, the meeting resolved, that the funds of the Society should, for the present, be exclusively devoted to the printing and circulation of small tracts. The Committee for the subsequent year is chosen in Edinburgh, Mr. Wm Tennant, jun., being Secretary, and Mr. L. Scott, Treasurer. Mr. Wright was requested to print, for cheap circulation, the substance of the Address which he prefixed to his Sermon; (the latter forms one in the volume of Discourses now in the press), to which request he has very kindly conceded. Among other good wishes expressed by this meeting, was a tribute of grateful acknowledgment to the Rev. James Yates, for his late "Sequel to the Vindication," a work which evinces

the most accurate and extensive learning, a judicious acquaintance with Scripture, and a truly candid, liberal and pious spirit, and which, in conjuction with the Vindication, to which it forms an excellent Supplement, cannot fail to be of essential service to the cause of truth and godliness.

After the business of the Society was transacted, the friends repaired to Barclay's Tavern, Adam's Place, where a select company partook of an economical dinner. The following sentiments were given by Dr. Gairdner, the Chairman, and contributed, in the speeches connected with them, to inspire the company with the most pleasurable and grateful feelings; The Scotch Unitarian Christian Association, which he introduced with a very able address, concluded by the following striking passage from Dr. Johnson's Rambler, which, as a very happy illustration of the manner in which moral difficulties may be overcome, the writer hopes that gentleman will not be displeased to see inserted in this place: "All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance: it is by this that the quarry becomes a pyramid, and that distant countries are united with canals. If a man was to compare the effect of a single stroke of a pick-axe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion; yet these petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded, by the slender force of human beings."—(No. 43.) The King and the British Constitution; upon which Mr. Wright took occasion to enlarge on the obligations of Unitarians to the house of Brunswick.—Peace to the shades of the Penal Statutes against Unitarians.—British System of Education.—Manchester College, York, and the Unitarian Academy at Hackney.—Mr. Belsham, the terror of Bishops.—Mr. Aspland and the Unitarian Fund.—Memory of Dr. Priestley, (drunk standing.)—The Rev. R. Wright.—Dr. Southwood Smith, late Unitarian Minister at Edinburgh, now of Yeovil.—The Rev. James Yates, now of Birmingham.—Mr. Gaskell and the congregation at Thorne.—The Congregation at Glasgow and Mr. Mardon, their present minister, who took occasion to introduce the memory of the Rev. Dr. Dalrymple, and the Rev. Dr. M'Gill, late ministers of Ayr. The meeting broke up at an early hour, all seemingly impressed with the importance of the glorious cause in which they are engaged, and willing to employ their individual and united efforts to advance its interest; persuaded that the general adoption of Unitarianism, "the truth as it is in Jesus," must issue in glory to God in the highest, in peace on earth, and good will towards men.

The writer of this paper, earnestly recommends to the friends of Unitarianism, and of free inquiry in England, the interests of their brethren in Scotland, particularly of the churches, established for the sole worship of the Father, in Edinburgh and Glasgow. Labouring under the disadvantages to which, in general, Dissenters have been subject, the cause which they have espoused from conviction, will flourish more abundantly by the co-operation of their southern neighbours. The Scotch Unitarians are deeply grateful for the assistance afforded by the Unitarian Fund, in favouring them with the visits of that able and active missionary, Richard Wright, and will be pleased with the occasional visits of other English ministers, who may find it convenient to come among them.

B. M.

Parliamentary.

Athanasian Creed.

Thursday, June 26, *General* Thornton moved that a Clause should be inserted in the Clergy Residence Bill, enforcing the due performance of the Established Service, and particularly *the reading of the Creed of St. Athanasius, which was now* frequently omitted. The honourable mover thought this point was of the utmost importance, as the Unitarians were putting forth cheap publications in refutation of the doctrines of Athanasius. Sir J. Nicholl said, such a clause was unnecessary, as the bishops had already the power of enforcing the desired objects.—Motion negatived.

In the course of the month, on the motion of Sir John Newport, a bill was carried through the House of Commons, and thence through the House of Lords, (and in both without a single objection or remark,) and at length received the Royal Assent for the *relief of Irish Unitarians* from all penalties on account of their faith and worship. This act does for Ireland what the Trinity Bill, in 1813, did for England and Scotland, though what that was, remains, according to the doctrines maintained in *Chancery*, to be yet determined.

FOREIGN.

RELIGIOUS.

Unitarianism in America.

We have received letters from *Philadelphia*, from which we learn that the Unitarian Church there is in a state of peace and prosperity. Messrs. Eddowes and Taylor are the officiating ministers; Mr. Vaughan having lately retired from public service on account of the delicate state of his health. The brethren receive occa-

sional visits from the Boston Unitarian Clergy. They have just formed a Congregational Theological Library. Feeling the weight of the debt upon their place of worship, which is no less than 14,500 dollars, they lately raised among themselves, in addition to former subscriptions, about 3,000 dollars, as a sinking fund: the income of the church, from pew-rents, is pledged to the payment of the debt. The services of the present ministers are gratuitous; but, as they cannot always reckon upon having this benefit, they have raised another fund of about 1,600 dollars to accumulate for the salary of a minister, should it be hereafter needed. On account of the known situation of Great Britain, the Transatlantic Unitarians make no direct appeal to them for assistance; but, at the same time, they wish it to be intimated, that should any persons here be disposed to contribute towards the means for giving permanency to the first church that has been built in the New World for Unitarian worship, their contributions will be most thankfully accepted. The members of the Philadelphian Church have made great exertions, for their number is not great, and the greater part of them consist of persons in the middle, or rather under the middle, classes of the community. Some families have lately gone over from England, who will, we trust, enlarge their number; though it is not to be expected that such as emigrate to America should be able, when they arrive there, to aid the pecuniary exertions of the societies to which they may attach themselves.

The orthodox preachers in America, like those in Great Britain, endeavour to make the Unitarians suspicious and odious, by every species of reproach and accusation. One of these adventurous orators, at Baltimore, lately asserted a mischievous falsehood, in the pulpit, with regard to the Unitarians, and was compelled to unsay, as openly and publicly, what he had before declared to be a well-attested fact. In the town just mentioned, the Unitarians are more numerous than at Philadelphia, though they have none among them who are able or willing to conduct the public services. They have resolved to build a church and have already engaged the ground, intending to procure a regular minister. The venerable Dr. Freeman, of Boston, lately made them a visit, and preached among them three Sundays.

Our correspondent expresses his high satisfaction in the advantages which Unitarianism possesses in the United States, in the excellent character of the clergy who profess it. With regard to these, he says:—"The heretical part of the Boston and Eastern ministers are respected and esteemed; for, in all Christian virtues, they are patterns to their flocks. Totally destitute of the stiffness and austerity of the old school, they are affable and cheerful.—I know not whether you have been apprised of an excellent plan among them for promoting the general objects o their profession and drawing closer together the cords of brotherly love. It is this:—Once every fortnight the congregational ministers of Boston and its vicinity, Trinitarians and Unitarians, meet at each other's houses in rotation; during the winter months in Boston, and, during the summer, at the houses of the country members. These meetings are held on Monday afternoons, from four to seven or eight o'clock. They are opened by a prayer The senior minister presides. Candidates for the ministry are examined, or submit their preparatory exercises to the judgment of the meeting. Any member who wishes for advice, either mentions the subject publicly, or confers privately with such individuals as he deems most judicious and experienced. No laws are made: nothing like domination is attempted. Sometimes the hours are passed (with a short interval for tea and coffee) in pleasant and improving conversation. The cases of vacant churches are here considered, for it is natural to apply to such bodies of men for candidates to fill empty pulpits. As it is usual for the Eastern ministers to make frequent exchanges with each other, for half the Lord's Day in town, and the whole day in the country, these arrangements are often made at the meeting of the Association. In a word, speaking for myself, I can truly say, that, having repeatedly been present, the time so spent seemed to me to pass swiftly and delightfully away. One thing is certain, there is much cordiality and kindness among the ministers of Massachusets who adopt this custom. In Connecticut, Calvinism is almost universal, and the spirit of intolerance is predominant."

The same correspondent writes as follows with respect to the prospects of *Emigrants*:—

"Mr. K., being a mechanic, will, I am persuaded, do well; but those who cannot labour with their hands, unless they bring a fortune with them, will seldom find their account in coming to this country: and such persons should be advised to invest their property in the United States' 6 per cent. stock, particularly at its present low price in England. On their arrival, it can easily be sold at a good profit; or, if held, the interest would be equal to 7 per cent. and the security is unquestionable."

We have also received a variety of pamphlets from America on the Unitarian controversy, and several successive numbers of the Tracts published by the Peace Society, of which we intend to lay an account before our readers.

NOTICES.

Mr. Gilchrist has in the Press, "*The Intellectual Patrimony*, or a Father's Instructions."

The Thirty-first Annual Meeting of the Trustees of *Manchester College*, *York*, will be held at Cross Street Chapel Rooms, Manchester, on Friday, August 1st, 1817.

The Friends of the College will afterwards dine together as usual, at the Bridgewater Arms, Manchester, when the Rev. John Yates, of Liverpool, is expected to preside.

Secretaries.
THOS. H. ROBINSON,
J. G. ROBBERDS,
Manchester, July 12th, 1817.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

ESPIONAGE is a term become unhappily familiar to the English ear. It is derived from the French, among whom the system, which it expresses, had been brought to the utmost pitch of perfection, if perfection can be applied to a species of villainy, exceeding in atrocity any that has ever been practised amongst mankind. It means the science, art, or profession of employing spies over the conduct of every individual, so that all his motions and actions and thoughts at any time may be discoverable. It does not, as is imagined, require any great skill in the conductors of the machine. A cold depraved heart is sufficient for the prime mover, who finds or makes agents suited to his purpose. A few large volumes fill up his study, and at his desk he can refer with ease to every name that may be brought under his cognizance.

A slight instance may shew the nature of this system. An English gentleman, not long ago, was travelling in France, and had a letter of recommendation to the chief officer of police at Paris. When he arrived there, he called upon this gentleman, and on being admitted found him with a large book before him. After the usual compliments his letter was produced: but without opening it the officer entered into conversation with him on his journey from Calais, and on the places at which he had stopped out of the usual route. "But why do you call yourself Monsieur," said the police officer, "when your usual style is Captain?" The gentleman explained the circumstance—that as he was only a Captain of Militia, he did not think it necessary to keep that title in France. Here is your card, however, said the Frenchman, producing one from his great book: and the Englishman, with some difficulty, remembered, that at a post town he had found this card in his pocket, and flung it into the fire-place as of no use. You had better keep your title, said the Frenchman; and as the Englishman wished to go to the south of France, he begged for a passport, but, recollecting himself, observed to the police officer, that as he wished to see several places out of the common road, he hoped that circumstance would be attended to. To this, after a passport had been drawn out, the reply was, "Sir, with this you may go over all France, and it matters not where you go, for every place where you change horses, or where you stop will be noted in my book in the same manner as your preceding route." The Captain then read a full account of himself with the circumstance of his being styled Monsieur instead of Captain. He pursued his route a few days after with the full conviction, that what the police officer had predicted would be verified, and without any great difficulty: for the post-boy that drove him carried the same letter from the last stage which had been regularly given to the other post-boys, so that when the traveller came to a place where he intended to stay, this letter was sent to the police at Paris, containing the remarks of the post-officers, and a consequent detail of his route, which was duly entered in the great book.

The espionage system is carried on with, comparatively speaking, very little expense. The inferior agents are post-masters, post-boys, servants, laquais de place, and espions or a set of spies, whose business it is to be on the lookout, and to bring to their superiors a detail of what they have observed in the course of each day. These latter wretches frequent the coffee-houses and places of resort, note the conversation, mark the persons, and some are particularly employed in watching the motions of those individuals, who on any account labour under suspicion. When a traveller arrives at Paris, he generally takes a laquais de place. This man is almost always under the pay of the police, and consequently there is little difficulty of knowing through his means the conduct of the master. Through him the person of his master is made known to the espions, and in less than a day it becomes familiar to them, so that he cannot move in any part of the town without his actions being

known to some one or another. If he is invited to a dinner he may be sure that some one of the servants is in the employ of the police, to give an account of the conversation that passes at table: and this was so well known under the old regime, that at great tables nothing was more common than for the servants to withdraw immediately after a course had been set upon the table. Contrivances were made behind each chair for the plates and glasses that had been used, which were regularly taken away on removing the course. This fashion is beginning to be adopted in England, and with the system of Espionage it will become more general.

It is said, that the English excel more in improving what is put into their hands than in invention, and this seems likely to be the case with Espionage. For it does not appear that the French made any other use of their espions than to discover every thing that was taking place around them. They do not seem to have entrusted any other power to their agents. They had no idea of employing those wretches to go about the country to delude idle, ignorant, distressed, or disaffected persons, to exaggerate their grievances, real or supposed, and to stir them up to acts of outrage, insurrection or rebellion. But this comes evidently into the system of Espionage. By such a mean the superior in the office may wield his instrument with very great success. He may form any plot he pleases; may bring it out at any time that suits his purposes; may involve in it the names of the most meritorious persons in the state; may injure their characters and reputation, and obtain, at a very little expense, the merit of putting down a most dangerous rebellion.

The consequences of the system of Espionage being introduced into a country are these:—All confidence between man and man is gradually undermined. Friendship cannot subsist; intrigue becomes the general employment. The master fears his servant, for the servant is either, or is apprehended to be, a traitor. Government suspects and is suspected by every body. As Espionage takes place, all that social intercourse, for which England has been celebrated, vanishes. Adieu to the freedom of the table, to the settling of the interest of the nation or the interests of a county. The men become idle, silly, frivolous; fit only to make a witty speech at a lady's toilette, but incapable of uttering a noble sentiment, or of harbouring within their breasts a generous feeling.

It must be some time before such a system can be established in England. Our manners and customs are very adverse to it. The name of a spy carries with it at present something odious and contemptible. Even they, who might be inclined to use them, feel a horror at such a practice. At the utmost they can be considered only as necessary evils, and it becomes us to pause before we allow this feeling to be annihilated. The necessary consequence of Espionage is the demoralization, to use another French term now becoming fashionable among us, of the governors and the governed. Bad as the spies were under the old French regime, it may justly be doubted, whether their guilt was half so great as that of their employers. Perhaps much of the evils of the French Revolution may be traced to this source; for the system prevailed, whatever party held the reins of government: and the espions under one party, with very great ease, transferred their services to the next that came into power; and we may safely predict, that, as long as the system continues, the French will be incapable of enjoying the blessings of legitimate government.

One evil arising out of the system of Espionage deserves to be noticed, as it is not likely to strike those who have happily lived unacquainted with this system, and government often suffers very considerably from it:—This is the handle it gives to private malice. It cannot be expected that charges will be very accurately examined when the accused is never to be confronted with his accuser, or, perhaps, never knows him. This happened once to an English gentleman, who, during the American war, was hurried from a town at a considerable distance from Paris, to the Bastille. There he remained six weeks; but it is to be observed, that he was there treated with all the respect due to a gentleman, had a good apartment, a plentiful table, and excellent wine. The governor supplied him with books from his library, and he had nothing to complain of but the loss of his liberty. At that time, though the two countries were at war, there was that degree of intercourse between them which admitted of a full inquiry into the character of the gentleman. This was made in the course of about six weeks, and proved satisfactory. The gentleman was released, paid his compliments to the secretary of state, had full liberty to return to England or reside in France as he pleased, and was assured, that the state had only to regret that he had been put to so much inconvenience. The fact was, that an individual took this method of gratifying his malice on an unfounded cause of complaint; and, wherever this system prevails, many an innocent individual must suffer the pains of unnecessary confinement.

These observations have been suggested by the melancholy circumstances in which this country has so unhappily been placed, and the discussions to which they have

given rise both in and out of Parliament. It has been contended on the one hand, that the use of spies is improper; and, on the other, that whatever may be said of the morality of the practice, there was no government yet, which under certain circumstances, did not employ them. It is not necessary to enter into the arguments used by either party. If we allow that there are times when the use of spies may become expedient, this is a very different thing from Espionage being the allowed and general practice; much less does it justify spies not to discover an evil, but to excite persons to acts of sedition or treason. There is a great difference between a government occasionally using a base instrument on an extraordinary emergency and making it their regular and settled practice. The question, and an awful question it is, What did the circumstances of the times really require?

The outrages in London that attended one of the meetings in Spa-fields have given occasion for a trial for high treason, on whose fate depended that of several others. The Court of King's Bench was employed seven days in the investigation, and the foundation of the charge rested on the evidence of a man to whom no credit could be given. Such a scene of folly was scarcely ever exhibited in a court of justice, so that the verdict of acquittal was received with universal approbation. The Attorney-General in consequence withdrew his charges against the other prisoners.

A little before, the Attorney-General had been equally unsuccessful in two charges for libel, which were attended with some extraordinary circumstances. On the first charge a verdict was given of guilty, with the reserve, that if truth was a libel this was the case, and the verdict was taken by the judge of guilty, without seeing the jury and knowing whether they agreed in their verdict. On the second charge the accused was found not guilty. On the following day the judge, who tried these causes, gave an account of the whole proceeding in the Court of King's Bench, allowing that he did not see all the jury, and was not certain, in consequence, whether they agreed in the verdict. Of course the verdict of guilty was set aside, and the question is, whether the accused is to be brought to trial again for this offence. He defended himself in the most eloquent manner, justifying all he said in his publication, and maintaining that it was a political question in which the legal talents of the Attorney-General could be of no avail. The judge was asked, in the course of the first trial, whether truth was a libel, and he maintained, on authorities, that it was so; and this answer merits serious investigation. If we put it into plain language it must mean this, that the speaking of truth may deserve punishment. Now this is a bad doctrine to teach our children, for in general every good parent considers that the speaking of truth is a great set-off against that punishment, which the case really required. We may conceive a case where an individual may imagine himself very much aggrieved by the publication of a truth, through which he is highly disgraced. For example, suppose him to be a minister of state, and to have been guilty of employing the public money in trafficking for seats of Parliament, or suppose him to have received presents from foreign powers, by which the interests of the country have been deserted; is the person who declares these truths to be considered a proper object of punishment? What harm can arise to the state, if, when the facts are allowed, the declaration of these facts should be pronounced innocent? Whatever may be the maxim of the law courts, there is something so abhorrent to the general feelings of humanity in treating truth in this manner, that it can never be admitted to be punishable without some appropriate epithets of malice; and, perhaps, the old language is the best, that every libel, which means only a little book or writing, should be set out as false, scandalous and malicious.

The Habeas Corpus Act has been again suspended. The question has been discussed most fully, both in and out of Parliament. Several cities and counties have petitioned against it. It is a melancholy thing, that such a deprivation of the rights of Englishmen should be deemed necessary by any party, and it is some satisfaction to think, that even the causes alleged for it by its warmest advocates, do not reach the great body of the people; and that the places where disturbances have arisen, are those where, from the stagnation of manufacturing employment, great distress has been occasioned and severely felt. Where also this distress has prevailed, there is too much reason to apprehend, that it has been aggravated by ill-designing persons, and measures have been suggested to the people labouring under them, which would not otherwise have occurred to their minds. At the end of such a harassing war, and after an untoward season, difficulties were to be expected. Whether the wisest method has been taken to obviate them, time must discover; but, if Englishmen should once cease to esteem the Habeas Corpus Act as of little consequence, they must learn to bear the consequences of its absence. Commerce and manufactures will not flourish but on a soil where liberty exists; and it is to commerce and manufactures, that England is indebted for its past greatness.

A singular circumstance has occurred in consequence of the feelings of the House of Commons respecting the Habeas Corpus Act. Some justices in Berkshire were denied access to the state prisoners confined in their prison, and this gave rise to a correspondence between them and the ministers, and a subsequent discussion in the House of Commons, which thought it right to leave our fellow-subjects entirely at the mercy of the ministers. This did not satisfy Lord Folkstone, whose conduct upon this occasion is above all praise. As a magistrate for the county, he called the attention of his brother magistrates to this point, who exercised the authority vested in them with the greatest propriety. They considered that the jailor was their officer, but they excused his conduct on account of his ignorance in such a delicate subject, but they maintained their right of inspecting the whole of the prison whenever they thought proper. Thus Englishmen are not left entirely to the men who confine them in prison, and it must be satisfactory to every one that this is the law of England, for the history of other nations must convince us, that there is no degree of cruelty which has not been exercised by men in power, over those who are unfortunately or deservedly within their clutches. That Englishmen or Irishmen will be better than other men in the same situation, may be asserted in Parliament; but it is dangerous both for people in power and for the subject that the experiment should be tried.

A trial in Scotland has also produced considerable sensation. Such tampering with a witness has seldom been displayed before the British public, and it will probably lay a foundation for an inquiry before the legislature. The prosecutors were again foiled in their charge against a person for administering unlawful oaths.

The importance of matters at home renders us less attentive to circumstances abroad. By all accounts, the revolutionary party in the Brazils has been foiled, and a conspiracy to a great extent has been detected at Lisbon. An attempt to vindicate the liberty of the press is going forward at Paris, where a child was for a short time added to the Bourbon family Its death took place soon after its birth, but not till a priest had admitted it into the number of the faithful, and given it, according to his speech to the clergy of St. Dennys, where its remains were deposited, a right to a place in the angelical choir. But we must not be too severe in our strictures on this abuse of baptism, when even in our own body is found a writer to set up the strange notion of the propriety of infant sprinkling, as a Christian rite derived from the apostles. The true Christian will not, however, be led away by such strange fancies; he will consider what baptism really was, and that it could not be introduced till the parties were prepared to be disciples. Make disciples was the precept, the initiatory rite was a consequence; and how a disciple is to be made of a babe who cannot assent to any proposition, it is in vain for any learned Rabbinism to attempt to explain. We must not set the plain terms of a law aside to bring it within the pale of tradition. For had the tradition been well-grounded, and we believe that there is no foundation for it, this could no more justify the practice than it would justify Peter's error, who was by Paul so justly condemned.

CORRESPONDENCE.

THE account of the *Proceedings in Chancery*, for which we could make no preparation, excludes some reports of the meetings of the Unitarian Societies; they will be given in the next number.

We shall be glad to receive the continuation of Dr. Alexander's paper.

An anonymous Correspondent from *Tenterden*, desires that some one will answer Dr. Nares's Book against the Improved Version: he was entitled to state his wish, but he should not have made us pay for it.

The list of names from *Thorne*, came too late for use this month.

THE

Monthly Repository,

&c.

No. CXL.] AUGUST, 1817. [Vol. XII.

HISTORY AND BIOGRAPHY.

Some Account of Dr. Balthasar Bekker and of the Mennonite Baptists.

[We have received the following valuable communication from a venerable foreign correspondent. The reader will have the goodness to bear in mind that English is not the writer's native language. We have taken some pains to give names and titles of books correctly; but we may have fallen into some errors, which, should any of our readers discover, we shall be happy to correct. A friend into whose hands the M.S. fell, has added a few *notes*. Ed.]

Oldenbarneveld,
State of New York, America,
March 4th, 1817.

Sir,

In a letter of August 26, 1816, containing an extract from Robert Robinson's Works, by Flower, Vol. I. p. 79, in your Repository, October, 1816, p. 594, is desired some farther information about Dr. Bekker and the Mennonite Baptists. I shall be gratified if the little which I can communicate on these subjects is acceptable.

Balthasar Bekker, D.D., was a minister of the Reformed Christian Church at Amsterdam, and possessed of a vast erudition and an undaunted spirit, and made the best use of his talents, in every way, to enlighten his fellow-christians. His task was the more arduous, and its execution the more daring, as the prejudices of his contemporaries were strong, and the belief in witchcraft and sorcery was deep-rooted in the minds of the vulgar, learned and unlearned, in the latter part of the seventeenth century.

He published a work on comets, on occasion of the appearance of that in 1680 and 1681, about the same time in which P. Bayle published his *Pensées sur la Comète*.* He defended the system of Descartes in a treatise, *De Philosophia Cartesiana Admonitio*, and though little was yet wanting to entitle him to the name of a *Naturalist*—an *Atheist*, he ventured on the bold step of driving the devil from his long usurped empire in this world. He exposed his rich armory in his *Enchanted World*, a work of great learning and ingenuity, which, although its manner was confused, and its language unharmonious, throws much light on this subject, and anticipated many of H. Farmer's principal arguments.

A host of antagonists rose against him, among whom the foremost were *Jo. Wayen, Petr. Mastricht, Melch. Leydekker*,† *Jo. Marck, Ever. Vanden Hooght, Henr. Groenewegen, Simon de Vries, P. Hulsing* and *Petr. Poiret*.‡ Not one dared to approve his doctrine before *Chr. Thoma Suis*, not one during his life, so afraid were clergymen and laymen to incur the devil's displeasure. See *Fred. Spanheim Elench. Controv.* p. 673. *Weisman. Hist. Eccles.*

* There is an English translation of Bayle's Work, entitled "Miscellaneous Reflections, occasioned by the late Comet, which appeared in December 1680, chiefly tending to explode popular superstitions; written to a Doctor of the Sorbonne." 8vo. 1708.

† Professor of Divinity at Utrecht, who died in 1721, aged 69.

‡ Who died at Rhinesberg, in Holland, in 1719, aged 73. He had, by his intercourse with Madam Bourignon, become a zealous Mystic. The first of the six publications, attributed to this learned divine, was in Latin, and entitled Rational Thoughts on God, the Soul and Evil. The last was an edition of Madam Bourignon's Works, in 19 vols. 8vo., with her Life, and several pieces, by Madam Guyon. See Nov. Dict. Hist. Paris, 1772, Article, *Poiret*.

sec. xvii. p. 952, 3. *Buddei Isag.* p. 281, and lastly, *Sam. Mursinnæ Comp. Th. Dogmat.* p. 192, well deserving an English translation.

Often had Dr. Bekker been persecuted by his brethren, but without success, though their inveterate malice was not assuaged. They laid only on their oars, well persuaded that his ardent lofty mind ere long would procure them a new handle, by which they might cut down this tree, if they could not destroy it, roots and all. They succeeded, when he published his *Enchanted World*, so far, that he was removed from the ministry, or rather suspended; he was not permitted to preach, but he continued to wear his clerical garments, occupied his seat in the minister's pew, and received, (as in our days, the Rev. —— *Damm*, at Berlin,) his salary through the Magistracy of Amsterdam, not priest-ridden enough to be intimidated by the vociferations of embittered clergymen. I suppose the admirers of H. Farmer cannot be displeased to throw here a glance on the principal works published on this subject, before and since that period.

Jac. Basnage, Antiq. Jud. vol. II. chap. 8.

J. Le Clerc, Bibl. Chois. tom. XIII. p. 219.

The Doctrine of Devils, Loud. 1676,* and upon this treatise *Des Maizeaux*, in not. ad Epist. *P. Baylii*, tom. II. p. 435.

Benj. de Daillon, Examen de l'oppression des Reformés en France. Amst. 1687, in 12mo., and upon this performance, *J. Le Clerc.* Bibl. Hist. Univ. tom. VII. p. 339.

B. Daillon, Dæmonologia, or a Treatise on Spirits. Lond. 1728, 8vo.

Jo. Camp. Stede, Diss. Philos. de Angelis, Groningæ, 1772.

Jac. Odè, Comm. de Angelis, Traj. ad. Rhen., 1739, 4to. with several others mentioned in Sam. Mursinna's Comp. Th. Dogmat. p. 137.

I subjoin the contents of the books and chapters of Dr. Bekker's voluminous work. It appeared under the following title:—

Enchanted World: being a thorough inquiry into the common opinion, with regard to Spirits, their nature and power, government and action: as also into what men by their energy and communion may operate; in four books, by Balthasar Bekker, D. D., and minister in the Reformed Christian Church at Amsterdam, by Dan. Vander Dalla, 1691, in 4to. It has been translated into German and French.*

First Book—In which the sentiments and opinions, which all nations have at any time embraced of God and Spirits, or yet embrace, are developed.

Dedication, Preface—Explaining his motives of writing and the nature of his work, and mentioning a curious, though not a singular example of ecclesiastical decisions: viz. that one of his works, on the Catechism, was in Friesland condemned *unanimously*, although not one of two hundred clergymen could give a reason why it was condemned, and afterwards again *unanimously* twice approved, without any alteration having been made with regard to contested points of doctrine.†

* "The Doctrine of Devils proved to be the grand Apostacy of these later Times. An Essay tending to rectify those undue Notions and Apprehensions Men have about Dæmons and Evil Spirits," 12mo. The anonymous author appears to have been a member of the Church of England, from some unfriendly expressions respecting the Nonconformists. He speaks with great disapprobation of Socinians, and zealously advocates the *Godhead* of Christ, yet regarding a belief in diabolical agency, expressed by admitting the reality of *possessions*, and of the *temptation* as the greatest of heresies. To this work may be added one, which this Author defended, entitled "The Question of Witchcraft debated, or a Discourse against their Opinion that affirm Witches." 12mo. 1669, by Wagstaff. See Mon. Repos. VII. 554, 617 and 649.

* The French translation, from the Dutch original, was made under the Author's inspection, and published in 1694, at Amsterdam, with the title of *Le Monde Enchanté*, &c. in 4 vols. 12mo. The Author's portrait is prefixed to the first volume. Each volume has a dedication, with the signature, *Balthasar Bekker*, apparently an *autograph*. Before the first book is an abridgment of the whole work. See *Bekker*, in the catalogue of printed books, *British Museum*. This French translation, or, at least, the first volume, including the abridgment, was rendered into English, and published in 1695, under the title of *The World Bewitched*, &c. 12mo.

† Bekker adds, "This has confirmed

First Chapter. Introduction.—Importance of the subject; its necessity and usefulness.

2. Sentiments of the Heathens, from Greek and Roman Authors.

3. Origin of Divinations.

4. Origin of Witchcraft.

5. On similar Artifices by the Nations of Heathens in our time.

6. Remains of Ethnicism in the North of Europe.

7. Remains of Ethnicism in Asia.

8. On Witchcraft.

9. Manners and Prejudices of the Africans congenial with these.

10. America and West Indies; South and North America.

11. Comparison of the Sentiments and Solemn Rites of numerous Heathen Nations.

12. Examination of the Sentiments of the Jews.

13. On Witchcraft.

14. Opinions of the Mahommedans.

15. The first Christians adopted very soon many opinions of the Heathens.

16. Witchcraft, how far countenanced even by the Orthodox.

17. Comparison of the Doctrine and Opinions of Jews, Mahommedans and Christians.

18. The opinion of the Manicheans is a mixture of all these, and the spring of the opinions of the day.

19. The Papists brought all these in unison, amending and strengthening them.

20. Their doctrine on Apparitions of Spirits, and how they torment Mankind.

21. Applications of Remedies.

22. Protestants; Slight Modification.

23. Comparison between the opinion of Papists and Protestants.

24. Why the Protestants attribute such great power to the Devil. (An interesting chapter.)

Book II. In which there is an Inquiry into the Doctrine of Spirits; their Power and Influence, particularly that of the Devil, from Reason and Scripture.

Preface—Chap. 1. State of the question; how far Reason or Scripture must have the precedence; and in what sense the words *Spirit* and *Body* are to be understood.

2. The knowledge of our Soul and Body leads us to the knowledge of God, whose perfections prove, that he is but one.

3. No plausible reason for the existence of Dæmons, Demi-Gods, or inferior Deities.

4. Existence of Spirits argued from the Human Soul; its Immortality.

5. Arguments from Reason.

6. Angels' existence, not demonstrable out of the Scriptures.

7. No mention in the Scriptures of the nature and origin of Angels.

8. The origin of Evil Spirits and their state in the Scriptures.

9, 10. On the Attributes and Operations given in the Scriptures to Angels.

11. Their ranks not distinctly stated.

12. Of their influence on human Actions, principally of the good Angels.

13. History of the Intercourse of feigned Angels with Abraham and Lot.

14. Consideration of the Presence of Angels at the Sinaitic Legislation, and the conducting the Israelites through the Wilderness.

15. Guardian Angels of Men or Nations, not mentioned in the Scriptures.

16, 17 and 18. What is understood by Satan or Devil in the Scriptures.

19. Examination whether the story of the Fall, Gen. iii. *(interesting and ingenious discussion)*, is an Allegory.

20. Temptation of Jesus Christ in the Wilderness, a Vision, confirmed from Hos. i. 2—8.

21. 1 Chron. xxi. 1, comp. with 2 Sam. xxiv. 1.

22 Jude's Ep. ver. 9, the Devil's Struggle with Michael.

23. Of Sooth-saying Spirits, in the Scriptures.

24. If Job or Paul were tormented by the Devil.

25. שדים Schedim שעירים Sherim. δαιμονια.

26. Men, possessed by Dæmons, were subjected to several diseases, δαιμων δαιμονιζειν, δαιμονιζομενοι. (This chapter is an excellent performance.)

27. Continuation of the Subject;

me in the persuasion, that a true Christian, especially a Doctor of Divinity, ought groundedly himself to inquire into things, without resting upon the judgment of others, that he may obtain a full certainty of the object of his faith and the matter of his precepts." *The World Bewitched.* Vol. I. Pref.

how Jesus adapted his Discourses to his hearers, without intending to instruct them in wordly knowledge, or remove their innocent prejudices; what he taught of himself, that he was a man, sent from God, mentioning not even a word of Atonement, Election, Hereditary Sin, &c. (John. ix. 2, 3, on the hypothesis of the μετεμψύχωσις,) not even of his own person, Luke xxiv. 19.; not of the existence of Angels, Acts xxiii. 8.; Matt. xii. 27, comp. with x. 25; not of our Planetary System, Matt. v. 44.

28, 29. Examination of different Passages of the Scriptures of the Expulsion of Dæmons by Jesus, of Matt. xvii. 14—21. Mark ix. 17—29. Luke ix. 37—43.

30. Passages of the Scriptures applied to the Devil, to be explained of bad men.

31. The Devil has no power to make Apparitions, or to appear in dreams.

32, 33. Fresh proofs of the annihilation of the mastership and power of the Devil and his imaginary realm.

34 and 35. Conclusion. It is repugnant with the Christian Creed. It is injurious to real Piety.

Additional Remark.

Book III. Continuation of the Subject.

Preface—Relating the Persecutions against the Doctor for the two preceding volumes.

Chap. 1. Necessity of an accurate understanding of the words and definitions, to agree on the point in question.

2. Intercourse with Spirits, principally bad, is repugnant to reason.

3. So too any compact of Sorcerers with them; Proofs and Arguments of Glanville and Danæus examined; those of Hornman, Carpzovius, Remigius.

4—7. Examination of passages of the Scriptures with regard to Sorcerers.

8 and 9. Jewish Laws relating to them.

10 and 11. Warnings against Sorcery and Witchcraft in the Scriptures.

12. The possibility of such an intercourse is contradictory to God's intentions to save Man.

13—16. Further examination of passages in the Scriptures.

17. In what consists the mischief of pretended Sorcerers, and why they are reprobated in the Scriptures, and on what ground punished by civil laws.

18. Whether the Devil have power to perplex the mind of a good Man.

19. Conclusion; R. Scot; his Works burned in England; answered by the King;* G. Voetius' Positions examined.

20. The common prejudice is contrary to the doctrine of the Reformed Church and its Formularies.

21. It is contrary to Piety.

22. It is a mere Fiction.

23. The refutation of Errors promotes Piety.

Book IV. Examination of the Proofs from experience.

Preface—Chap. 1. Evidences of Man's own Experience; its Requisites, without prejudice, without terror.

2. It requires to be well acquainted with the Laws of Nature and their limits.

3. Distinction between Realities and Phantoms.

4. Attention paid, whether no Art or Artifices could have been employed.

5. Besides above-mentioned Requisites, other means, opportunity, diligence are required.

6. Examination of Possessed and Bewitched.

7. Examination of Sir Wm. Temple's account of a Story related to him by Count Mauritz, of Nassau, in his Mem. Tom. II.†

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* This first Work, published in the English language, against the common notions of diabolical agency, was printed in 1584, in black letter, 4to., and entitled *The Discoverie of Witchcraft*, &c.; to which is added, "A Treatise upon the nature of Spirits and Divels, &c., all lately written by Reginald Scot, Esq." This was reprinted with additions and some variation in the title-page, in 1665, folio. See *Scot Reynolde*, in the catalogue of printed books, *British Museum*. Reginald Scot was a gentleman of Kent, who had been educated at Oxford, and of whom Wood gives some account. He died in 1599. King James wrote against him in his *Demonology*, first printed at Edinburgh in 1597. See Athen. Oxon. I. 257. *Voetius*, Disput. Theolog. III. 564, says that his book was burned. On this circumstance Wood is silent.

† "Memoires, &c., from 1672 to 1679." 1692, 8vo., p. 57, or Locke's Essay, B. II. Ch. xxvii.. S. 8. This is the story of the Parrot supposed to be *possessed*.

8. Persons, who believe themselves Possessed, or are reputed so, are suspicious evidences.

9 and 10. Examination of two particular events, both of pretended Witchcraft, at Franeker, in Friesland, and Campen, in Overyssel.

11. Examination of the case of Urbain Grandier and the Ursulines at Loudun, in France. *

12. Precautions in judging on Facts, attributed to Witchcraft or the Devil.

13. Application of these warnings to pretended Facts, mentioned in the first book, with relation to the Heathens.

14. The same with regard to modern Heathen Nations.

15. To Jews and Mahommedans.

16. To Roman Catholics.

17. To Protestants; Drinking Horn of the Counts of Oldenburg; Horn in the possession of the King of Denmark, with its engraving.

18. Observations on the Northern Nations in Europe; Magicians; *unguentum armarium*, &c.

19 and 20. *Fabella Hamelensis*, † another mentioned in Systh. Hist. Chron. Ecclesiarum Sclavonicarum, by Adr. Regenvolcius, Ultraj. 1652; examine another, said to have happened in Bolswaerd, Friesland.

21 and 22. The vexing Devil of Mascon, ‡ in France, from Perraud's Demonologia; that of Tedword, in England, from Glanville and More; that of Anneberg, in Saxony; and another in Switzerland.

23. On the Divinatory Rod, to discover Mines, Springs, Murderers; *Vallemont*, La Physique Occulte.

24—26. Judicial Proceedings no solid proofs for the existence of Sorcerers and Witches.

27. Continuation of the Subject; Judicial Proceedings in the Netherlands against Witchcraft about the Reformation; Cruelty.

28. In Denmark.

29. In Sweden.

30. Examination of the discovered Witchcraft in England, Nov. 1689. * William Spicer and Mary Hill.

31 and 32. Examination of Judicial Proceedings in Harlingen, in Friesland.

33. Conclusion; there do not exist in the world Apparitions or Witchcraft.

34. Superintendents in Churches, Schools and all Magistrates, ought to oppose all such erroneous opinions and practices.

35. Peroration, 1 Tim. iv. 7.

It is not strictly correct, though true in part, that the *Mennonite Baptists* are Unitarians, with the addition of an austere discipline in the church. The best knowledge of their numerous congregations and various divisions may be collected, besides what is recorded by *Jablonski*, and his continuator, *D. Stosch, D. D.* in *Hist. Christ. Eccles.* tom. II. and III. sec. xviii. lect. xiii. p. 409, and may be gathered from a concise but accurate account of the Liberal Baptists, in the *Encyclopedia of Yverdun*, from *H. Schyn Hist. Mennonitarum*, in three vols. 8vo. if my memory does not deceive me.

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* Urbain Grandier, Curé of Loudun, where he was burnt, Aug. 18, 1634, with circumstances of great cruelty, under a charge of Magic, but really on account of an offence given to Richelieu. There was published a full account of the intrigues against Grandier, which ended so tragically. See "Cruels Effets de la Vengeance du Cardinal Richelieu, ou Histoire des Diables De Loudun, De la Possession des Religieuses Ursulines, et de la condemnation et du suplice D'Urbain Grandier, Curé de la même Ville." 12mo. Amst. 1716. A large account of *Grandier* was given a few years since in the *Looker-On*.

† The story of the pied-coated piper of Hamelen, in Brunswick, who was said to have decoyed, by his pipe, and miraculously destroyed, 130 children, the 22d July, 1376, as the date was preserved in the records of that town, according to *Verstegan's Restitution*, &c., 8vo., 1653, p. 69. Howell has repeated the story in his Letters, 11th Ed. p. 287. Dr. H. More, *On Atheism*, credited this story.

‡ *The Devil of Mascon*, &c., was translated from the French by Dr. Du Moulin, and published at Oxford, 1669, 12mo. See Birch's Life of Boyle, 8vo p. 202. There is some account of the Devil of Mascon in Mon. Repos. IX. 114, &c.

* It appears that on Nov. 29, 1689, Bekker received a book from England, entitled "*A Relation of the Discovery of some Witchcrafts.*" This he immediately translated into Dutch, "adding some remarks fit to open the eyes of the reader, by discovering the grounds on which such relations are laid; that he might not thereby be in danger of being confirmed in the vulgar error." Preface to *World Bewitched*. Vol. I.

The two principal and most numerous divisions are, 1. *that*, which I shall designate as *rigid*, calling themselves Mennonists. They have numerous congregations in the north part of Holland, Friesland, Groningen, and a seminary of learning at Amsterdam, for the education of students for the ministry. Their first Professor was *Jac. Rysdyck*, his successor *Petr. Schmid*, as late as 1788. They are generally rigid Calvinists, and in harmony with the most zealous Orthodox in the Reformed Churches. The name of their principal meeting-house is designated by the name of the *Sun*, borrowed probably from a building in the vicinity. 2. The other section, which I shall call *liberal*, in opposition to them, are known generally as Baptists, approving the tenets, defended generally by the congregations of *De Toren, (turris,)* an edifice in its neighbourhood, and *het lam (lamb)*, a name of a brewery next to it. They have *no creeds, no formularies whatever*, and are numerous in the principal cities of Sud-Holland, Friesland, Utrecht. Their members are chiefly Unitarians, as well as their ministers, though many have adopted the Arian hypothesis; many the system of Dr. S. Clarke; and often in the same congregations opposite tenets are defended, with a Christian spirit, without a shadow of rancour. Many eminently learned men have appeared among them: *Jo. Hinstra, Allard Hulshoft, Nic de Vries;* and before them *Galenus Abrahams.** Their seminary at Amsterdam flourished under the care of *Tjerk Nieuwenhuys*, since 1735, *Heere Oosterbaen* and *Hesselink*, and was endowed with a splendid apparatus for Experimental Philosophy, in which their Professor every week gave lectures to his students, as well as in Theology, who, besides this, were benefited by the lectures of the Professors of the Athenæum, and the seminary of the Remonstrants. They had, in the latter part of the 18th century, five ministers at Amsterdam, four at Haerlem, two at Leyden, three at Rotterdam, and one at Dordrecht: a correspondence between them, and many are men of first rate abilities in Amsterdam, and some of their Unitarian brethren in London, would be mutually beneficial, and by this means a complete history of the state of Unitarianism in that country might be easily obtainable: would to God, that these few rough and incorrect lineaments, might bring about such a design. I, in my humble station, should then deem myself to have, in this respect, deserved well of a good cause.

F. A. V. K.

* "1677, 8th Month, Amsterdam.—We had a meeting with Galenus Abrahams, (the great father of the Socinian Mennists in these parts,) accompanied with several preachers and others of his congregation: divers of our friends were also present. It continued about five hours. He affirmed, in opposition to us, that 'there was no Christian church, ministry or commission apostolical, now in the world.' But the Lord assisted us with his wisdom and strength to confound his attempts." Wm. Penn's *Travails*, 12mo. 1694, p. 243.

Brief History of the Dissenters from the Revolution.

[Concluded from p. 387.]

IN 1745, a very formidable rebellion was raised in favour of the Pretender, and the Dissenters again distinguished themselves by their exertions in aid of the government. On this, as on a former occasion, an act was passed to exempt them from the penalties of the Test Act, which they had incurred by assisting the government in suppressing the rebellion, but their exertions in suppressing both this and the former rebellion, have not had the effect of inducing the government to repeal that iniquitous law, which still remains a disgrace to the statute-book of this country. These were the only public events relating to the Dissenters in the reign of George II. In their more private history also, there was little during this reign to excite much attention. The minds of that part who went by the name of Presbyterians, were indeed preparing for the great changes which have taken place during the present reign, but it was in a silent and unobserved manner. Arian opinions spread to a great extent among them, and some few of their ministers began to embrace, what are now generally called Unitarian sentiments, the belief in the simple humanity of Christ, but these as yet scarcely any where openly avowed their opinions. Among the Arian ministers of this period, Dr. Samuel Chandler and Mr. Bourne, of Birmingham, are particularly deserving

of notice. Two very remarkable attempts were made to restrain the progress of Arian sentiments among the Dissenters. One of their ministers at Nottingham refused to receive one of the members of his congregation to communion, because he would not declare his belief in the personal deity of Christ. At Kidderminster, a member of the congregation presented to Mr. Statham, who had been invited to be their minister, three articles, on the doctrines of the Trinity, Original Sin, and the Atonement, expressed in the strongest terms of Calvinism, and required Mr. Statham to sign them, as the condition of his being chosen the minister of that chapel. Mr. Bourne, the minister at Birmingham, wrote two letters concerning this transaction to another member of the congregation at Kidderminster. In the first, written before he had seen the articles, he strongly, but very justly, reprobates the imposing of any articles upon ministers of the gospel. "What," says the indignant writer, "must a man be made a slave to articles and creeds, and perhaps a hypocrite, by subscribing to articles, which he does not believe, before he is fit to preach the gospel? Must one man thus make another his father and master in religion in opposition to the express command of Jesus? The only proper sphere for the activity of these imposers of articles is the spiritual courts, especially that of the inquisition, whose conduct can be justified on any principles, on which these imposers can justify theirs. The ignorance of the man's conduct vies with his insolence. By it, he gives up the main principle of Dissent, of Protestantism and of Christianity, the right of private judgment and the sufficiency of the Scriptures in matters of faith." In the second letter, Mr. Bourne, who had then seen the articles, not only repeats his severe rebukes against all attempts to impose human, unscriptural articles upon the consciences of men, but brings forward many plain arguments to shew from the Scriptures the falsity of these particular articles, and especially of the doctrine of the Trinity. "If," says he, "Jesus be in any intelligible sense, and in his whole person the Son of God, he cannot be the same God with the Father; if the Father be greater than the Son, not than a part of the Son only, he cannot be co-equal with the Father; if there were some things, as Jesus himself says there were, of which the Son was ignorant, he cannot be God." With the result of this attempt to restrain freedom of opinion among the Dissenters, I am not acquainted. About the end of the reign of George II., Mr. Seddon, of Manchester, led the way, in avowing the belief in the simple humanity of Jesus, from the pulpit. This gave great offence to many members of the congregation, and they desired Mr. Mottershead, his co-pastor and father-in-law, to speak to him on the subject. After a day's private conference, Mr. Mottershead declared, that, so far from having been able to convince Mr. Seddon that he was wrong, he had himself been very nearly convinced that Mr. Seddon was right. The beginning of the present reign was distinguished by very auspicious omens of the ground which the principles of liberality were gaining, and which has gradually produced such great and important extensions of religious liberty.

In the year 1766, an attempt was made by the Corporation of London, to increase very much the degree of persecution which the Dissenters suffered from the Test and Corporation Acts. By those acts all conscientious Dissenters are excluded from all offices of trust and profit in the country. The city of London passed a bye-law, that any person refusing to accept the office of sheriff in that borough should be fined 500*l.*, and they then proceeded to elect various Dissenters and Catholics, who could not serve in that office without incurring the penalties of outlawry by the Test Act. Mr. Allen Evans, a Dissenter, having been appointed sheriff, resisted the claim of the city to the fine of 500*l.* for his refusing to accept the office. The cause was carried successively through all the Courts, all of which, except those immediately under the influence of the Corporation of London, decided in favour of the Dissenters. The trial was finally terminated in the House of Lords, which unanimously confirmed the decision of the inferior Courts, that the Dissenters could not be made liable to any fine or punishment whatever, for declining to serve in those offices, from which the Test and Corporation Acts

excluded them. The unanimity of this decision was very much owing to the able speech of the Lord Chief Justice Mansfield in favour of the Dissenters. The following year the Lord Chief Justice had another opportunity of distinguishing himself in the cause of liberality, on occasion of the last prosecution, which has been instituted against a Catholic priest, for performing the duties of that office in this country. The law, on which the informer grounded his prosecution, enacted, that every popish priest, who should celebrate mass in this country should be punished with perpetual imprisonment. The informer, though he swore that the man whom he prosecuted had celebrated mass, could not himself tell in what mass consisted, and he could give no proof that the person whom he prosecuted was in priests' orders. On these grounds, Lord Mansfield directed the jury to find a verdict of not guilty.

In the year 1771, an association was formed among many of the clergy of the Established Church, to solicit relief in the matter of subscription. It was set on foot in consequence of the publication of the Confessional, by Dr. Blackburne, Archdeacon of Cleveland, the object of which book was to shew, that a subscription to the Scriptures was all that ought to be required of any Christian minister. On this ground a petition was presented to Parliament, from 250, mostly respectable clergymen, and the rest members of the universities, desiring, that both at the ordination of clergymen, and at admission into the universities, a declaration of belief in the Scriptures might be substituted for subscription to the articles and the book of Common Prayer, and that the Athanasian Creed and other objectionable parts of the liturgy, might be omitted or altered.

In 1772, this petition was presented to the House of Commons, but after a warm debate it was rejected. Thus failed the last attempt at reforming the Church of England. This event, however, was productive of very great advantages. The first consequence of it was, the secession of Mr. Lindsey, Vicar of Catterick, from the church. He had for some time had great scruples about continuing in the church, having been gradually forming Unitarian opinions. For some time he had entertained thoughts of quitting the church, but had been persuaded first to wait the result of this petition to Parliament. "But," says he, "I could not satisfy myself with any softenings and qualifications of the Trinitarian forms in the liturgy. I wondered how I had been able to bring myself to imagine, that I was worshiping the Father in spirit and in truth, while I was addressing two other persons, God the Son and God the Holy Ghost, and imploring favours severally of them, in terms that implied their personality and distinct agency and separate deity, as much as that of the Father. If invocations so particular, language so express and personal, as that used in the liturgy, might be explained away into prayer to one God only, I might by the like supposals and interpretations, bring myself to deify and pray to the Virgin Mary, and maintain that I was still only praying to the one God." If Jesus Christ be a creature, to call him God and to worship him can be nothing less than idolatry. This Trinitarians themselves admit. "If," says Mr. Whitaker, "the doctrine of the Trinity be false, then are all who worship Christ guilty of idolatry, of worshiping a creature along with the Creator, of giving God a partner in his empire and so deposing him from half his sovereignty." These are the words of a zealous Trinitarian. Surely then it becomes every one who offers divine worship to Jesus, well to consider the grounds upon which he stands. Much more does it become the decided believer in the proper unity of the great object of worship, to flee from that which, in his own estimation, and even in that of those who are themselves worshipers of Christ, must in him be gross idolatry and disobedience to the express command of God, as given both by Moses and by Jesus—"thou shalt worship the Lord thy God, and him only shalt thou serve." Upon these considerations, which ought to be carefully weighed by all who, I fear, form no small number, who continue to conform to the Established Church, though they believe that the father of Jesus is the only true God, Mr. Lindsey resigned his living of 400*l.* a year, not knowing where he was to live, or how he could gain his subsistence, since even among the Dissenters at that

time, very few would have received him. He went, however, to London, and after undergoing great difficulties, was at length successful in establishing a congregation upon pure Unitarian principles, using the Liturgy with such alterations as accommodated it to Unitarian opinions. A few other clergymen had the firmness to follow Mr. Lindsey's example, and after some time to quit the church. The principal of these were Dr. Jebb, Dr. Disney, and Mr. Gilbert Wakefield. But most of the clergy, who had joined in the petition to Parliament, contented themselves with refusing to accept any farther preferment, or to repeat their subscription to the articles, but did not perceive that consistency required them to quit the church. Upon this conduct Mr. Lindsey remarks, in justification of his leaving the church; "My great difficulty was the point of worship. In comparison with this, subscription to the articles, however momentous in itself, gave me but little concern; for, as the devotions of the church are framed in strict agreement to the articles, and correspond with them more especially in what relates to religious worship, I look upon conforming to the church, as a constant virtual subscription to the articles." This consideration deserves especial weight with all those who conform to the church, though they do not believe the whole of her Common Prayer Book and Articles; for conforming to the church certainly implies a declaration, that all her liturgy, creeds and articles are agreeable to Scripture, and it is the duty of every one, who does not believe this, to quit the church. From the time of Mr. Lindsey's quitting the church, the open profession of belief in the simple humanity of Christ, and the worship of the One God the Father only, became much more common, and by degrees most of the congregations, which continue Trinitarians, have joined the Independents, and most of those who now go under the name of Presbyterian in this country, are Unitarians of one class or other, that is either Arians, or believers in the simple humanity of Christ. But the open declaration of Unitarian opinions was not the only good effect, which the petition of the associated clergy produced.

During the debate upon that petition, it had been said by those who opposed it, that, had the Dissenting ministers, who were then required to subscribe thirty-four of the articles of the church, and who derived no emoluments from the church, petitioned to be relieved from their subscription, no reasonable objection could be made to granting their petition. Upon this hint, a motion to free the Dissenting ministers from subscription to the articles, and to substitute for it a declaration of their belief in Scripture, was made by Sir George Saville, and seconded by Sir Henry Houghton, and the bill passed the Commons by a vast majority; but in the House of Peers, almost all the bishops voted against it, and it was rejected. It is remarkable, that the Methodists opposed this bill, and actually petitioned Parliament, that subscription to the thirty-four articles might still be required of all Dissenting ministers.

This effort was repeated in 1774, and the bill again met the same fate, though the two greatest ornaments of the House of Lords, Lord Chatham and Lord Mansfield, were united in its favour. On this occasion Dr. Drummond, Archbishop of York, having in a very virulent speech, stigmatized the Dissenting ministers as men of close ambition; Lord Chatham replied, "they are so, my Lords, and their ambition is to keep close to the college of fishermen, not of cardinals, to the doctrine of inspired apostles, not to the decrees of interested and aspiring bishops. They contend for a spiritual creed, and scriptural worship. The church has a Calvinistic creed, a Popish liturgy, and an Arminian clergy. The Reformation has laid the Scriptures open to all; let not the bishops shut them again. It is said, that religious sects have done great mischief, when they were not kept under restraint, but history affords no proof that sects have ever been mischievous, except they were oppressed and persecuted by the ruling church."

In the year 1778, most of the persecuting laws against the Catholics were repealed, and their toleration was rendered legal. Till this period, all Catholic priests and schoolmasters had been liable to perpetual imprisonment, and the third celebration of mass had been punishable with death. These odious laws were now however wisely

repealed, and this repeal of the persecuting laws against the Catholics, rendering those which were in existence against Protestant Dissenters, still more obnoxious to the thinking part of the nation, the bill for their relief now passed with very little opposition, and their ministers were now allowed, instead of subscribing the thirty-four articles, to make a declaration, that they believed the Scriptures of the Old and New Testaments, commonly received in Protestant churches, to contain the revealed will of God. All the bishops who had formerly opposed the bill absented themselves from the House, when it was passed, and Dr. Shipley, Bishop of St. Asaph's, the only bishop who was present, spoke very warmly in favour of it.

In the next year, 1780, great riots were excited among the bigoted part of the nation, in consequence of the Toleration which had been granted to the Catholics. In Glasgow and Edinburgh the chapels were destroyed, and the houses of the principal Catholics attacked and plundered. Similar disgraceful scenes were acted in London, and some of the rioters being secured in Newgate, the rest attacked and burnt that prison, and afterwards they burnt the houses of Sir George Saville and Lord Mansfield, who had nobly distinguished themselves by their speeches in favour of Toleration. At length, but not without great difficulty, the riots were quelled by the employment of a large military force.

In the year 1787, a motion was made by Mr. Beaufoy, for the repeal of the Test and Corporation Acts, by which laws Dissenters are excluded from all offices of trust and profit in the kingdom. In discussing the policy of this, Mr. Beaufoy very well observed, "that to the higher trust of legislative authority, the Dissenters are admitted without reserve; from the members of Parliament no such Test is required, and in fact the repeal of the Test, so far from being pernicious to the Established Church would be salutary to it, since the different classes of Dissenters have no general interest, no bond of union, but that reproachful exclusion from public employments, which is common to them all." The Dissenters had great hopes from this motion, as they had previously received assurance of support from many of the principal members, and as even Mr. Pitt had answered their application in such a manner, as to lead them to believe that he would support them, though he had cautiously avoided using any expressions, which could enable them to fix a direct charge of falsehood upon him, if he opposed them, which he did, and the motion was rejected, though but by a small majority.

In the early part of the year 1789, the motion was again brought forward, and again negatived by a very small majority of only twenty. Just after this, unfortunately for the claims of the Dissenters, the French Revolution broke out, and in consequence a great clamour was raised against every alteration, however just and necessary, though scarcely any thing can be more evident, than that to make just and proper improvements in time, is the very way to avoid all danger of violent revolutions; and if the French court had followed this maxim, and redressed the principal grievances of the nation, before the passions of the people had been heated by resistance, the worst parts of that Revolution could never have happened. But governments and establishments have always been unwilling to learn this lesson, that the best way to prevent danger from persons suspected of disaffection, is to grant them every just claim, and not to irritate them by oppression. The Dissenters, however, in drawing up their petitions for the repeal of the Test Act, certainly used very imprudent language, such as could have no other effect than to inflame the passions of their opponents; and this, together with the dread of all alterations, occasioned by the breaking out of the French Revolution, caused their claims to be negatived by a very large majority on their third attempt in 1790. Several passages from the works of Dissenters relating to establishments were on this occasion quoted in the House, and produced a great effect in rendering the Dissenters obnoxious, particularly one from a sermon of Dr. Priestley's, expressed certainly in strong language, but the meaning of which, when divested of its metaphorical expressions, evidently was, that, believing his opinions to be true, he thought, as every man does concerning his own opinions, that they would ultimately triumph

over all opposition, and that Unitarianism would in time become the prevailing belief of the Christian world, and would overthrow all other systems. A violent spirit of hostility was now raised against the Dissenters, and particularly against Dr. Priestley; and the cry of Church and King was raised through the nation, an union of words, with respect to which Bishop Shipley well observed, that no one could suspect him of dislike to either part taken separately, but he knew, when thus united, they meant a church above the state, and a king above the laws, and such he hoped never to see in this country.

On the 14th of July, 1791, meetings were held in various parts of the kingdom, to commemorate the destruction of the Bastille. The more horrible parts of the French Revolution had not then begun. The King of France was then living at Paris, apparently in great popularity, and in strict harmony with the National Assembly. At Birmingham, however, where one of these meetings was held, the populace rose with the utmost violence, and after burning the Dissenting chapels, they proceeded to Dr. Priestley's house, though he had not been present at the meeting. He was with some difficulty prevailed upon to fly, for trusting in his own innocence and good-will to others, he thought it incredible that others should wish to injure him; but his family refusing to escape without him, he consented to accompany them. Thus his life was saved, but his house and his invaluable manuscripts, library and philosophical apparatus, were destroyed by the mob. The following four days, the town of Birmingham and the country for several miles round, appeared to be entirely under the dominion of the rioters, who demolished all the houses of the principal Dissenters, and rendered it necessary for all such to save their lives by flight. These violences, which were worse than any thing which had then taken place in the course of the French Revolution, were passed over almost with impunity—one person only, and he one of the very meanest that was concerned in them, being punished, and the ministers, instead of reprobating them as they deserved, when Parliament met, attempted to excuse them, and to divert the public attention from them; thus shewing, that their dislike of the riotous and lawless proceedings in France, arose not so much from the wickedness and violence of those proceedings, as from their being directed against kings and nobles, and that they had no objection to equal violence being employed in this country against the Dissenters and the friends of liberty; while, to use the language of one of their most eloquent writers, in relation to those horrid excesses, which after the time of the Birmingham riots disgraced the course of the French Revolution, the Dissenters and the true friends of liberty felt sentiments of abhorrence too strong to be expressed in language for the popular violences and murders, or attempts at murder, on both sides the channel. These riots at Birmingham form the third instance in the course of the last century, of popular violence excited by the High-church party, while no instance can be adduced of the Dissenters having attempted to instigate the populace to any such deeds. Similar riots to those in Birmingham were excited in many of the principal towns of the kingdom, but in none did they rise to so great an excess. Mr. Pitt having, in his speech against the repeal of the Test Law, avowed in the most unequivocal terms, the right of the Dissenters to a full and complete toleration; Mr. Fox, in the year 1792, brought forward a motion for the repeal of the Penal Statutes, which still hung over the Unitarians, but Mr. Pitt opposed the motion on the ground, that those laws were fallen into disuse, to which it was a fair reply, that laws which were too cruel to be carried into execution, were a disgrace to the Statute-Book and ought to be repealed. The motion, however, was lost by a large majority, and here terminated for the present all attempts to enlarge the toleration of Dissenters.

In the year 1793, Mr. Winterbotham, an Independent minister at Plymouth, was tried for sedition, found guilty and imprisoned for four years, on the evidence solely of three infamous women, two of whom had been already convicted of perjury, and not one of whom, there was every reason to believe, had been present at the chapel on the day when they swore he had used seditious expressions, while there was every possible evidence to prove that he had never used such expres-

sions. This iniquitous sentence being carried into execution determined Dr. Priestley to leave the country. Hitherto, trusting in his innocence, he had thought himself safe, since the violence of the populace had in a great measure subsided, but now he said, "I see innocence is no longer a security in England. I might, like Mr. Winterbotham, be condemned and punished for words which I had never uttered, for it cannot be at all difficult for my enemies to procure in support of any charge, however false against me, evidence equal to that on which he was convicted." This determined him to go to America in the year 1794. From this time to the year 1811, nothing public or remarkable happened to the Dissenters. In that year Lord Sidmouth made a motion that certificates should not be granted to any person who was not the regularly appointed minister of some particular congregation, and who did not bring a testimonial from three respectable householders that he was qualified for his office. To oppose this invasion of the Toleration Act, the greatest exertions were made both by the Dissenters and Methodists, against whom the motion was particularly directed, and in the course of a very few days, eight hundred petitions, signed by a vast number of respectable names, were presented against it, and it was immediately negatived. In the following year most of the persecuting laws, from which the Dissenters had hitherto been exempted only on condition of taking the oaths in the Toleration Act, were repealed; and in 1813, the persecuting laws against Unitarians were repealed without any opposition. Owing however to a mistake in drawing up the bill, its effects only extend to this island, and these laws are still legally in force in Ireland. It is to be hoped that Mr. Smith, who brought in this motion, will not long suffer it to remain thus imperfect.* It is to be hoped too, that all the remaining restrictions upon the toleration of any class of Dissenters will speedily be removed.

I have now presented your readers with a brief sketch of the History of the Dissenters, with a view to excite their attention to this interesting subject. I hope also, that it may animate them to be more steady and consistent in their principles and conduct, to emulate the examples of good men of former times, not to suffer any temptation to lead them to make shipwreck of faith and of a good conscience, by using any hypocrisy in their religious worship, or by habitually frequenting that worship, which their consciences cannot approve. If all, who are Unitarians in principle, would be so in practice also, our congregations would be much fuller, and our ministerial labours would have an encouragement which at present they too often want. That this and every other effort for that purpose, may increase religious sincerity and zeal among us, is the fervent wish and prayer of

T. C. HOLLAND.

* It will be seen by reference to p. 443, that the *Irish* Unitarians are now put on the same legal footing as the *English*.

Ed.

ORIGINAL LETTERS.

Letter of Lady Nithsdale's to her Sister, giving an account of the manner in which she effected Lord Nithsdale's escape from the Tower.

[Communicated by the Rev. T. C. Holland, of Preston.]

Dear Sister,

My Lord's escape is now such an old story, that I have almost forgotten it, but as you desire me to give you a circumstantial account of it, I will endeavour to recal it to my memory, and be as exact as I possibly can, for I owe you too many obligations to refuse you any thing that lies in my power to do.

I think I owe myself the justice to set out with the motives which influenced me to undertake so hazardous an attempt, which I despaired of thoroughly accomplishing, foreseeing a thousand difficulties, which could never be surmounted but by the most particular interposition of Divine Providence. I confided in Almighty God, and trusted that he would not aban-

don me, even when all human means failed me.

I first came to London upon hearing that my Lord was committed to the Tower. I was at the same time informed, that he expressed the greatest anxiety to see me; having, as he afterwards told me, nothing to console him till I arrived. I rode to Newcastle, and thence took the stage to York. When I arrived there, the snow was so deep that the stage could not set out for London. The season was so severe, and the roads so extremely bad, that the post itself was stopt. However, I took horses and rode to London through the snow, which was generally above the horses' girths, and arived safe and sound without any accident. On my arrival I went immediately to make what interest I could among those who were in place. None gave me any hopes, but they all to the contrary assured me, that though some of the prisoners were to be pardoned, yet my Lord would certainly not be of the number. When I inquired into the reason of this distinction, I could obtain no other answer, than that they would not flatter me. But I soon perceived the reasons, which they declined alleging to me; a Roman Catholic, upon the borders of Scotland, who had a very considerable party, a man whose family has always signalized itself by its loyalty to the royal house of Stuart, and who was the only support of the Catholics against the inveteracy of the Whigs, who were very numerous in that part of Scotland, would become an agreeable sacrifice to the opposite party. They still retained a lively remembrance of his grandfather, who defended his own castle to the last extremity, and surrendered it only by the express command of his royal master. Now, having his grandson in their power, they were determined not to let him escape out of their hands.

Upon this I formed the resolution to attempt his escape, but opened my intention to none but my dear Evans. In order to concert measures, I strongly solicited to be permitted to see my Lord, which they refused, unless I would consent to remain confined with him in the Tower; this I would not submit to, and alleged for excuse that my health would not permit me to undergo the confinement; the real reason of my refusal was, not to put it out of my power to accomplish my design. However, by bribing the guards, I often contrived to see my Lord, till the day on which the prisoners were condemned; after that we were allowed, for the last week, to see and take our leave of them.

By the help of Evans, I had prepared every thing necessary to disguise my Lord, but had the utmost difficulty to prevail upon him to make use of them; however I at last succeeded, by the help of Almighty God.

On February 22d, which fell on a Thursday, our general petition was to be presented to the House of Lords, the purport of which was to entreat the lords to interfere with his Majesty to pardon the prisoners. We were, however, disappointed the day before the petition was to be presented, for the Duke of St. Albans, who had promised my Lady Derwentwater to present it, when it came to the point failed in his word. However, as she was the only English Countess concerned, it was incumbent on her to have it presented. We had but one day left before the execution, and the Duke still promised to present the petition, but for fear he should fail, I engaged the Duke of Montrose, to secure its being done by the one or the other. I then went, in company with most of the ladies of quality who were in town, to solicit the interest of the Lords as they were going to the House. They all behaved to me with great civility, but particularly Lord Pembroke, who, though he desired me not to speak to him, yet he promised to employ his interest in my favour, and he honourably kept his word, for he spoke in the House very strongly in our behalf. The subject of the debate was, whether the King had power to pardon those who had been condemned by Parliament, and it was chiefly owing to Lord Pembroke's speech that it passed in the affirmative. However, one of the Lords stood up and said, that the House would only interfere for those of the prisoners who should prove themselves worthy of their intercession, but not for all indiscriminately; this salvo quite blasted all my hopes, for I was assured that it aimed at the exclusion of those who should refuse to

subscribe the petition, which was a thing I knew my Lord would never submit to, nor, in fact, could I wish to preserve his life on those terms.

As the motion had passed generally, I thought I could draw from it some advantage in favour of my design. Accordingly I immediately left the House of Lords and hastened to the Tower, where, affecting an air of joy and satisfaction, I told all the guards I passed that I came to bring joyful tidings to the prisoners; I desired them to lay aside their fears, for the petition had passed the House in their favour. I then gave them some money to drink to the Lords and his Majesty, though it was but trifling, for I thought that if I were too liberal on the occasion, they might suspect my designs; and that giving them something would gain their good-will and services for the next day, which was the eve of the execution.

The next morning I could not go to the Tower, having so many things upon my hands to put in readiness. But in the evening, when all was ready, I sent for Mrs. Mills, with whom I lodged, and acquainted her with my design of attempting my Lord's escape, as there was no prospect of his being pardoned, and this was the last night before the execution. I told her that I had every thing in readiness, and that I trusted she would not refuse to accompany me, that my Lord might pass for her; I pressed her to come immediately, as we had no time to lose. At the same time I sent for a Mrs. Morgan, to whose acquaintance my dear Evans had introduced me, which I look upon as a very singular happiness; I immediately communicated my resolution to her. She was of a very tall and slender make, so I begged her to put under her own riding-hood, one that I had prepared for Mrs. Mills, as she was to lend hers to my Lord, that in coming out he might be taken for her. Mrs. Mills was then with child, so that she was not only the same height but nearly the same size as my Lord. When we were in the coach I never ceased talking, that they might have no leisure to reflect. Their surprise and astonishment when I first opened my design to them, had made them consent without ever thinking of the consequences.

On our arrival at the Tower, the first I introduced was Mrs. Morgan, for I was only allowed to take in one at a time. She brought in the clothes, which were to serve Mrs. Mills when she left her own behind her. When Mrs. Morgan had taken off what she brought for my purpose, I conducted her back to the staircase, and, in going, I begged her to send me in my maid to dress me, that I was afraid of being too late to present my last petition that night, if she did not come immediately. I dispatched her safe, and then went partly down stairs to meet Mrs. Mills, who had the precaution to hold her handkerchief to her face, as was very natural for a woman to do, when she was going to bid her last farewell to a friend on the eve of his execution; I had indeed desired her to do it, that my Lord might go out in the same manner. Her eyebrows were rather inclined to be sandy, and my Lord's were dark and very thick; however, I had prepared some paint of the colour of hers, to disguise his with. I also bought an artificial head-dress of the same coloured hair as hers, and I painted his face with white and his cheeks with rouge, to hide his long beard, which he had not time to shave. All this provision I had before left in the Tower. The poor guards, whom my liberality the day before had endeared to me, let me go quietly out with my company, and were not so strictly on the watch as they usually had been, and the more as they were persuaded, from what I had told them the day before, that the prisoners would obtain their pardon. I made Mrs. Mills take off her own hood, and put on that which I had brought for her, I then took her by the hand and led her out of my Lord's chamber, and in passing through the next room, in which there were several people, with all the concern imaginable I said, 'My dear Mrs. Catherine, go in all haste and send me my waiting maid, she certainly cannot reflect how late it is, she forgets that I am to present my petition to-night, and if I let slip this opportunity I am undone, for to-morrow will be too late; hasten her as much as possible for I shall be on thorns till she comes.' Every body in the room, who were chiefly guards' wives and daughters,

seemed to compassionate me, and the centinel officiously opened the door. When I had seen her out, I returned back to my Lord; I finished dressing him. I had taken every care that Mrs. Mills did not go out crying as she came in, that my Lord might the better pass for the lady that came in crying and afflicted, and the more so, because he had the same dress she wore. When I had almost finished dressing my Lord in all my petticoats except one, I perceived that it was growing dark; I was afraid that the light of the candles might betray us, so I resolved to set off; I went out leading him by the hand, and he held his handkerchief to his eyes. I spoke to him in the most pitcous and afflicted tone of voice, bewailing bitterly the negligence of Evans, who had ruined me by her delay. Then I said, 'My dear Mrs. Betty, for the love of God run quickly and bring her with you, you know my lodgings, and if ever you made dispatch in your life, do it at present; I am almost distracted with this disappointment.' The guards opened the doors and I went up stairs with him, still conjuring him to make all possible speed. As soon as he had cleared the door I made him walk before me, for fear the centinel should take notice of his walk, but I still continued to press him to make all the haste he possibly could. At the bottom of the stairs I met my dear Evans, into whose hands I confided him. I had before engaged Mr. Mills to be in readiness by the Tower, to conduct him to some place of safety, in case we succeeded. He looked upon the affair as so very improbable to succeed, that his astonishment when he saw us threw him into such consternation, that he was almost out of himself, which Evans perceiving, with the greatest presence of mind, without telling my Lord any thing, lest he should mistrust them, conducted him to some of her own friends, on whom she could rely, and so secured him, without which we should have been undone. When she had conducted him, and left him with them, she returned to find Mr. Mills, who by this time had recovered from his astonishment; they went home together, and having found a place of security, they conducted my Lord to it. In the mean while, as I pretended to have sent the young lady, I was obliged to return up stairs, and go back to my Lord's room in the same feigned anxiety of being too late, so that every body seemed sincerely to sympathize with my distress.

When I was in the room I talked to him as if he had been present, and answered my own questions in my Lord's voice, as nearly as I could imitate it. I walked up and down the room, as if we were conversing together, till I thought they had time enough thoroughly to clear themselves of the guards. I then thought proper to walk off also; I opened the door and stood half in it, that those in the outer-chamber might hear what I said, but held it so close that they could not look in, and bid my Lord a formal farewell for that night, and added, that something more than usual must have happened to make Evans negligent on this important occasion, who had always been so punctual in trifles; that I saw no other remedy than to go in person; that if the Tower were still open when I had finished my business, I would return that night, but that he might be assured I would be with him as early in the morning as I could gain admittance into the Tower, and I flattered myself I should bring more favourable news than before. Before I shut the door I pulled through the string of the latch, so that it could only be opened on the inside; I then shut it with some degree of force, that I might be sure of its being well shut. I said to the servant as I passed by, who was ignorant of the whole transaction, that he need not carry in candles to his master till my Lord called for them, as he desired to finish some prayers first.

I went down stairs and called a coach, as there were several on the stand, and drove thence to my lodgings, where poor Mrs. Mackenzie had been waiting, to carry the petition in case my attempt had failed. I told her there was no need of any petition, as my Lord was out of the Tower, and out of the hands of his enemies as I hoped, but that I did not know where he was. I discharged the coach and sent for a sedan chair, and went to the Duchess of Buccleugh's, who expected me about that time, as I had begged of her to present the petition for me, having taken my precautions

against all events. I asked if she was at home, and they answered me that she expected me and had another Duchess with her; I refused to go up stairs as she had company with her, and I was not in a condition to see any other company. I begged to be shewn into a chamber below stairs, and that they would have the goodness to send her Grace's maid to me, having something to say to her. I had discharged the chair lest I might be pursued and watched. When the maid came in, I desired her to present my most humble respects to her Grace, who they told me had company with her, and to acquaint her that this was my only reason for not coming up stairs; I also charged her with my sincerest thanks for her kind offer to accompany me when I went to present my petition; I added, that she might spare herself any farther trouble, as it was now judged more desirable to present one general petition in the name of all: however, that I should never be unmindful of my particular obligations to her Grace, which I would return very soon to acknowledge in person. I then desired one of the servants to call a chair, and went to the Duchess of Montrose, who had always borne a part in my distresses. When I arrived she left her company, to deny herself, not being able to see me under the affliction she judged me to be in. However I was admitted, so there was no remedy; she came to me, and, as my heart was in an ecstasy of joy, I expressed it on my countenance; as she entered the room I ran up to her in the transport of my joy. She appeared extremely shocked and frightened, and has since expressed to me that she apprehended my troubles had thrown me out of myself, till I communicated my happiness to her. She then advised me to retire to some place of safety, for that the King, (George I.) was highly displeased, and even enraged, at the petition I had presented to him, and had complained of it severely. I sent for another chair, for I always discharged them immediately lest I might be pursued. Her Grace said she would go to court to see how the news of my Lord's escape was received. When the news was brought to the King, he flew into an excessive passion, and said he was betrayed, for it could not have been done without some confederacy. He instantly sent two men to the Tower, to see that the other prisoners were well secured, lest they should follow the example. Some threw the blame on one, and some on another; the Duchess was the only one at court who knew it.

When I left the Duchess, I went to a house which Evans had found out for me, and where she promised to acquaint me where my Lord was. She got thither a few minutes after me, and told me, that when she had seen him secure, she went in search of Mills, who by this time had recovered from his astonishment; that he had returned to his house, where she had found him, and that he had removed my Lord, from the first place where she had desired him to wait, to the house of a poor woman directly opposite the guard-house; she had but one small room, up one pair of stairs, and a very small bed in it. We threw ourselves upon the bed, that we might not be heard walking up and down; she left us a bottle of wine and some bread, Mrs. Mills brought us some more in her pocket the next day. We subsisted upon this provision from Thursday till Saturday night, when Mrs. Mills came and conducted my Lord to the Venetian Ambassador's. We did not communicate the affair to his Excellency, but one of the servants concealed him in his own room till Wednesday, on which day the Ambassador's coach and six was to go down to Dover to meet his brother. My Lord put on a livery and went down in the retinue, without the least suspicion, to Dover, where Mr. Mickle, which was the name of the Ambassador's servant, hired a small vessel and immediately set sail for Calais. The passage was so remarkably short, that the captain threw out the reflection, that the wind could not have served better if his passengers had been flying for their lives, little thinking it to be really the case. Mr. Mickle might have easily returned without being suspected of being concerned in my Lord's escape, but my Lord seemed inclined to have him continue with him, which he did, and has at present a good place under our young master, the Pretender.

This is as exact and full an account of this affair, and the persons concerned in it, as I could possibly give you;

to the best of my memory you may depend on the truth of it.

For my part I absconded to the house of a very honest man in Drury-lane, where I remained till I was assured of my Lord's safe arrival on the continent. I then went to the Duchess of Buccleugh's, (every body thought till then that I was gone off with my Lord,) to tell her that I understood I was suspected of having contrived my Lord's escape, as was very natural to suppose, that if I could have been happy enough to have done it, I should have been flattered to have the merit of it attributed to me; but that a bare suspicion, without proof, would never be sufficient ground for my being punished for a supposed offence, though it might be motive for me to provide a place of security; so I entreated her to procure leave for me to go with safety about my business: so far from granting my request, they were resolved to secure me if possible.

After several debates, Mr. Solicitor General, who was an utter stranger to me, had the humanity to say, that since I shewed so much respect to the government as not to appear in public, it would be cruel to search after me. On which it was decided, that if I remained concealed, no farther search should be made, but that if I appeared either in England or Scotland I should be secured. But this was not sufficient for me, unless I could submit to expose my son to beggary.

My Lord sent for me up to town in such haste, that I had no time to settle any thing before I left Scotland. I had in my hands all the family papers and dared not trust them to any body. My house might have been searched without warning, consequently they were far from being secure there. In this distress I had the precaution to bury them under ground, and nobody but the gardener and myself knew where they were; I did the same with the other things of value. The event proved that I acted prudently, for after my departure they searched the house, and God knows what might have transpired from those papers. All these circumstances rendered my presence absolutely necessary, otherwise they might have been lost, for though they retained the highest preservation after one very severe winter, (for when I took them up they were as dry as if they came from the fireside,) yet they could not possibly have remained so much longer without prejudice. In short, as I had once exposed my life for the safety of the father, I could not do less than hazard it once more for the fortune of the son.

I had never travelled on horseback but from York to London, as I told you, but the difficulty did not now arise from the severity of the season, but fear of being known and arrested. To avoid this I bought three saddle-horses, and set off with my dear Evans and a very trusty servant, whom I brought with me out of Scotland. We put up at all the smallest inns on the road that could take in a few horses, and where I thought I was not known, for I was thoroughly known at all the considerable inns on the north road. Thus I arrived safe at Traguaine, where I thought myself secure, for the Lieutenant of the county being a friend of mine would not permit any search to be made for me, without sending me previous notice to abscond. Here I had the assurance to rest myself for two whole days, pretending that I was going to my own house with the leave of the government. I sent no notice to my own house, lest the magistrates of Dumfries might make too narrow inquiries about me. So they were ignorant of my arrival in the country till I was at home, where I still feigned to have permission to remain. To carry on the deceit the better, I sent to all my neighbours and invited them to come to my house. I took up my papers at night and sent them to Traguaine. It was a peculiar stroke of Providence that I made the dispatch I did, for they soon suspected me, and by a very favourable accident one of them was overheard to say to the magistrates of Dumfries, that the next day they would insist on seeing my leave from government. This was bruited about, and when I was told of it, I expressed my surprise that they had been so backward in coming to pay their respects; but I said better late than never; be sure to tell them that they shall be welcome whenever they choose to come. This was after dinner, but I lost no time to put every thing to readiness with all possible secresy, and the next morning before day-break I set off again for

London, with the same attendants, and, as before, I put up at the smallest inns, and arrived safe once more.

On my arrival the report was still fresh of my journey to Scotland, in defiance of their prohibition. A lady informed me that the king was extremely incensed at the news, and had issued orders to have me arrested, adding, that I did whatever I pleased, in despite of all his designs, and that I had given him more trouble and anxiety than all the other women in Europe. For which reason I kept myself as closely concealed as possible, till the heat of this rumour had abated. In the mean while I had the opinion of a very famous lawyer, a man of the strictest probity, he advised me to go off as soon as they had ceased searching for me. I followed his advice, and in about a fortnight after I escaped without any accident whatever. The reason he alleged for his opinion was, that though in other circumstances a wife cannot be prosecuted for saving her husband's life, yet in cases of high treason, according to the rigour of the law, the head of the wife is responsible for that of her husband; and as the King was so highly incensed, there could be no answering for the consequences. He therefore intreated me to leave the kingdom.

The King's resentment was greatly augmented by the petition which I had presented, contrary to his express orders. But my Lord was very anxious that the petition might be presented, hoping that it would be serviceable to me. I was in my own mind convinced that it would answer no purpose, but as I wished to please my Lord, I desired him to have it drawn up, and I undertook to make it come to the King's hands, notwithstanding all the precautions he had taken to avoid it. So the first day that I heard that the King was to go to the drawing room, I dressed myself in black, as if I had been in mourning. I sent for Mrs. Morgan, the same who accompanied me to the Tower, because as I did not know his Majesty personally, I might have mistaken some other person for him. She staid by me and told me when he was coming. I had also another lady with me, and we three remained in a room between the King's apartment and the drawing room, so that he was obliged to go through it, and as there were three windows in it, we sat in the middle one, that I might have time enough to meet him before he could pass. I threw myself at his feet, and told him, in French, that I was the unfortunate Countess of Nithsdale, that he might not pretend to be ignorant of my person. But perceiving that he wanted to go off without receiving my petition, I caught hold of the skirt of his coat, that he might stop and hear me. He endeavoured to escape out of my hands, but I kept such strong hold, that he dragged me upon my knees from the middle of the room to the very door of the drawing room. At last one of the blue ribbons which attended his majesty took me round the waist, while another wrested the coat out of my hand. The petition which I had endeavoured to thrust into his pocket, fell down in the scuffle, and I almost fainted away through grief and disappointment. One of the gentlemen in waiting picked up the petition, and, as I knew it ought to have been given to the Lord of the bed-chamber, who was then in waiting, I entreated him to do me the favour to read the petition, which I had the honour to present, to his Majesty. Fortunately for me it happend to be Lord Dorset, with whom Mrs. Morgan was very intimate; accordingly she went into the drawing room, and delivered him the letter, which he received very graciously. He could not read it then for he was at cards with the prince, but as soon as the game was over, he read it, and behaved, as I afterwards learnt, with the warmest zeal for my interest, and was seconded by the Duke of Montrose, who had seen me in the anti-chamber and wanted to speak to me, but I made him a sign not to come near me, lest his acquaintance should thwart my design. They read over the petition several times, but without any success, but it became the topic of their conversation the rest of the evening, and the harshness with which I had been treated soon spread abroad, not much to the honour of the King. Many reflected, that they had themselves presented petitions to the late King, and that he never rejected any, even the most indigent object, but that this behaviour to a person of my quality, was a strong instance of brutality. These

reflections, which circulated about, raised the King to the highest pitch of hatred and indignation against my person, as he has since allowed; for when all the ladies whose husbands had been concerned presented their petitions for dowers, mine was presented among them, but the King said I was not entitled to the same privilege, and in fact I was excluded; and it was remarkable, that he would never suffer my name to be mentioned. For these reasons every body judged it prudent for me to leave the kingdom, for so long as the hatred of the King subsisted, it was not probable that I could escape from falling into his hands. I accordingly went abroad.

This is the full narrative of what you desired, and of all the transactions relative to the affair. Nobody living beside yourself could have obtained it from me; but the obligations I owe you, threw me under the necessity of refusing you nothing that lies in my power to do. As this is for yourself alone, your indulgence will excuse all the faults, which must occur in this long recital. The truth you may depend upon, attend to that and overlook all deficiences. Love, &c.

WINIFRED NITHSDALE.

MISCELLANEOUS COMMUNICATIONS.

Book-Worm. No. XXIV.
Hill's Vindication of the Fathers against Bishop Burnet.

SIR, *July* 29, 1817.

IT cannot fail to bring into question the correctness of any opinion when those who maintain it, with sincerity and information apparently equal, are yet unable to explain themselves to each other's satisfaction, or rather when their definitions are completely at variance. Such, however, has been eminently the case respecting a fundamental dogma of all established Churches, Papal or Protestant, for the *Souths* and *Sherlocks* among learned Trinitarians will be found, on inquiry, to have been far more numerous than the professed believers in a *holy and undivided Trinity* would, probably, allow.

I was led to make this reflection by having met, very lately, with an old book, quite new to me, written, with no small rancour, against Bishop Burnet. The author, a brother church-man, accuses the Bishop of betraying their common faith by an insufficient, or rather an insidious defence, and, at the same time, depreciating the *Fathers*, whose authority has constituted, in *establishments* especially, a main support of modern orthodoxy. The book to which I refer has the following title:

"A Vindication of the Primitive Fathers against the Imputations of Gilbert, Lord Bishop of Sarum, in his Discourse on the Divinity and Death of Christ, referred to the Sense and Judgment of the Church Universal, the Arch-Bishops and Bishops of the Church of England, the two famous Universities of Oxon and Cambridge, and the next Session of the Convocation. By Samuel Hill, Rector of Kilmington in the Diocese of Bath and Wells." 8vo. Pp. 190. London, 1695.

The title-page is also adorned with a Greek quotation from Athanasius, recommending an adherence to the opinions of the Fathers, as enlightened teachers of Gospel doctrine.

Of this author, who was an *Oxonian*, Wood has given the following account:

"Samuel Hill, son of William Hill, of South Petherton, in Somerset, became a Servitor of Lincoln College, in the latter end of 1662, aged 14 years, transferred himself afterwards to St. Mary's Hall, and as a Member thereof, was admitted Bachelor of Arts on 15*th* Nov 1666, which was the highest degree which he took here. Afterwards returning to his native country, became at length Rector of Kilmington there, and much esteemed for his learning and zeal for the Church of England. A. O. 2nd Ed. ii. 1000."

This *zeal for the Church*, and especially for her "authority in controversies of faith," according to the 20th Article, has appeared on my author's title-page, where he bespeaks a censure from "the next Session of the Convocation." The Lower House of Convocation in 1701 did indeed assail the Bishop, but they had a higher

object than the *Discourse*—even his "Exposition of the Articles," which, according to Burnet's History, under that year, they censured because "it allowed a diversity of opinions, which the Articles were framed to avoid, and contained many passages contrary to their true meaning." Whatever unworthy design or antichristian spirit actuated the Convocation, an attentive reader of the work can scarcely judge their censure to have been wholly misapplied. The management of a work, designed, not so much to encourage inquiry after divine truth as to justify submission to human authority, must indeed have often been irksome to its author. In 1685, as his son relates, he had "represented to the clergy at Geneva," with apparent success, "the folly and ill consequence of such subscriptions" as their *Consensus*, "whereby the honestest and worthiest men were frequently reduced to the necessity of quitting their native country, and seeking a subsistence elsewhere, whilst others of less virtue were induced to submit, and comply against their consciences, and even begin their ministry with mental equivocation." O. T. Fol. ii. 692. The malignity of Atterbury and his high-church partizans, Burnet might despise, but unless right and wrong have different senses in Geneva and England, he could scarcely have avoided to say of subscription, as his friend Tillotson wrote of the Athanasian Creed, *I wish we were well rid of it.* Id. p. 719. But I must return to the subject of the *Vindication.*

Bishop Burnet's son has thus described his father's sedulous attention to the duties of his office: "He every summer took a tour, for six weeks or two months, through some district of his bishopric, daily preaching and confirming from church to church, so as, in the compass of three years, (besides his formal triennial visitation,) to go through all the principal livings in his diocese. The clergy near the places he passed through, generally attended on him; therefore, to avoid being burdensome in these circuits, he entertained them all at his own charge. He likewise for many years entered into conferences with them, upon the chief heads of divinity: one of which he usually opened at their meeting, in a discourse that lasted near two hours; and then encouraged those present to start such questions or difficulties upon it as occurred to them." Id. ii. 706. The author of the *Vindication*, a priest of the adjoining diocese, attended one of these conferences to satisfy his doubts of the Bishop's orthodoxy. He relates the object and result of this attendance in the following passage of his preface:

"His Lordship had been well assured by some of his most dutiful clergy, that the integrity of his faith was under a common suspicion, for causes which I shall think fit to suppress. And this did so sensibly affect him, that thenceforward all his advices and discourses seem'd pointed against Deism and Socinianism, to work off the jealousie of his clergy. And truly this seemed to be, not only a designed, but an effectual essay hereunto, which he offered in the oral discourse on the divinity and death of Christ, of which I myself was an auditor at Warminster, in the year 1693, being led thither by a strong desire to know the senses of so great a prelate, on those points which have employ'd my theories for above twenty-seven years.

"And truly, as it was then delivered, it gave a general joy and satisfaction to the whole corona of the clergy, and to my self also; for though there were some little failures, I attributed those to the inevitable looseness of a present effusion, since all the substance seemed even heartily Orthodox and Christian, without any indecencies toward the Fathers, or flouts at the received notions or forms; and with most passionate concern against the Socinian impieties. For though, indeed, he commended the foreign Socinians for their morals, yet ours he severely condemned for a rout of profligate and irreligious villains."

It is difficult not to reply *mentiris impudentissimè* to this bold assertion; nor can any one acquainted with the Bishop's character and associations believe that he could thus calumniate the English Unitarians. This *oral discourse* was, however, put to the press in 1693, being the second of "Four Discourses to the Clergy of his Diocese." It was animadverted upon by an anonymous Unitarian writer, in a pamphlet, printed in 1694, in 4to. entitled "Considerations on the Ex-

plications of the Doctrine of the Trinity, &c. In a Letter to H. H." Biographia Brit. iii. 29. Note II. The Unitarian was soon followed by this foe of the Bishop's own house, whom Burnet's biographers have left unnoticed. He thus expresses his disappointment, adding a charge of *variations*, which requires for its support a better authority than his own. As to the charge of some *particular practice* so darkly insinuated, it is sufficient to recollect that the Bishop appears to have set his accuser at defiance.

"When I saw the discourse as it came new dressed from the press, I was quite confouded by a complication of passions and amazements at the changes made in it, especially by the unfriendly usage of the Fathers,* and gaudy character of the Socinian probity, justice and charity. Being thus disappointed, no wonder if my heart was heated within me. And hereupon I undertook to write to his Lordship my grief at those passages which offended me, and another particular practice of his Lordship not to be mentioned here. This letter his Lordship resented very grievously as too free and daring, and for that cause wrote to me, that he would admit of no discussion of particulars with a man of my ill temper, who seemed made to exercise the patience of better men. But had I come and modestly proposed my exceptions, he could and would have given me satisfaction; but if I would to the press for want of such private satisfaction, (as I had forewarned his lordship) I might take my course, so that this book comes out, even with his Lordship's licence."

This vindicator finds "two things to urge against my Lord Bishop of Sarum—that he very defectively (to say no worse) states" the church's "faith and doctrine, in the articles of the Trinity, and Incarnation," and that "he exposes the Fathers." My author goes on to reproach the Bishop because "he foully states the faith of the divinity and incarnation of Christ, and therein, of the holy Trinity." This charge is brought against the *discourse* for having described the Trinitarian as one of "three opinions," and thus "is an insinuation laid for the communion with Socinians and Arians, which is a blessed comprehension." And again, "he calls it an opinion only like that of the Socinian and Arian." My author, on the contrary, determines that "Catholick Faith," or, in plain language, his own opinion, was "the Faith of the Universal Church (not the opinion of any party) in the beginning; and therefore the contrary parties and opinions arising since (of what cut or size soever) pertain not to this holy body." *Vindic.* pp. 1—5.

The Bishop in his *discourse* appears to have encountered difficulties common to all who are not satisfied with the apostolic belief of *one God, even the Father*, and yet would avoid the language of *Tritheism*, or, if that be any thing less, of Sherlock's system of three infinite minds. Thus the Bishop qualifies his creed by the following declaration: "By Person is not meant such a Being as we commonly understand by that word, a complete intelligent Being, but only that every one of that blessed Three has a peculiar distinction in himself, by which he is truly different from the other two." *Discourses*, p. 31, in *Vindic.* p. 3. The *Vindicator* objects to this statement, and remarks, with a levity scarcely to have been expected, that "it being only such a diversity that one is not the other, it will as well agree to two or three tobacco-pipes, for these are truly different from each other." Id. p. 16. Still further to expose the Bishop's qualified belief in a Trinity of persons in the Godhead, he supposes him to hold the following dialogue with a gentile candidate for Christian baptism.

"Catechumen. My Lord, I am an heathen philosopher, and willing to be instructed in the principles of the Christian faith; I pray what are they? Bish. First our received doctrine is, that in the single essence of God there are three. Catech. Three what, my Lord? Bish. Three really distinct from one another, more than three names, modes and œconomies. Catech. My Lord, you tell me what they are not, but I would fain know, or have some notion what they are; and when you tell me there are three, the rules of logick, grammar and catechism require a substantive to determine the sense; I pray, my Lord,

* Preface to the Clergy.

has your Catholick Church, or your Church of *England* given them no characteristick name? Bish. Yes, after Patripassianism arose, she called them persons as a test to discover them. Catech. But why then had you not thus stated the sum of your received doctrine, that in God's unity of essence there are three persons? For, if this were received before or since Patripassianism, 'tis received into your Christian confessions. Perhaps the Catholick Church may not really mean that they really are what she calls them, that is, persons; and hence your Lordship thought fit to omit it; I pray, my Lord, deal openly with me, is it so, or how is it? Bish. Truly, sir, the church only means that one is not the other; that is all that is intended in the term person. Catech. This looks very catachrestical and inartificial; but do not your Scriptures teach them to be persons? Bish. No, they only call them by the names of Father, Son or Word, and Holy Ghost. Catech. But do not your Scriptures and your churches teach, that the first of these is really a Father, and the second really his Son? Bish. This is one of the three opinions that the Scriptures do so teach. Catech. And is this the opinion your Lordship will explain to me? Bish. Yes, sir. Catech. Are Father and Son then personal titles? Bish. Yes, sir, among men. Catech. But are they not so in the Deity? Bish. Sir, they are not called persons in Scripture, but only Father, Son or Word, and Holy Ghost; but we mean no more by persons, but that one is not the other; there are three, sir, that you may depend on; but I pray, sir, do not press me against liberty of conscience to call them persons, for I cannot tell what they are, nor what to call them. Catech. But, I pray, my Lord, why did your Apostle blame the *Athenian* inscription "to the unknown God," and promise to declare him unto them, if he taught no more notions of him than that there are three I know-not-whats in the God-head? I am in hope I shall find better information from your Fathers; I pray, my Lord, what is your opinion of them herein? Bish. *Perhaps*, sir, *they have gone beyond due bounds, contradicted each other and themselves; they use many impertinent similes, run out into much length and confusion, while they talk of things to others which they understand not themselves.* Catech. My Lord, if you can teach me nothing of your faith in God, if you will reject the terms of your church, to which you have sworn your unfeigned assent, if you dissolve the sense of your Scripture terms into nothing, and renounce the wisdom of your Primitive Fathers, you force me to retreat from my hopes, and to devote my soul to the society of the philosophers." Id. pp. 19—22.

It would be very difficult to render interesting a farther examination of this volume. In the second part, besides the defence of the Fathers, there is an occasional attack on Crellius, F. Socinus, (id. p. 136,) and "our countryman Biddle," who "was so convinced of the errors of his *Socinian* Fathers, that he even scouts them, and roundly falls off to the elder enemies of the Holy Spirit, with whom he passed for a created person." Id. p. 137. There is also a reference to "that impostor Sandius!" Id. p. 168. It is mentioned, not to the Bishop's praise, that he had "exposed for doubted, in his Letter from Zurich, that passage of St. John, 1 Ep. v. 7." Id. p. 52. There is also a passage quoted from "Dr. Burnet's Letter of Remarks upon the two Strong Box Papers," id. p. 170. They were attributed to Charles the Second, and are mentioned in Mon. Repos. X. 226. This Letter, by the Bishop, was not published till 1688. (See Biog. Brit. iii. 36.)

The *Vindicator* thus *solemnly* concludes his labour: "And now I am resolved to end, though his divinity affords much more corrigible matter. At the horror whereof I leave him to God's mercy and the Church's prayers; but his writings of this stamp, either to his own ingenuous recantation, or canonical censure." *Risum teneatis?* A simple priest thus reproving a Bishop, and such an one as Burnet!!

This Vindicator surely knew not what spirit he was of; and it was scarcely worthy of the Bishop to regard such a publication. Yet Wood says that "Bishop Burnet, angry at this book, complains to the Bishop of London [Compton] that his chaplain, R. Altham, late proctor of Oxford,

should licence such a book, full of scurrility; whereupon the said Mr. Altham was forced to make a submission or recantation." A. O. 2nd ed. ii. 1000. According to Wood, two answers to the Vindication immediately appeared: "1. Animadversion on Mr. Hill's Book, entitled, &c. in a Letter to a Person of Quality." 4to. "2. Remarks of a University Man upon a late Book falsely called A Vindication of the Fathers." 4to. A. O. 2nd ed. ii. 1000.

VERMICULUS.

SIR, *July* 21, 1817.

IN your Repository for April, [p. 209,] your Correspondent *Otiosus* mentions a publication of 1745, in which the author asserts that at that time it was usual for the poor to go from one village to another begging *soulcakes*, and asks if any of your readers have witnessed this. His question I answer in the affirmative, and that the custom prevailed in that part of England of which I am a native (Staffordshire), about thirty-seven years ago, but I never knew any other than children go on this errand. Once on the occasion the little supplicants treated me with one of their cakes, which were made of oatmeal and water, in the way in which crumpets are made, and was the kind of wholesome bread chiefly eaten on those days in that part. Mentioning this to a female friend, she told me it was practised there as recently as fourteen or fifteen years ago, and by adults as well as children, and that they were not restricted to the little cakes, but received fruit or any thing that the good folks were pleased to give them.

The supplicative song I have heard them make use of was merrily run over, and is as follows:

Pray you, good dame, a soulcake, a soulcake,
An apple, a pear, a plum, or a cherry,
Or any good thing to make us merry:
One for Peter and two for Paul,
And three for Him that made us all.

Whatever gave rise to the custom I know not, but I understand that the Roman Catholics did, on certain days, invoke their saints on behalf of some of their friends in purgatory, and I suppose on this day *(All-Soul's)* they besought them for the restoration of the souls of all their brethren from this place of punishment; and probably a fast, or at least a day of abstinence, might have been instituted on the occasion: but as this is only conjecture, I shall be glad to see a developement by any of your able Correspondents.

ANTI-IMPOSITION.

On the System of Malthus.

SIR,

SEVERAL allusions have been recently made in your Repository to the system of population which Mr. Malthus has laboured to develope and enforce. Some of these have served more strongly to convince me of the fallacy and the unhappy tendencies of that celebrated scheme. It is, I fear, calculated to exert no genial influence on the character of the present age. It sends a chillness into our "heart of hearts." It represses the involuntary risings of our kindest and most charitable emotions. It defends the extravagant luxuries of the rich, while it represents as criminal the most sacred affections of the poor. It gives a ready apology to the selfish, and covers the unfeeling bosom with the additional steel of a philosophic armour.

But I am well aware that to express repugnance to a theory as a matter of feeling or taste is not to disprove it. To some, indeed, it may seem a sufficient objection to the new doctrine of population, that it contradicts the first of the Almighty's blessings. There is, however, no necessity to stop here. I trust I shall be able to shew not only that the inferences derived from it are absurd, but that the premises on which it rests are unfounded.

Mr. Malthus and his disciples maintain, that the vast majority of human miseries arises from the increase of population being much more rapid than that of food; that while the former has a tendency to multiply in geometrical, the latter can only be augmented in an arithmetical progression; and that either the natural progress of the species must be checked, or war, disease and famine must remove those who are intruders at the banquet of life, and have no place allotted to them at nature's table.

Now, if these propositions are true, it is "passing strange" they should so long have remained a secret. Men are usually rather prompt in discovering the immediate causes of their sorrows. And yet the exuberance of population was never, until the present age, found to be the master-spring of human woes. On the contrary, in ancient times the main strength of a nation was supposed to consist in the number of its citizens.* And it is impossible for the most perverted ingenuity to trace any large portion of the ills of life to an excessive population as its source. Even in the severest times the death of a human being by famine, or even by disease arising from want, is a comparatively rare occurrence. The far greater part of the miseries of life have their origin in the artificial desires, the inconsistent hopes, and the guilty passions of man. For the most part, they are altogether independent of the scantiness of the articles absolutely necessary to subsistence. Even the calamities of want which actually arise, may be traced to much more obvious causes than a disproportion between the people to be fed and the means of feeding them, except in years when the usual produce fails. Instances of national distress are occasioned by the stagnation of trade, the pressure of taxation, the fluctuations of credit, or more frequently by the employment of large numbers of active men in foreign wars, who are to be supported from the produce of lands which they do not assist to cultivate. In all the annals of carnage, Mr. Malthus cannot produce an instance in which a king has made war in order to dispose of his superfluous subjects. The evils of bloodshed arise from the ambition of man, not from the deficiency of corn: and they would rage with equal fury though food were ten times as plentiful. The diseases produced by luxury are far more numerous than those which arise from want. And yet, in defiance of these facts, we are called on to give our assent to a system which ascribes the miseries of the world to the perpetual tendency of the species to increase beyond the means which Providence has ordained for its support.

This mode of establishing theories in defiance of experience is strikingly exemplified in the conclusions which your Correspondent *Homo* has drawn from the system of Malthus.† He states his principles, and then draws as a practical inference from them, that life is for the most part a scene of wretchedness, and that existence is a curse. Now it is almost too evident to be mentioned, that the question of the happiness or the misery of the species is one to be determined by the examination of facts, and not by the discussion of theories. If, on the whole, it should appear that good is more prevalent than evil, that human beings in general feel existence to be a blessing and cling to it with fondness to the last, no reasoning, however apparently conclusive, can alter a conviction founded on such a basis. And if, on the other hand, an impartial survey of this earthly scene should lead us to the dreary belief that sorrow is more abundant than joy, no developement of the causes of misery could deepen the gloom. It is, indeed, the tendency of the scheme of Malthus to chill all our hopes for the future improvement of man, by representing the springs of his distresses as necessarily coeval with his nature; but it cannot aggravate the actual evils of our condition. If the hope, the love and the joy which surround us are inconsistent with the consequences which follow from that system, the error must be in the reasonings which lead to an impossible conclusion. The most ingenious argument could not persuade us that the sun does not enlighten the world,

* The sentiment expressed by the Chorus in *Œdipus Tyrannus* is in unison with all the ideas of ancient statesmen:

Ὡς, εἴπερ ἄρεις ἶῆδε γῆς, ὥσπερ κρατεῖς,
Ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν·
Ὡς ἀὸὲν ἐστιν ἄλε πύργος, ἄτε ναῦς,
Ερημος ἀνδρῶν μὴ ευνοικάτων ἔσω.
Soph. Œdip. Tyr. 54.

† See Mon. Repos. p. 151. This writer is certainly eloquent in describing the dark side of human affairs. His views of society are extensive; but he seems to have caught them through a gloomy medium. They are "sicklied o'er with the pale cast of thought."

We should feel no hesitation in pronouncing the reasoning sophistical, even though we could not discover the precise point of its fallacy. So if a man finds himself surrounded with plenty, Mr. Malthus will fail to convince him that he is in the midst of famine, even though he should seem to prove that the human race increases faster than the means of subsistence, and to shew that men are born to be starved by all the triumphant progress of a geometrical progression.

But to return to the system itself, which is represented as casting so dreary a shadow over all earthly hopes. It seems to me to be founded on the most fallacious principles. Its main defect is, that it sets out with regarding man as a mere animal. It takes his high instincts, his dear affections, his most mysterious emotions, as matter of calculation, to be cast up in the gross, and estimated by the rules of arithmetical series. It applies its mean and wretched standard to the human heart. It is built on the supposition that the love between the sexes is altogether low and sensual. It assumes that man, in the tenderest and most universal of his sympathies, is in no way distinguished from the beasts that perish. Its fundamental principles could be correct only as applied to creatures, animated solely by ferocious instinct, and destitute of reason, sentiment, imagination and hope. To such a level does the first calculation of Malthus reduce his species. It is but consistent that a system which ultimately throws a shade on the goodness of God should begin by debasing the character of man.

The whole of this withering theory is founded on a comparison between the tendencies of the human race to multiply, and the progress of the means of subsistence. If the principles of these calculations be erroneous, all the consequences deduced from them must fail. This I shall now endeavour to establish.

And first, the mutual affection between the sexes is not subject to the reasoning applied to it by Malthus. Who shall dare assert that it has no relations but to time and sense? It is not of the earth, earthly. It comes over the soul with a sweet and ravishing calm, like a breeze from some happier world. It brings with it glorious hopes from afar, and innumerable thoughts of joy, as airy and bright and unearthly, as the fleecy clouds at sunset. It sheds its gentle influence over all the affections, as spring throws a soft green over the visible creation. It steals upon us at that period of life when the heart is most in need of those cherishing and ennobling joys which it never fails to supply. Too soon we find the pleasures of our early days gone, and their innocence ready to forsake us. The high and noble beatings of the youthful soul are stopped by the chilling influence of the world. The bright visions of romantic virtue and sweet dreams of spiritual excellence, which encircled infancy like a charm, are dissolved as the knowledge of life, with its evils increases. Our perceptions of things which are unseen become dim as we grow conversant with the grosser realities of existence. We descend from the high range of imaginary good to the lower scenes where an engrossing selfishness prevails. Evil thoughts crowd upon the mind hitherto unconscious of gust, which so often leave a stain behind them, even when their immediate temptations are most successfully resisted. We are now in imminent danger of losing that fine polish and exquisite enamel of the soul, which is not only beautiful in itself, but the best safeguard of the loveliest virtues and the best and purest affections. The debasing spirit of commerce, the wretched pursuit of gain, the exclusive ambition of earthly advancement, and the allurements of worldly joy, tend to deaden our feelings and to harden our hearts. At this critical period it is that love comes to our aid with protection as potent as that of a "thousand liveried angels!" It opposes all selfish desires by making another the sharer in our fondest hopes and giving to us an object more dear than our earthly being. It awakens again our perceptions of all that is great and good around us, within us and above us. When its sweet light dawns on the mind, "the splendour in the grass, the glory in the flower," almost sparkle in their original lustre. We catch another

gleam of the brightness which has passed away. Nature appears to our eyes covered with a new radiance, the green is softer, the white blossoms are purer, and the murmurs of the breeze are more harmonious. Existence seems lightened, the evils of the world are forgotten, and life appears a holy-day dream. The soul discovers beauty every where, and "good in every thing." It looks beyond death and the grave, for affection tends to its native regions, and unites the enjoyments of earth and heaven. This feeling has even now the stamp of its immortality upon it. Thus it has joys too celestial to be expressed in human language, hopes too rapturous for smiles, and thoughts "too deep for tears."

As this affection tends to produce so many intellectual pleasures, it is absurd to suppose that the only happiness of those who experience it is to be found in an immediate union. As soon as it is known to be mutual, all the desires of the heart are satisfied; and is this to be regarded as nothing? The mind then has its inward paradise, on which its imagination will never be weary of reposing. One form seems to stand in the centre of all whom the individual loves or reveres, and to beckon him onward to virtue and to joy. Often in silence and solitude that beatific vision steals over him in the midst of anxious labour—not to enfeeble his spirit, but to impel him to fresh exertions. Even the desire of fame, and the ambition of advancement in the world, become soft and genial emotions when they are subservient to the pleasures of one whom he loves; while that idea increases the stimulus which they are of themselves calculated to supply. In the course of daily life, a holy light is shed on all around him from the object of his affections, like that

> which circled Una's face divine,
> 'And made a sunshine in the shady place."

If I have shewn that love belongs, in a high degree, to the spiritual part of our nature, it is obviously very different from the passion which the scheme of Malthus supposes. It is beyond the reach of his *calculi*. As well might he attempt to measure a sunbeam with a line, as to estimate the noble emotions of the soul by his philosophy. And all his theory falls if his first calculation be shaken.

[*To be continued.*]

Anecdote of Dr. John Taylor and Mr. Newton.

Sir, *July* 4, 1817.

TRAVELLING in a stage coach a few weeks ago, between Birmingham and Shrewsbury, I had a long theological discussion with a gentleman who appeared well acquainted with many of the conspicuous supporters of what is termed orthodoxy in the present day, including some distinguished members of the episcopal body. Finding that I materially differed from him in my religious opinions, he brought forward several texts which are thought to favour the strange doctrines, that "the sin of Adam is by a *just* and holy God imputed to all his innocent posterity," that "the *man* Christ Jesus is the *One Supreme Jehovah!*" and that "an atonement has been made by his blood for the sins of all who, upon the merely inferential intimations supposed to be given respecting them in the Scriptures, can believe things *contradictory to hundreds of passages* that are too plain to be *possibly* misunderstood, and in direct opposition to that *reason* which is "the candle of the Lord" within us, and without the free exercise of which even the Calvinist must allow that we could not be competent to distinguish between Judaism and Heathenism, between the Bible and the Koran.

He lamented the spread of Unitarianism, as a doctrine of all others most to be dreaded, and when I asked him whether he had examined the arguments by which it is supported, he said he had *looked into* some of them! and to justify his not having done more, he begged to relate the anecdote which induced me to send you this, and which I will give you as nearly as I can recollect in his own words:

"You have, doubtless, heard of Mr. Newton, of Olney, the friend of the poet Cowper; you have no doubt also heard of the late Dr. Taylor, of Norwich, and probably read some

of his works. These gentlemen were well acquainted, and the latter gave the former a volume which he had just published, in which some of his peculiar religious opinions were set forth. Some time afterwards they met, and the Doctor asked Mr. N. whether he had read his book. He answered, that he had only *looked into it*. You have had time enough to read it through, returned the Doctor. But, rejoined Mr. N., suppose a friend was to present me with a fine leg of mutton, and my cook sent it to table beautifully dressed, but the moment I put my knife into it I perceived it TAINTED; should I not instantly send it away?"

Could a more effectual method of evading all *chance* of conviction, all possibility of escape from error or prejudice have been devised? I could not help reminding my fellow-traveller that if the Catholics of his native Ireland, for whose conversion he was so laudably zealous, were to adopt the principle which he recommended, and upon which he acted, all hope of success must immediately vanish; as the moment they discovered from the preaching or writings of Protestants, that they denied the infallibility of the Pope, or the doctrine of transubstantiation, (for which, by the way, there is more *direct scriptural* evidence than can be found for that of the Trinity,) they would instantly "*perceive the taint*," and refuse to hear or read a single sentence more.

M. H.

Speech of the Right Reverend the Lord Bishop of Norwich, in the House of Lords, on Friday the 16th of May, 1817, in favour of the Catholic Petitions.

My Lords,

THE appointment of the learned Prelate [*Marsh*] to the last vacant See [*Llandaff*] gave great satisfaction to every friend of literature and of religion; and to no one more than to myself. I cannot however allow either my personal regard for him, or the real respect which I have for his abilities, to hinder me from expressing, in this public manner, the deep regret which I feel at the misapplication of those abilities in support of a proscription the most unjust, the most unwise, the most cruel, and in point of duration the longest, which is to be met with in the history of the world,—a proscription, my Lords, which excludes between four and five millions of meritorious and loyal civil subjects from their civil privileges; though they have given to the Government under which they live, the most unequivocal proofs of civil allegiance: proofs admitted to be unequivocal by the very Government which continues their exclusion; and can therefore continue it solely on account of their conscientious adherence to the innocent religious opinions of their forefathers: I say, my Lords, innocent religious opinions (though, in our judgment, erroneous), which were impressed upon their minds, in early youth, both by precept and by example. In this intolerant country (for so it is lately become) I shall probably be censured for using the phrase "innocent religious opinions:" but I should hope still, that the religious opinions of a Fenelon and a Pascal; the religious opinions of some of the most polished nations on the continent; and of several highly respectable noblemen and gentlemen of this country, with whom we are in the habit of mixing every day in friendly intercourse; men, who possess natural understandings as clear, intellectual improvements as considerable, and moral characters as irreproachable as the best of us; I should hope, I say, that the religious opinions of such men may be deemed innocent, without giving just cause of offence to any well-informed, any liberal, or any candid mind. Independently of this consideration, I have the sanction of the Legislature itself for making use of the phrase "innocent religious opinions." In different Acts of Parliament which have passed during the present reign, in Ireland, the religious tenets of the Catholics are vindicated from the imputation of being either pernicious or unsocial; these are, I believe, the words of the preamble; and it is added, that when they have taken the well-known oath and declaration, they shall be considered as good and loyal subjects, and fit to serve His Majesty. This oath, my Lords, they have taken, and they have made this declaration: I therefore again say, that they are excluded

from their civil privileges, solely on account of their innocent religious opinions. Upon what ground, then, does my learned friend rest his defence of a system, which in defiance of reason and of experience, and of the general practice of other countries, makes religious opinions, and not civil conduct, the qualification for civil offices? A system, which is reprobated abroad by every statesman, on account of its impolicy, as we were last year informed by a noble Earl (Aberdeen) on this side of the House, who is a very competent judge; and is most unquestionably disapproved of at home, by every consistent friend to civil and religious liberty. My learned friend, if I understood him rightly, asserts, that an individual who objects to our ecclesiastical establishment, cannot be so good a subject as he who approves both of that and of our civil constitution also. To this argument it appears to me a sufficient answer to say, cross the Tweed, or take a voyage to Canada, the Roman Catholic inhabitants of which province, not many years since, gave more than common proofs of their loyalty.

I beg your Lordships' pardon for intruding upon your patience; but it is probably the last time I shall ever trouble you upon this or upon any other occasion; and perhaps I ought not to do it now, for the question is not of a religious but of a political nature; it is not, whether this or that system of religious doctrines be the most scriptural, or this or that form of ecclesiastical government be the most perfect; but, whether the Union of Ireland with Great Britain shall be nominal or real: whether it shall be a substantial consolidation of resources, of talents, of interest, and of affection; or a mere empty, delusive title: and whether the loyal, the generous, and the affectionate inhabitants of that unfortunate country shall in future be the firmest bulwark of your empire, or the burthen and vexation of it. This, my Lords, is a question, not for divines, not for lawyers, not for young and presumptuous politicians, but for sober, experienced statesmen to decide; and to them I very willingly leave it, requesting only your Lordships' permission to make a few brief remarks upon a subject somewhat more within my own province;—I mean the domestic nomination to the Catholic bishoprics of Ireland.

Anxious to meet not only the reasonable objections, but even the allowable prejudices, of their fellow-subjects and fellow-christians of the Established Church, the Catholics of Ireland bring forward a proposal, which proves at least s strong desire on their part to adopt some conciliatory adjustment, which may be satisfactory to you, and not incompatible with the doctrines of their religion, or essentially injurious to its discipline. Such a desire demands most assuredly from us a corresponding spirit of moderation. The Catholics conclude, and I suppose justly, that the two great objects which the Legislature has in view, are, in the first place, to ascertain the character for loyalty and a peaceable disposition of the individual who may be nominated to a bishopric when any vacancy occurs; and in the next place, to prevent, as far as possible, all foreign interference. The plan suggested by the petitioners seems calculated to answer these two purposes, with sufficient effect. I do not, however, mean to weary your Lordships' attention, by entering upon the discussion of so complicate, and in its different bearings so extensive a subject, especially as it has always appeared to me, that there is no occasion whatever for departing from the present mode of electing Catholic bishops in Ireland; and still less for accompanying an extension of civil privileges with additional ecclesiastical restrictions, of such a nature as, in the judgment of one of the parties concerned, will materially lessen, if not entirely destroy, the value of any indulgence which may be granted. In common life, we should think a man managed very ill, who did a favour with so bad a grace as to confer no obligation upon the person who received it; and in matters of a public nature the case is still stronger. Were it otherwise, is there or has there been, from the time of the Restoration to the present hour, any thing in the character or conduct of the Catholic bishops of Ireland, or of their clergy, which calls for that alteration in their ecclesiastical discipline, which it is

the design of the luminous "Report of the Secret Committee of the House of Commons," in some shape or other to bring about? With respect to the Catholic bishops, it would be difficult to point out any body of men who have displayed more loyalty upon all occasions, or who have more earnestly endeavoured to impress upon the minds of the lower orders of society the important duty of civil obedience. Read their Pastoral Charges: through every page of those excellent publications, the genuine spirit of Christian charity is diffused; and the beneficial effects of their exertions were acknowledged in more instances than one by the Government of Ireland. Nor are the Catholic priests of Ireland less remarkable for the exemplary discharge of their ministerial function. I speak, my Lords, of what I have repeatedly seen and known. Is infancy to be instructed,—is youth to be admonished,—is old age to be comforted,—are the consolations of religion to be administered to a dying peasant in his last moments,—the priest, however inconvenient to him, is always at his post. He traverses a wide and dreary bog, in the midst of the darkest night, and of the most tempestuous weather,—

"No dangers fright him, and no labours tire;"

and for all this laudable performance of professional duty, he receives nothing which deserves the name of a compensation, in the present life. It is, my Lords, with heartfelt satisfaction that I go out of my way to bear my humble testimony in favour of men whose merits are very much under-rated; and who are but too frequently neglected by those who, from worldly motives, should pay them attention; were it only on account of the influence which they deservedly have over the minds of their numerous congregations; an influence which, if properly directed, would prove incalculably useful to the Government of Ireland; an influence to which we are at this moment in great measure indebted for the calm resignation with which thousands of miserable wretches bear up against an almost total want of food, of clothes, and of fire. Such being the character and conduct of these excellent ministers of the Gospel, where, I again ask, is the expediency of making any alteration in their ecclesiastical discipline; admitting, for a moment, the right of a civil government to interfere in the ecclesiastical discipline or doctrine of individuals dissenting from the Established Church, but maintaining no doctrines either subversive of morality or injurious to the welfare of the State,—a right, which I was taught in early life to call in question by two of the greatest masters of reason whom this or any other country ever produced—I mean Locke and Hoadley? It is not, however, my intention to abuse your Lordships' indulgence by engaging in abstract disquisitions. I shall therefore only observe further, in answer to those who say, and say most truly, that it is indispensably necessary that we should have ample security for our own civil and ecclesiastical establishment,—nothing, my Lords, can be more incontrovertible than this position—nothing more just than the principle on which it rests; but surely it is a principle which ought to be applied with some reference to a reasonable apprehension of danger. It is not every idle fear, every mean and narrow suggestion of bigotry, every injurious suspicion, every ill-grounded jealousy, which can justify the exclusion of five millions of loyal civil subjects from their civil privileges. Shew me, said a very able, a very eloquent, and a very honest patriot, in another place,—shew me a real danger, and you shall have any security you wish for. This challenge, my Lords, never has been accepted, and, though no prophet, I dare venture to foretell, never will. With a man who can seriously persuade himself that the admission of six respectable noblemen into this House, and of not twenty-six into the other House of Parliament, would undermine the fabric of our incomparable Constitution, it is impossible to reason: there must be something more than reason at the bottom of his objections. In truth, he who now talks of danger from Popery, would (as Dr. Johnson observed) have cried out fire in the deluge. I shall detain your Lordships no longer. You have it still in your power, by acceding to the prayer of the petitioners for civil pri-

vileges, unaccompanied by Vetoism, to tranquillize one-third part of your population; and to gratify exceedingly another third part, consisting of Protestant Dissenters, and of many, very many, members of the Established Church.—But may I be permitted to add, that no time is to be lost. The Catholics of Ireland, and of England also, have for more than a century displayed a moderation, a forbearance, a meek endurance of ill, which would have done credit to any of the primitive martyrs: but it is not reasonable to expect that they will always continue equally patient and submissive; nor, perhaps, is it even to be wished that they should do so; for there is a degree of insult and oppression, which not only justifies resistance, but which makes non-resistance a tame, passive, criminal servility, unworthy of freemen, and dangerous in a free state; for slaves have ever been, and must always be, dangerous subjects. Whether the wrongs of injured Ireland have reached this degree, I shall not presume to determine; but sure I am that there is very little of human policy, and still less of Christian charity, in approaching it so nearly.

Sir, *Aug.* 8, 1817.

I HAVE referred to the article of W. Manning, in Calamy's *Account* and *Continuation*, where he is described, in substance, as at p. 377, except that the *Continuation* is more exact than the *Memorial*, mentioning only one *work*, as your Correspondent has correctly stated.

Mr. Manning's intimacy with Mr. Emlyn is noticed in the life of the latter by his son. 1746. (P. xiii.) It is on the authority and in the words of the Life, that the Account, p. 384, is given of Mr. M.'s fruitless attempts to make Mr. E. a *Socinian*. The biographer has also preserved (p. xix,) an extract from one of his Father's letters to Mr. Manning, dated from Ireland, April 1, 1697.

Now I have mentioned Mr. Emlyn, I will refer to a passage in Whiston's Memoirs, 2nd ed. p. 121, where he speaks of "Mr. John Wesley, one among the present Methodists" [1749] as "having lately shewed somewhat of a true Christian temper, in unsaying what he had heard about Mr. Emlyn." I think I have understood, from a venerable friend, once in the Methodist connexion, that Mr. Wesley used, in his circuits, to visit Lowestoff. There, probably, he repeated some idle tale, which he had too hastily credited.

Comparing the Life of Emlyn and his *Narrative* with the *Article* in the *Biographia Brittanica*, I was surprised to find two interesting passages omitted. One is the countenance given to the prosecution by several Irish Prelates, "those reverend Fathers, who were Assessors on the bench," as Mr. Emlyn refers to them, Nar. p. 37. Among these the Primate, Dr. Marsh, and the Archbishop of Dublin, the learned Dr. William King, thus disgraced themselves. The former still farther discovered *the tender mercies* of State Churchmen, by demanding "as the Queen's Almoner, a shilling in the pound of the whole fine," of 1000*l.* then "reduced to 70*l.* which was paid into her Majesty Queen Anne's Exchequer." Mr. E. adds, "I thought his fees must have been reduced proportionably to her Majesty's reducement, and that the *Church* was to be as merciful as the *State;* but I was mistaken herein. In short, after several applications and letters to him, he would have twenty pounds of me, and so it was paid him; who thought it no blemish to his charity or generosity, to make this advantage of the misery of one, who, for conscience towards God, had endured grief." Nar. p. 41.

The other passage omitted is given, in the Life, p. xxxvii., from Sir Richard Steele's Dedication to the Pope, of his "Account of the State of the Roman Catholic Religion, 1715."—Having mentioned the trouble "experienced particularly in *Ireland* by *one* who could not see exactly what" other Protestants "saw about the nature of Christ before his appearance in this world," he tells the Pope, "As with you, a man had better blaspheme Almighty God, than not magnify the blessed Virgin, so with many of us it is much more innocent, and less hazardous to take from the glory of the Father than of his Son. Nay, to bring down the Father to a level with his own Son is a commendable work, and the applauded labour of many men of leisure; but to place the Son below his own Father in any degree of real perfection, this is an unpardonable error;

so unpardonable, that all hands were united against that unhappy man; and he found at length, that he had much better have violated all God's commandments, than have interpreted some passages of Scripture differently from his brethren. The *Nonconformists* accused him, the *Conformists* condemned him, the *Secular power* was called in, and the cause ended in an *imprisonment* and a *very great fine;* two methods of conviction about which the gospel is silent."

No *Trinitarian* could have sincerely indited some of these sentences. "The Dedication is supposed to have been written by Hoadley," according to the Biog. Dict. 1784. XI. 568, though I know not on what authority.

IGNOTUS.

SIR, *Bromley, July 6th*, 1817.

THE series of papers entitled "Gleanings, or Selections and Reflections, made in a course of general reading," commencing in Jan. 1809, have since formed a very interesting part of your literary journal. They comprise a great variety of extracts from a large number of authors, on curious or important subjects, and frequently with appropriate observations. Among these, at p. 595, of your last volume, one is given from No. 23, of the Athenian Mercury, principally respecting the Quakers. From this passage, in connexion with other "facts," it is shewn "that the Quakers of a century ago were *accounted* and *described* as Unitarians." Without attempting to controvert this well-established fact, "a member of that society," who informs you he has "*endeavoured* to obtain a correct knowledge of its principles, by a perusal of its publications, is of opinion that its early members were not Unitarians," and in p. 346, of your last number, expresses his "surprise" at what he calls "an attempt to prove" that they "*were.*" He thinks "that such an opinion is not founded in truth;" and, therefore, in order to "set the question at rest," he gives more than twenty "extracts from the writings of its early, and *most approved members,*" which he supposes "clearly and unequivocally prove that they believed in the *Divinity* or *Deity* of Jesus Christ, although" he admits at the same time that "they rejected the idea of three distinct and separate persons" in the Deity, "and also the term Trinity," by which that "*idea*" is intended to be conveyed, "as not to be found in the Sacred Writings." By what other appellative he would designate the belief of the early Quakers in the strict Unity of God he does not say. If they rejected, as he allows they did, both the *name* and the *idea* of a distinction of persons in the One Supreme, they cannot surely in his judgment be properly considered as Trinitarians. Nor will any of the passages he has adduced prove their title to the *reputedly* orthodox name, under any of its various modifications.

But he tells us that "Penn's Sandy Foundation Shaken, on a review of the circumstances under which it was composed," appears to him "to have been written on the negative side of the question only," and that "William Penn himself, about five years after, asserts that this was the case." This is a mistake. In reference to that work, its author has said no such thing. At the preceding disputation he and George Whitehead also were, no doubt, very decidedly "engaged *in the negative,* concerning the common doctrine of distinct and separate personality," because the question at issue, between them and their Trinitarian opponents was, "whether they owned One Godhead, subsisting in three distinct and separate persons," which it appears *they* "*denied*—as a doctrine no where scriptural." Works. Vol. I. p. 251.

Your readers should know that the person spoken of in the 12th Extract, as becoming so intimate with Penn and Whitehead on this occasion, was Thomas Firmin, a man with whose highly estimable character many of them are acquainted. I shall therefore give Penn's account of this transaction more entire, than it is given in this extract, and I should be much gratified to see Firmin's also, which perhaps some of your readers may be able to furnish. After saying that "He and some others fell into great intimacy" with them, Penn adds, "Who but we in his and their thoughts? at what time they were not quite discovered by us: but pulling off their masks, at last we found them to have been the followers of

J. Biddle, in that which is commonly called the *Socinian* way; and that their peculiar regard to us came from *an implicit vindication of one of their principles*, [the one above-mentioned] for which we came under the scandal and odium of *Socinians:* pulpits rang how the Quakers had *unmasked themselves* on that occasion; and their warm disputes, in our defence, did not a little strengthen the common reports that went of us, and me in particular. When my book, intituled the Sandy Foundation Shaken, came out, it being *a farther detection of what we* [the Quakers] *call errors*, and it happening that *Socinians did the same*, as if I was a rank Socinian, (who had never read any one Socinian book in all my life, if looked into one at that time) so, these men," &c. as given by your Correspondent. Hence it is plain, that near five years after the termination of Penn's imprisonment in the Tower of London for publishing this work, he openly avowed, on behalf of the Quakers, the doctrines it maintains, and a rejection of those it holds up as erroneous, although he was conscious of the odium, himself and his friends thereby incurred, as it happened "that Socinians did the same." Nor did he then or afterwards so far as I know, ever admit that the Apology for that work was in any degree a "Retraction." I am aware he professed his belief in "the Divinity and even in *the Deity* of Christ," both before and after its publication, but it seems to me always in such a sense, as *appeared to him* perfectly consistent with the tenour of the Sandy Foundation Shaken.

And I will venture to say, that whatever real or apparent inconsistency can be pointed out between this work and its Apology, or between the former and any other part of his writings, I am fully persuaded a similar, and as great a degree of real or apparent inconsistency, may be discovered between different parts of his works intituled, "The Guide Mistaken or Temporizing Rebuked," which was certainly published, and he says "*read*" by his friend Thomas Firmin "before the Sandy Foundation was thought of." And what is in my mind of much more importance as to a successful vindication of William Penn's sincerity, in professing through life to entertain such apparently opposite opinions, he published the former work at a time when he had just made almost as great sacrifices to religious principle, as any man, not called upon to become a martyr at a stake, ever evinced.

From this work the 10th extract "from Friends' Writings" is made. It refers to *twelve queries*, the last of which is, "Whether it were not more suitable to truth and Scripture record, to avoid all dark conceits, schoolmen's quidolities and vain janglings, and to believe '*That God was*, and *is in Christ* (who is in us except we be reprobates) *reconciling the world, or men unto himself*.'" The eleven others are equally distant from any leaning towards reputed orthodoxy, it can therefore have been only upon the Sabellian hypothesis, or the in-dwelling scheme as it is sometimes called, that William Penn used such language concerning Jesus Christ, as he has subjoined to these queries. Nor can any other construction be, I think, justly affixed to the 11th extract from his Tract, intituled "Innocency with her Open Face," which was written while he was a close prisoner under an arbitrary warrant from a Secretary of State.

He complains, it is true, in the paragraph which follows the 12th extract, that his "Christian reputation hath been unworthily traduced, by several persons, posting out their books against him, *whilst a close prisoner*." But these authors were, he tells us, "beating the air and fighting with their own shadows, in supposing what he never thought, *much less writ of*, to be the intention of his book." He adds, "As for my being a *Socinian*, I must confess I have read of one *Socinus*, of a noble family in Italy, who, about the year 1574, *being a young man*, did voluntarily abandon the glories, pleasures and honours of the great Duke of Tuscany's Court at Florence—and became a *perpetual exile* for his *conscience*, whose parts, wisdom, gravity and just behaviour made him the most famous with the Polonian and Transylvanian churches; *but I was never baptized into his name*, and therefore deny that reproachful epithet; and if in any thing I acknowledge the verity of his doctrine, *it is for the truth's sake*, of which, *in many things*, he had *a clearer prospect* than

most of his contemporaries; "but not therefore a Socinian, any more than a son of the English Church, whilst esteemed a Quaker, because I justify many of her principles, since the Reformation, against the Roman Church." Vol. I. p. 268.

In the Tract from which the 13th extract is taken, Penn gives the following explanation of the sense in which the early Quakers understood, Rom. ix. 5, and confessed Christ to be "God over all." He there says, "We acknowledge Christ in his *double appearance*, as in the flesh, *of the seed of Abraham*, so in the spirit, *as he is God over all, blessed for ever.* Wherein," adds he, "is a full confession both to him *as a blessed Person*, and *as a divine principle* of light and life in the soul; the want of which *necessary* and *evident distinction*, occasions our adversaries *frequent mistakes* about our belief and application of the Scriptures of truth, concerning Christ in that *twofold capacity*." Penn's ideas of Christ personally considered, as expressed in the same page were, that he was "*properly* and truly *the son of man* on earth, and *is now* as truly *the son of man* in glory," not *God over all*, but the first born from the dead, "as the head of our manhood, which shall also be glorified, if we receive him into our hearts, as the true light that leads in the way of life eternal, and continue in well-doing to the end." Works. Vol. II. p. 785.

And in another work of Penn's, intitled "The Christian Quaker, and his *divine testimony* stated and vindicated, from *Scripture*, reason and authority,"—Works. Vol. I. p. 541; he says, "There are not two *lights, lifes, natures* or *spirits* in God. He is *one* for ever in himself, and his light *one* in kind, however variously he may have declared himself or manifested it, at sundry times of the world. His *truth* is *one*, his way *one*, and his rest *one* for ever." I intended to have briefly noticed the context of the extracts from Barclay, Claridge, Sewel, and those from the Yearly Meeting Epistles, but fearing I have already trespassed too far on the patience of your readers in general on "a purely historical question," of little interest to them, I will now conclude with Penn's exhortation in the Preface to this work, "*to the noble Bereans*" of the age in which he lived, to examine for themselves the truth of doctrines by the Scriptures, and by repeating his earnest wishes for their success. "Degenerate not," says he, "from the example of your progenitors. If you do, you are no longer *true Bereans*, and to such, we inscribe this work. If you do not, we may assure ourselves of a fair inquiry and an equal judgment.

"*The God* and *Father* of our Lord Jesus Christ augment your desire after truth, give you clearer discerning of the truth, and enable you more readily to receive, and with greater resolution to maintain the truth." Uniting cordially in these good wishes for all your readers, I am, &c.

T. F.

Letter to Rev. J. Rowe, of Bristol, from Dr. Stock, upon the latter embracing Trinitarianism.

[The following letter is no longer private: two different copies have been sent to us, one in print: we insert it into the Monthly Repository, willing that the Trinitarians should have the benefit of the utmost publicity that we are able to give it. Ed.]

Clifton,

My Dear Sir, *Nov.* 6, 1816.

I SCARCELY know in what terms to begin this letter, or how to communicate to you the object of it, yet I am anxious to be the first to convey to you the intelligence, because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect, by which I could wish that it should be accompanied. It will surprise you to be told, that it is become with me, a matter of absolute duty to withdraw myself from henceforth, from the Lewin's Mead Society.

Yes, my dear Sir, such is the fact. In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist minister of Downend, who was then on a visit to a friend in Bristol. I found him very ill, so much so, that his other medical attendant and myself, had judged it necessary that he should suspend all his public labours. After attending him here, two or three days, he removed to Downend, where I have since continued to see him about once a week. He felt it a duty to endea-

vour to lead me to reconsider my religious opinions; and at length with much delicacy and timidity led to the subject. I felt fully confident of their truth, and did not on my part, shun the investigation. For some weeks his efforts did not produce the smallest effects; and it required all the affectionate patience of his character, to induce me to look upon the arguments on his side, as even worth examining.

This spirit of levity, however, was at length subdued and restrained, by the affectionate earnestness of his manner. Now and then he produced a passage of Scripture which puzzled me exceedingly. But as I was always distrustful, I scarcely every allowed any weight to it, till after I had coolly examined it at home. I began however, sometimes, to consider whether it were not *possible* that his observations might contain some truth, and of course was led to examine them with more care and impartiality. It is necessary here to state, that my letter to Dr. Carpenter, though drawn up some little time before, was dispatched about this period. I advert to this circumstance, because it makes a curious, though I fear not an uncommon feature in the human mind. I must, however, make the avowal, that it was *precisely* about the interval that occurred between the preparation and the dispatch of the letter alluded to, and of that to you, and the second to Dr. Estlin, that the doubts above stated, now and then, at rare intervals, would force themselves upon my mind—such, however, was my hostility to the sentiments to which these doubts pointed, that I *resisted* every suspicion of the kind; I treated it as a mere delusion of the imagination. I felt ashamed *even* to have yielded to such suggestions for a moment, and when Mr. Bright pointed out to me a strong passage in the address to Dr. Carpenter, as if he thought that it might be softened a little, I persisted in retaining it. In fact, I seemed to seek in the strength of the terms that I made use of, to deepen my own convictions of my previous opinions.

The letters were sent and the respective answers received; still my weekly visits to Mr. Vernon were continued, I still investigated the subject with increasing earnestness, yet I was unaltered; and even when Mr. Bright read the history of the proceedings to the congregation, I felt no regret at my share in them, but on the contrary, rejoiced in anticipating the future triumph of Unitarianism.

Here, however, my triumph ceased. Almost immediately after, my doubts returned with tenfold force, I read, I was perplexed, often very often, I wished that I had not begun the inquiry. I prayed for illumination, but I found my mind daily becoming more and more unsettled. I have now lying before me a sheet of paper, on which I wrote down some of my thoughts of this period, while under their more immediate pressure, as if to relieve my mind, by thus indulging them, for they were disclosed to no human ear. I copy from them this passage, "If the attainment of truth be not the result, I am sure that the state of mind in which I have been for some time past, is not to be envied." I think that it was about this time that you returned home; when I advanced to shake hands with you, after the close of the service, you may remember that you observed to me, "Why, Doctor, you look pale!"—Pale I was, I have no doubt, for my mind was full of thoughts, that chased each other like a troubled sea; and your return (and the vivid recollection of the letter which it created) had not tended to calm the agitation. In addition to this, I had been in the habit of pursuing the inquiry night after night, to a very late hour. Such continued to be the state of my mind during the latter end of September, and the whole of October. Towards the end of the latter month, the evidence of the doctrines which I had hitherto so strenuously opposed, seemed progressively to increase; but it was not till this very week that conviction came, and that my mind, unhesitatingly and thankfully, accepted the Supreme Divinity of our Lord and Saviour Jesus Christ, of Atonement and Reconciliation by his precious blood; and of the Divinity and Personality of the Holy Spirit. I do not, my dear Sir, say it by way of commending my earnestness in the inquiry, but I say it in justice to the opinions I have embraced, that since this investigation begun I have regularly gone through the New Testament as far as the Epistle to the Hebrews. The gospel

of John I have read through twice, that not only every text, which has been differently interpreted, occurring in this large portion of the New Testament, but also all those referred to in the controversial volumes mentioned below, were carefully compared with the original, with the Improved Version, with Mr. Belsham's explanation in his "Calm Inquiry," and frequently with Dr. Carpenter's "Unitarianism the Doctrine of the Gospel," and that the References to the Psalms and the Prophetical Scriptures, which occur in the Testament or the writings alluded to, were also examined in Dr. Priestley's "Notes on the Scriptures," for I am not possessed of, nor have I even seen (with I think one exception, in which Dr. Campbell's Annotations on Matt. xxii. 41. *et seq.* were shewn me,) one *orthodox* commentary on the Scriptures. The controversial books on *that* side, which I have used in this inquiry are Mr. Wardlaw's two books; Simpson's "Plea for the Deity of Jesus," (of which, at this very moment, not even a third part is cut open); Dr. Lawrence's "Critical Reflections," &c. on the Unitarian Version, (on which I will pause to observe, that they first settled my mind, as to the *authenticity* of the introductory chapters of St. Matthew and St. Luke); a Sermon on the Atonement by Mr. Hull; "Six Letters by Dr. Pye Smith to Mr. Belsham;" and Notes taken down from two Sermons preached by Mr. (I believe now Dr.) Chalmers, of Glasgow, on the following texts: Psalm lxxxv. 10, "Mercy and truth are met together, righteousness and peace have kissed each other;" and Romans viii. 7, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Yet these few helps to the better understanding of the Holy Scriptures (though counteracted by the volumes above cited, by long association, by frequent reference to other Unitarian volumes in my collection, and by the various arguments on that side, which memory was constantly suggesting) have alternately led me to the conclusions above stated. But I should grossly belie my own heart, and should think myself guilty of odious ingratitude to the "Father of lights, from whom cometh down every good and every perfect gift;" if I did not avow my convictions, that to these means the teaching of his Holy Spirit has been superadded; for I can in his presence affirm, that during the latter part of the inquiry, more particularly, the Scriptures of truth were never opened by me without profound and fervent prayer for illumination, and almost always with reference to our Lord's promise in Luke xi. 13, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Indeed, my dear Sir and friend, I was in earnest: a change so awful, so unexpected, I may add, so improbable, which, four months ago only, I should myself have said was impossible, has deeply and solemnly impressed my mind.

That I must encounter much ridicule in consequence of this change, I fully expect; I am sure that I well deserve it, for no person would have broken out more loudly against such an alteration in the views of another than myself, nor ought I to omit to add, that my excellent friend Mr. Vernon, while I was communicating to him the conviction that I had received and my expectation of being ridiculed for such a change, observed to me, "that I certainly must expect it, but he hoped that I was also prepared to forgive it." I trust I shall be enabled to do so. Upon reviewing this last sentence, my dear Sir, I feel myself bound to say that in stating this, I hope not to be understood as anticipating any thing of this kind from you, or from your venerable colleague. No! however you may pity my delusion, I feel assured that you will do justice to my motives. My dear Sir, I have extended this letter to a much greater length than I had any expectation of doing when I began it; I began it with alluding to my regard and my respect for you: will it be deemed inconsistent with either, if I venture to conclude it with a most affectionate wish and prayer, that you and yours, and all who are near and dear to you, may receive every earthly blessing, and may be brought to the knowledge of the truth? I feel it to be my duty to include this, and I shall stand excused. And oh! how much is that wish enkindled, when I recollect the

seriousness and solemnity of your manner in prayer, and your impressiveness in preaching! How do I wish that endowments of such value were consecrated to those views which I have received!—But I feel myself getting on tender ground; it is difficult to word such a wish without appearing arrogant or impertinent, or presumptuous, and yet nothing is farther from my heart than either of these feelings: believe me to be with sincere regard

Yours, my dear Sir,

J. R. STOCK.

P. S. I know not whether it may be deemed unnecessarily minute to add that, during the inquiry, I have looked into Doddridge's "Rise and Progress," and read through "Scott's Force of Truth," and the Letter connected with it in Newton's "Cardiphonia," and Newton's "Narrative of his own Life," but it is my wish to omit nothing. I ought also to state that once, and but once, I have entered another place of worship (Castle Green), when Mr. Thorpe repeated a Thursday evening Lecture on the Trinity, but this produced no conviction at that time, although the recollection of it has perhaps been useful to me since.

BIBLICAL CRITICISM.

Observations intended to illustrate the Discourse of Christ,
JOHN XII. 23—32.

May 10*th*, 1817.

DODDRIDGE and other commentators suppose, that the discourse of Christ, contained in this passage of Scripture, was spoken in the presence of the Greeks, whose application to Philip, to be admitted to an interview with Christ, is mentioned just before. That it arose out of that application is evident; but it does not appear from the narrative, either that the applicants accompanied Philip and Andrew, when they brought the message to Jesus; or, that he, immediately upon receiving it, went to present himself to them. It is natural, therefore, to conclude that the discourse was not spoken in the hearing of these persons: indeed, it has much more the air of a meditation of Christ on the admission of the Gentiles to his kingdom, than of a discourse devised for the instruction of the individuals here mentioned.

It will serve to illustrate this passage, if we suppose that Jesus (who was certainly in the temple during the greater part of the day when the application appears to have been made, see Matth. xxi. 12—17), was at the time in one of the *inner* courts of the temple, into which no Gentiles were allowed to enter. Of these there were several, to which all Jews, and, we suppose, all Proselytes from the Gentiles, who conformed in all respects to Jewish observances, had access. The first court was usually called, the court of the women, because they might go no further, except when they came with sacrifices; within this was the court of the children of Israel, where the sacrifices were offered, and the ordinary services of the temple performed; the upper part of this was the holy place, where none but priests might come; and beyond, was the holy of holies, which only the high priest might enter once a year.

All these courts were enclosed by a wall, or (as Lightfoot thinks), by an open space between two walls, called the Chel; and on the outside of the whole, principally on the south and east sides, was the court of the Gentiles, occupying all the rest of the mount or platform, on which the temple was built. Into this court, it is to be understood, all Gentiles might enter, whether they were Proselytes, or devout men, or Idolaters.

But Josephus, in his Jewish War, Book v. chap. v. relates, that "as you went through this (namely the court of the Gentiles) into the second temple, there was a stone wall that encompassed it, of three cubits high, of very curious work; in which stood columns (or tablets) at an even distance, some in Greek and some in Latin letters, giving notice of the holiness of the place; that no stranger must enter within the holy place under pain of death." See Antiq. Book. xv. chap. x.

Now as there seems no good reason for doubting that the Greeks spoken of in this passage, were (agreeably to

the usual sense of that word in Scripture), Gentiles who had not conformed to Jewish ordinances, and who, therefore, could not enter into the part of the temple where Jesus was, an attention to these circumstances will explain the formalities observed in delivering their message.

We may well suppose them to have been amongst the number of those who had witnessed the triumphant entry of Jesus into Jerusalem the same morning; from which their curiosity would be much excited to learn something further of so extraordinary a person; and if (as some think) his driving the money-changers out of the temple, was meant in vindication of the right of the Gentiles to worship in their court, free from such interruptions, this circumstance, which had just occurred, (see Matth. xxi. 12,) might farther interest them in the inquiry, and make them still more desirous to see Jesus.

Lightfoot supposes them to have been Syro-Grecians, of Decapolis, or some of the places bordering upon Galilee; both because they appear to have had some acquaintance with Philip, of Bethsaida, and "because those Greeks that bordered upon Galilee, and the places where Christ wrought his miracles, might seem more prone, both to embrace the Jewish religion, and also to see Jesus, than those that lived farther off."

These persons, then, meeting with Philip, either in the city or as he passed through the court of the Gentiles, respectfully apply to him, saying, "Sir, we desire to see Jesus;" Philip, not knowing what to make of this application, or considering it, perhaps, as no less than an overture made to his master in the name of the Gentile world, upon entering the temple where Jesus and the other disciples were, consults with Andrew his brother, and they conjointly mention it to Jesus.

That he would be forcibly impressed by receiving such an application, we can easily conceive, especially when we consider that it was only a few days previous to his being crucified; and that the time was therefore rapidly approaching when he should have all things given unto him by his Father, and should send his apostles with power to make disciples of all nations. The message of these Gentiles, received at such a time and in such a place, naturally led him to reflect how large a portion of his church would consist of this despised class of men, whom the Jews, by the heaviest penalties, forbade to step beyond the threshold of their worship. He began to contemplate the glory of that new and better dispensation of the Divine will, by which the middle wall of partition would be thrown down, and the Gentiles admitted to the covenant of promise, and made citizens in the commonwealth of Israel; being fellow-citizens with the saints and of the household of God. And in anticipation of this event, of which he had received so lively an impression from the application above-mentioned, he exclaimed, (see 23d ver.) "The hour is come that the Son of Man should be glorified." That is, let this incident be acknowledged to be a manifest token of the approach of that hour, when the Son of Man, though rejected by his own, shall be glorified in the faith of the Gentiles, and when those impediments shall be removed, which have hitherto prevented the distinct avowal of his character and the diffusion of his doctrines.

Then, calling to mind what death he must die, according to the will of God, as the only means by which these glorious results can be obtained, he proceeds to declare his submission to the will of God in this instance, and his persuasion of the glorious ends which would thereby be accomplished. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, but he that hateth his life in this world shall keep it unto life eternal." "If any man serve me, let him follow me, and where I am, there shall also my servant be; if any man serve me him will my Father honour." We may evidently perceive in these sentiments of our Lord, a reference to his own case and duty: and the passage becomes much more interesting when we regard it as expressing the principles from which he himself derived fortitude to carry him through his extraordinary sufferings, than if we considered it only as intended for the admonition of his disciples. And it is in such instances as this, that the Uni-

tarian appears to have a great practical advantage over others, in the study of the Christian Scriptures: for although all Christians ought with the same readiness to admit this view of Christ's holy character, as formed to its beauty and perfection by the discipline of religion, and the operation of truth upon the human mind, since they all profess that Christ was perfectly man, and had a complete and distinct human nature—yet the Unitarian, who from the better opinion he has of human nature and the ends for which it was formed, is disposed to think, that both the perfections and the offices of Christ might belong to the man Christ Jesus, without the union of any other nature, is more likely to view the life of Christ in this interesting and useful light. In the following words of Lightfoot, the sense and connexion of this passage are well given: "Is it so indeed? Do the Gentiles desire to see me? The time draws on wherein I must be glorified in the conversion of the Gentiles; but as a corn of wheat doth not bring forth fruit, except it be first thrown into the ground, and there die, but if it die it will bring forth much fruit, so must I die first, and be thrown into the earth, and then a mighty harvest of the Gentile world will grow up, and be the product of that death of mine." St. Paul, in 1 Cor. chap. xv. makes use of the same beautiful and very significant emblem of the resurrection from the dead.

As our Lord proceeds in this discourse, the thought of his approaching death so forcibly impressed upon his mind, becomes the occasion of much disturbance to him; as he himself acknowledges, ver. 27, "Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I to this hour. Father, glorify thy name." That is, 'In the anticipation of my sufferings, my soul is now troubled, and what desire shall I express in prayer to my Father? Shall I say, Father, save me from this hour? But for this cause, namely, to suffer these things, I came to this hour; it was the object of my undertaking, and the end of my being sent with this Divine mission to the world. I will, therefore, only say, *Father, glorify thy name.* Accomplish the great purposes which thou hast in view, and carry into effect beyond all reach of opposition, thy glorious designs for the reconciliation and salvation of the whole world, by whatsoever means may, to thine unsearchable wisdom, seem best; I yield myself to thy whole will.' "Then came there a voice from Heaven, saying, 'I have both glorified it and will glorify it again.' The multitude, therefore, who stood by, and heard it, said, that it thundered: others said, an angel spake to him. Jesus answered and said, 'This voice came not because of me, but for your sakes.'" This corresponds to what he says in the 11th chapter in this Gospel, ver. 42, and the import probably is, this voice came not *so much* for my sake as for your sakes; agreeably to a common figure of speech, see Proverbs viii. 10, for we cannot suppose that Jesus could be insensible to the encouragement yielded by so remarkable a sign of the favour of Heaven. Indeed, if we recount the transactions of the day, and especially if we consider that it was in the very temple itself that this Divine voice was uttered, it will appear to have been the most glorious and triumphant day during the whole of our Lord's earthly ministry.

Ver. 31, "Now is the judgment of this world, now the prince of this world will be cast out." As if he had said, 'Now is at hand a great and awful crisis of things, in which the corrupt and wicked powers that sway this world, and are opposed to all that tends to the happiness and salvation of mankind, will be overthrown: for the prevailing influence of spiritual wickedness in high places, which resists the glorious Gospel, and is contrary to all men, shall be cast out. It will prevail so far, as to lift me up upon the cross; it will deliver me over to death; but in so doing it will seal its own destruction; and I shall, thereby, be set up as a standard, which will draw all men unto it.' "And I, if I be lifted up from the earth, will draw all men unto me."

The Improved Version gives a different translation of this passage, "And *although* I shall be lifted up from the earth, I will draw all men after me." But the sense does not appear to require that we should depart from the usual meaning of the

preposition here used. From the connexion, we should be led to suppose that the death of Christ upon the cross was rather represented as the condition and means of the conversion of all men, than merely pronounced to be not inconsistent with it: and the following words might perhaps express the sense of the passage more correctly; "And I, if once I be lifted up from the earth, will draw all men after me."

It will now appear that this discourse is closely connected with the application of the Greeks to be admitted to see Jesus, and we are naturally led to make the following remarks upon it. Our Lord does not receive their application, as at an earlier period of his ministry he had done that of the Syrophenician woman, by saying, "I am not sent except to the lost sheep of the house of Israel." He plainly intimates that the time is come, or is fast approaching, when Gentiles will be received into the number of his followers. It had been the object of his personal ministry, not to admit the Gentiles, but to set open the door for their admission; not to form a church of the believers in his name, but only to prepare teachers by whom the members of his church might be collected: his was a life of labour and grief and rejection; he was to end it in ignominy and pain; and he was to leave it to others to labour with success, and to raise the glorious temple of which he was the foundation and chief corner-stone. This is in agreement with those words of Christ to his disciples: John iv. 37, "Herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours." To this we may likewise refer the words, John xiv. 12, "Verily, verily, I say unto you, he that believeth on me, the works that I do, he shall do also, and greater works than these shall he do, because I go unto my Father."

But though he was subject to these restrictions during his life on earth, he anticipated with joy, a time quickly approaching, when he should be freed from them; when the Gospel of the forgiveness of sins should be published with power to the whole world, in his name and by his apostles. "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd."

Thus, Mr. Editor, I have concluded the observations which I proposed to make on this interesting passage: if you think them worthy of insertion in the pages of the Repository, I would beg for farther information from any of your correspondents, on the following points.

1st. Schleusner in his Lexicon, &c. under the word Ἕλλην, cites this passage (i. e. John xii. 20), as an instance in which the word is intended to describe "*a Jew* living out of Palestine amongst Gentiles, and using the Greek language in reading holy Scripture." He considers this as the only instance of the kind, and acknowledges that the passage is very doubtful and ambiguous. On what grounds is this unusual sense of the word supported? And what arguments does Croius, quoted by Schleusner, bring forward to prove that the persons here mentioned were Greek *Proselytes?*

2dly. I am in want of more distinct information than I have hitherto met with, on the subject of Proselytes to Judaism. Were there different classes of them? Or were not all required to conform to all Jewish rites; and particularly to the initiatory rites of baptism and circumcision? Lardner and Doddridge maintain this: and the pertinacity with which the Jewish Christians insisted upon the circumcision of Gentile converts to Christianity, seems to prove that they had known of no other terms of admission to the privileges of true religion. Then, did the Jews admit their proselytes, who observed all Jewish ordinances, to the same privileges as a native Jew; or did they require even proselytes to stay behind in the court of the Gentiles? This last can hardly be supposed, though possibly there might be some restrictions imposed upon them. Lightfoot produces some passages from the Talmudists, from which it appears that the Rabbins held Proselytes in great scorn, though they might

endeavour to obtain them for the sake of the wealth they brought with them. "Our Rabbins teach (say they) that Proselytes, and Sodomites hinder the coming of the Messias." Again, "Proselytes are as a scab to Israel."

3rdly. I wish for an exposition of the thirty-first verse in this passage. "Now is the judgment of this world, now the prince of this world will be cast out."

The readers of the Repository will, I doubt not, feel obliged to any of your correspondents, who will favour them with observations on any of these subjects.

H. T.

P. S. I find it difficult to reconcile the opinion given by your learned Correspondent Solomon Bennett, in p. 222 of the present vol. that "during the whole great period of the second temple, the numerous synagogues and colleges of Hebrews of the great dispersion, had nothing to do with the sacrifices of the temple at Jerusalem," with the testimony of several ancient and approved authorities on Jewish affairs. A variety of proofs might be collected of the veneration which the whole Hebrew nation had for the temple at Jerusalem. Philo, (who was of Alexandria) in his book against Flaccus, prefect of Egypt, in the beginning of Caligula's reign, says, "One country does not contain the Jewish people, they being extremely numerous, for which reason there are of them in all the best and most flourishing countries of Europe and Asia, all esteeming for their metropolis the holy city, in which is the sacred temple of the Most High God." And in a letter of Agrippa the Elder, to Caligula, he says, interceding for Jerusalem, "If you grant my request in favour of my native place, you will be a benefactor not to one city only, but to thousands of cities in every part of the world; for scarcely any country of note can be mentioned, in which there are not Jewish inhabitants." In another place Philo says, "One thing we desire instead of all others, that no novelty be introduced into the temple, but that it be preserved such as we received it from our forefathers. If we cannot obtain this, we yield ourselves to be destroyed, that we may not live to see a greater evil than death." This great zeal expressed by foreign Jews towards the temple of Jerusalem, is not consistent with the independence and freedom from the sacrificial law, attributed to them by your Correspondent. Indeed, from all that can be collected from the ancient history of Judaism, it should appear, that the Jews of the dispersion were never excused from any part of the ceremonial law whilst the temple remained, except so far as distance of place made the fulfilment of it impossible. Thus, although it was certainly impossible for Jews from Rome, &c. to appear before the Lord three times a year; and the young and the indigent were likewise necessarily prevented from taking such a journey; yet from all that appears, and especially from the great concourse of Jews from foreign parts at the great festivals, I am led to think, that it was accounted disgraceful if not a mark of impiety, for any adult Jew, of sufficient substance, not to go up to Jerusalem at certain intervals to attend upon the temple worship. And, although it was impossible to bring from a distance their sheep and cattle, to sacrifice them at the altar of the temple, there can, I think, be little doubt that on their arrival they purchased such animals, and such meat-offerings, as the law enjoined them to present in sacrifice. Philo relates, that the Jews of Rome sent money, instead of first-fruits, by their own officers, to Jerusalem. And the *first-fruits* must certainly be included in every definition of sacrifices. Many other facts might be brought forward both from Josephus and from the Acts of the Apostles, a book which, as an historical record of Jewish affairs, may probably be deemed by your learned Correspondent worthy of some attention, independently of its merits as a relation of the planting of the Christian religion. But what has been said seems sufficient.

H. T.

POETRY.

On the Execution of General Lacy, in Majorca, by order of his Majesty the King of Spain.

O MOURN not the hero with pitiful sorrow,
Or sully his mem'ry by weeping;
But wild throbs of freedom indignantly borrow
From hearts that in glory are sleeping!

His injuries stamp'd on the souls of the brave,
Their free-born emotions to cherish,—
O mark not the awe-striking site of his grave
With symbols that ever can perish!

But there let him lie in his greatness alone,
With the adamant rock for his pillow,
And mourn'd through all time by the tremulous moan,
That comes from the shore-stricken billow.

There winds that know none but Almighty controul,
Shall rage in delighted commotion,
And waters shall join in high dirge for a soul,
As free as the masterless ocean.

His name shall they carry to regions accurst,
The stillness of slavery breaking;
Till, in liberty's shouts of delight it shall burst
From nations in glory awaking.

T. N. T.

Address to the Author of the Book of Job.

On thee, her earliest best-beloved child,
Has poetry in all her glory smil'd,
But envious time has blotted out thy name,
Which else had thunder'd from the trump of fame.
Thy verse announced, like the morning star,
The first approach of that refulgent car,
On which with brilliant glow have deign'd to shine,
And pour their bright effulgence, all the Nine.
Thou wert their first, their best inspired son,
O! that thy name in hist'ry's page had shone,
To claim th' applause of each succeeding time,
To stand the wonder of each varying clime,
The leader of the Hebrew poets' quire,
The harbinger of David's sweet-ton'd lyre;
Like thy own tow'ring eagle, that on high
Upon her lofty pinions seeks the sky.
And, turning to the sun her ardent gaze,
Rejoices in th' effulgence of his rays;
Thus poetry, with brightest dazzling beam,
Hath darted on thy verse her purest gleam;
Or as thy lion in the shades of night
Precipitates the trembling shepherd's flight,
Or rushing furious through the desert ways
In trackless solitude alone he strays,
Thus o'er all nature dost thou take thy way,
And mark its various kingdoms for thy prey;
Where hid within the bowels of the earth,
Each precious stone or metal takes its birth,
Where thy Leviathan * within the tide
Of Nilus, humbles haughty Egypt's pride,
To where Jehovah guides each brilliant car,
That shines in heav'n's bright walks, a planet, sun or star.

T. C. HOLLAND.

Futurity.

Alas! the sun a settled rule obeys,
The passing night the coming dawn repays;
The moon her waning orb again repairs,
Again, reviving, equal glory wears;
The stars, obscur'd amid the rays of light,
Shine forth again at the returning night;
The earth each year her verdant robe resumes,
Each spring again with vernal beauty blooms;
Though bare, exposed to each wintry storm,
A lovely mantle clothes again her form;
Her fruitful bosom swell'd by genial show'rs,
Brings forth, at zephyr's call, the painted flow'rs:
But we, the lords of all this lower frame,
When quench'd within our breasts the vital flame,
To everlasting dust and ashes turn,
Nor blooms another spring upon our urn.
Thus mourns frail man, while o'er his wilder'd way
He sees no prospect of returning day.
Religion's pow'r alone can lustre shed,
And pour the oil of gladness o'er his head.
She tells, though dark the passage of the tomb,
Day lies beyond that path of cloud and gloom;

* The Crocodile.

A brighter dawn shall bless our raptur'd eyes,
When from that sleep to life again we rise.
For 'tis but sleep: the sleep will soon be o'er,
And place us on a sleepless, deathless shore,
Where endless pleasures to no guilt allur'd,
Eternal bliss by sorrow ne'er obscur'd,
Unchanging spring of purest lustre bright,
Unfading day with no alternate night,
Friendship most true, and mix'd with no alloy,
And pure devotion, shall complete our joy.

T. C. HOLLAND.

The Trumpet shall Sound, and the Dead shall be raised.

1 Cor. xv. 52.

Vain Mock'ry! cease thy wanton smiles,
And earth with all thy gilded cares,
Think not your meretricious wiles,
Hold an immortal in your snares;

Behold the tomb—nor longer dare
My steps with flatt'ring lures to spread,
Can ye my mind for that prepare—
Or rank me with "th' illustrious dead?"

Beyond that tomb my sabbath lies,
In vain your tempting toils are drest,
Vain as the meteors of the skies;
I'll rest me in Immanuel's rest.

Then Mock'ry cease thy wanton smiles,
And earth with all thy gilded cares,
Think not your meretricious wiles,
Hold an immortal in your snares!

C.

OBITUARY.

Mr. Edward Taylor's Account of the late Mr. Winder, of Wisbeach.

Sir, *Norwich, Aug.* 12, 1817.

IT was with feelings of deep regret that I heard of the death of my excellent friend Mr. Winder; and although my acquaintance with him was but of few years' standing, I feel it a duty which I owe to the memory of so valuable a man, to communicate to my Unitarian brethren, through the medium of the Repository, some account of such parts of his life and character as fell under my observation. It is perhaps known to many of your readers, that the General Baptist Church here had been for many years in a very low state. To this, the conduct of two successive preachers had very much contributed. Some months after Mr. Madge had been settled as the minister of the Octagon congregation in this city, he was conversing with me one Sunday evening on the state of the General Baptist Church, and as I did not know then even who was the minister, I proposed to accompany him to the meeting. We heard a very judicious sermon from the preacher, whose name I then learned to be Winder. The impression made on the minds of Mr. Madge and myself, from the service, was, that the preacher was no Trinitarian, although the sermon did not contain a discussion of any controverted point. Mr. Madge's curiosity was however excited, and in company with Mr. Perry, he called upon Mr. Winder. They were both strangers to him even by name: at the first interview he was rather reserved. I met him soon after at my friend Mr. Newson's house, and we fell into conversation on religious subjects. I was struck with the vigour of his mind, his acuteness, and his intimate acquaintance with the Scriptures. I happened to mention Mr. Lindsey's interpretation of a passage; he replied he had never heard of any writer who had taken that view of it; and in the course of our conversation, I found that he was quite ignorant, not only of the writings, but even the names of the most celebrated Unitarian writers. He heard of Priestley, of Lindsey, of Belsham, of Lardner for the first time. Up to this period, as he afterwards said, "he had read no Unitarian book but the Bible." He now read with great advantage and delight some of the writings of the above-mentioned authors, with which he was chiefly supplied by Mr. Madge, from whose conversation, and that of Mr. Perry, he derived great instruction. Among some of his congregation he soon became suspected of heresy, and he was requested to deliver his sentiments publicly on particular subjects, and those texts which are most commonly supposed to favour the Trinitarian scheme were chosen for him. He usually delivered these sermons on the Sunday evening, having given notice on the previous week from what text

he should preach on the following Sunday. Being thus called forth, he delivered himself with the frankness and freedom becoming his character. He laid before his congregation his views of Christian truth without disguise or reserve, and openly avowed his belief in Unitarianism. This open avowal displeased some of his hearers, and when the term of his probationary preaching was ended, a strong effort was made to prevent his election. Such however was the excellence of his character, his unaffected piety and the plain and scriptural style of his preaching, that all the most respectable part of his hearers concurred in inviting him to be their settled pastor. He was ordained in July 1813, by Mr. Philpot, Mr. Wright and Mr. Gilchrist, on which occasion the charge delivered by the latter gentleman was characterized by a clergyman of the Establishment here, as one of the most masterly productions he had ever heard. About this time the Eastern Unitarian Society was formed, and at the request of the Committee, Mr. Winder undertook several missionary journeys, and entered warmly into any plan, by which the interest of true religion might be served. His thirst for knowledge continued unabated; his application was intense; he was willing to encounter any mental labour to acquire, and any bodily labour to propagate Christian truth. When at home, he could scarcely be persuaded to take sufficient exercise to keep up his bodily health, and the decline which previous to his leaving Norwich took place in his constitution, is much to be attributed to his close application. In the course of his journeys he had visited Wisbeach; and the Baptist congregation there, in consequence of Mr. Wright's constant missionary engagements, were without any settled pastor. Mr. Winder was applied to, to succeed Mr. Wright, but he hesitated some time before he accepted an invitation so flattering and (in a pecuniary point of view) so advantageous to him. He urged to me his great unwillingness to leave his people at Norwich, his fear lest his removal should be the means of injuring the cause of truth among them, and his doubts whether his abilities were equal to the situation which he was invited to fill. With some difficulty I persuaded him that it was better for him, and better for the cause of truth, that he should remove to a sphere of greater usefulness, than continue among a people here who really (with a few exceptions) were not worthy of him, and from whom he derived an income of barely 50*l.* a year. When he took leave of Norwich, in August 1816, I saw him no more, but his letters have uniformly expressed gratitude, thankfulness and regard to his friends at Wisbeach.

Such, Sir, are some of the circumstances in the life of my deceased friend which fell under my observation. When it is considered that in the early part of his life he was a common soldier, that until he was thirty years of age he was unable even to read, and that he was shut out from all the means of improvement, which are common even to most persons in the lower walks of life, and placed in a situation the most unfavourable to the cultivation of knowledge, or the growth of piety—and that the goodness of his heart and the native strength of his understanding enabled him to surmount all the difficulties which surrounded him, and to rise to a high degree of usefulness as a preacher, we must regard him as an extraordinary and truly excellent man. He occasionally preached while he was in the army; during which time, and indeed after he left it, he was in some degree connected with the Wesleyan Methodists, and raised a society in that interest at Bordsey, near Woodbridge; but he always refused to become a regular preacher in the connexion, as a subscription to John Wesley's creed was necessary: for although he had not then departed much from Wesley's opinions, he always refused (to use an expression of his own) "to make him a Pope."

By his death, the cause of divine truth has lost a valuable and intrepid advocate; for although the defects in his public delivery, arising from the want of early education, prevented him from becoming a strictly correct speaker, yet there was a clearness in his mode of treating a subject, a strength of language, an earnestness and seriousness of manner, which powerfully arrested the attention. He possessed great facility in the recollection, and judgment in the use of Scripture language. The modesty and humility of his deportment were

exemplary. Fully aware of his deficiencies, he was always grateful for advice and assistance. He was known to very few persons out of his own congregation, but all who did know him respected and esteemed him. He was of a truly patient and contented spirit. Though very much straitened in his circumstances while at Norwich, and for some time suffering under severe bodily indisposition, I never heard heard him murmur or repine: he seemed truly to have imbibed the spirit of Paul, and to have "learned in whatever station he was placed therewith to be content." Supported by the consoling views of God's character which he had embraced, and animated by conscious integrity in the discharge of his duty, he received every blessing with the thankfulness, and met every affliction with the resignation of a Christian.

EDWARD TAYLOR.

On the 13th June, in her 49th year, at *Hagley*, in *Worcestershire*, (where she was interred a few days afterwards,) Mrs. ELEANOR CRAWFORD, widow of Dr. Adair Crawford, F. R. S. Lond. and Edinb.; formerly one of the physicians of St. Thomas's Hospital, Southwark. In every situation and relation of life, as a Christian, as a member of domestic and of general society, Mrs. Crawford was most exemplary. Few have been placed in such afflictive and trying scenes, and still fewer have supported them with equal patience, resignation and fortitude. She well knew and conscientiously practised her duty in every situation. Her piety was sincere and rational, and entirely free from enthusaism, superstition and bigotry. Her religious opinions were the result of reading and reflection, and she had taken much pains to elicit truth. Her mind was strong and well cultivated, her judgment clear and correct, her temper was kind and benevolent. She considered well before she acted, and then acted with a singular promptitude and decision. When fully occupied in domestic affairs or other business, she was remarkably correct and regular, and was always free from hurry and confusion, as she always did every thing in its proper time and place, and never let the business of one day or hour encroach on that of another, for she was peculiarly attentive and exact in the distribution and management of her time and employments. She was a bright example of kindness and charity to the poor, being actively and constantly employed in relieving their wants, consoling their sorrows, and promoting their religious and moral instruction. Her children will ever remember her attention to them with affection and gratitude, and those who enjoyed her friendship, and especially her afflicted friends, can never forget their loss.

She bore a long and severe illness with truly Christian fortitude and resignation to the will of God, and in the exercise of some of the most sublime and difficult duties which human nature is called to perform. She contemplated death with great calmness and fortitude, and departed in the pious hope of a resurrection to that eternal life which the gospel of Christ has brought to light. With this hope her family and friends assuage their sorrows and are excited to imitate her example here, that they may partake of her happiness hereafter.

B. C.

July 1817, at *Boston, Lincolnshire*, Mrs. MARTHA GOE. She was one of the oldest and most respected members of the Unitarian church there. She was an honour to her profession, and had acted through life a worthy part. Uniform, steady and exemplary in her conduct as a wife, a mother, a widow, a friend; to sum up her character in one word, she was an upright Christian. Her religious principles supported her mind under all the vicissitudes of life and in the prospect of death. She viewed the Deity as a merciful Being, a tender Parent, a kind and gracious Benefactor, a God of love: under these impressions she felt happy, anxious to please her heavenly Father, and glad to embrace every opportunity of obeying his gracious commands. She believed in and adored the One God and Father of all. She revered his Son and messenger Jesus Christ, believing him to speak the words of God; his precepts were her guide in the conduct of life, his promises her consolation under all the afflictions of this mortal state. A sermon was preached on the occasion of her death to a crowded audience, from Heb. ix. 27.

J. P.

Aug. 3, 1817.

A Dissenting Minister's Tribute of Respect for the late Rev. S. Partridge, Vicar of Boston.

[From the Boston Newspaper.]

MR. EDITOR,

I AM an occasional attendant at the Unitarian Chapel in this town. This morning, the minister preached a funeral discourse, on account of the death of one of his friends. It appeared by his introductory observations, that he had been absent from his congregation some weeks, and he noticed the death of several persons which happened in his absence. I was affectingly pleased with his remarks on the death of our late good old vicar; I pencilled them down from his lips, and, by your leave, should be much gratified in seeing recorded in the Boston Gazette, this tribute of respect from a liberal Dissenting Minister, to a respectable Clergyman of the Establishment.

"The next instance of mortality which I noticed, was that of an eminent Clergyman of the Establishment, my near neighbour, and with whom I had some degree of intimacy. Our occasional meetings were very frequent, on which we generally had some interesting conversation. He presented me with copies of most of his publications, and gave me other proofs of his regard for me, though belonging to a sect which is every where spoken against. Our opinions were at variance on some important religious doctrines, as well as public matters, but he was truly candid and far removed from a bigoted and persecuting spirit. I had, indeed, a high esteem for this respectable person, who, I believe, was a Christian in deed and in truth, and whose spirit and conduct was worthy of a minister of the religion of the blessed and holy Jesus. He has finished his course, and I trust entered into his Master's joy. And in those brighter scenes above, those regions of higher perfection and enjoyment, where all earthly distinctions will cease, where the pious and the good, of every church and sect and name, shall meet as brethren, the children of one common Parent, the followers of one common Lord, in that free and liberal, that wide and expanded Heaven, I could almost indulge the presumption that our occasional meetings will be renewed, though I may possibly belong to a far inferior class."

Addition to the Notice of the late REV. THOMAS BARRON, (p. 315).

MELBOURN was the place of his residence, but he likewise preached to a congregation at Fulbourn, in the same county, (of Cambridge,) and upon the death of the Rev. Joseph Eedes, at Saffron Walden, in the county of Essex, in the year 1769, he was appointed minister of the General Baptist Church at that place. He continued to perform the pastoral duties to the three congregations till the year 1791, when, upon the settlement of the Rev. S. Philpot at the latter place, he retired from the same, and continued to officiate at Melbourn and Fulbourn, till within a few years of his death; but of late, his growing infirmities confined his services to his Melbourn friends. While health and strength permitted he was indefatigable in his Master's cause, and abundantly useful to society, both to the souls and bodies of his fellow-creatures. Having a very considerable skill in medicine, he was enabled to relieve many who were afflicted with various maladies, which he did nearly gratuitously, receiving little in return, except the gratitude of those who were the recipients of his benevolence: hence, many will miss those acts of humanity he was in the constant practice of exercising. He was a man of but few words, but what he said was with great caution and prudence. Modest and unassuming in his manners, of a mild and even temper, even so much so as scarcely or ever to have been seen out of temper, charitable and candid in his religious sentiments, he was respected by all parties, and beloved by all who had the happiness of his acquaintance. He persevered through a long series of years in this work and labour of love, and he now rests from his labour, and his works will follow him. He was interred in the parish church-yard of Melbourn, to which silent abode he had but a few months before followed the partner of his life, one who much resembled himself in the numerous good qualities which adorn the Christian life.

INTELLIGENCE.

DOMESTIC.

Religious.

Case of the Old Dissenting Meeting-House, Wolverhampton.

The Meeting-house was built in 1701, for "the *worship and service of God, and the use of Protestant Dissenters*,"* and has, from time to time, been under the management of trustees appointed in regular succession, according to the directions expressed in the original deed of trust framed at the erection of the building. Previously to the year 1781, the congregation was composed of Arians and Calvinists. The minister at that time (Mr. Cole) had been resident among them for nearly twenty years, and from a moderate Calvinist had become, it was supposed, an Arian or Unitarian, having for some time omitted the use of Trinitarian doxologies. His situation became very unpleasant from the conduct of the Calvinistic party towards him, and in consequence he quitted. The question then was, whether an Arian or Calvinistic minister should succeed him. A *small* majority of the subscribers were for a Calvinist, but six out of ten of the trustees were for an Arian, three for a Calvinist, and one neuter. Agreeably to the trust-deeds, no minister could be chosen without the concurrence of the trustees or the majority of them. The Calvinistic party invited a Mr. Jameson, from Warminster, but he was not suffered to officiate; he therefore retired, and that party immediately seceded, leaving their opponents in quiet and undisturbed possession. Mr. Griffiths, an Arian, was unanimously appointed both by the trustees and subscribers; and several of the seceders returned and attended on his ministry. Mr. Benjamin Mander† was one of the seceders and a trustee; he, with others, founded an Independent chapel, at which he continued to attend for upwards of twenty-five years, without making (it is believed) a solitary visit to his former place of worship during that period.

Early in January, 1793, a new body of trustees was appointed from among the members of the society, to the exclusion of the above person; and this new trust continued to manage and direct the whole trust estate, without interruption from any person, during a period of twenty-three years, until the month of September last.

In the year 1813, the major part of the trustees concurred with the congregation in inviting the Rev. John Steward, of Wisbeach, (on the recommendation of the Rev. R. Wright,) to officiate as their minister *for a limited and specified time*, which expired in May last year. The reason of his invitation being for a *specified* time was his not being generally approved, which want of approbation on the part of some of the trustees and members of the congregation, continued at the termination of his engagement. The congregation was ignorant, at this time, of any change having taken place in his religious sentiments, and he continued to officiate without any renewal of his invitation. It was, however, soon after ascertained that he had become a Trinitarian and Calvinist. The trustees and congregation at a vestry meeting, holden on the 1st September last, came to resolutions, requesting him to withdraw from his situation; but from motives of personal kindness he was permitted to consider himself as a supply for a period not exceeding three months, on condition of his doing nothing unpleasant to the congregation and inimical to their interests.‡

The trustees flattered themselves that the separation would be amicable: but Mr. Mander (with whom the minister had of late become very intimate), suddenly re-appeared, and assuming a right to act as trustee, desired Mr. Steward not to regard any authority but his, to continue to

* No mention is herein made of any *doctrine* or *sect*, but merely of "Protestant Dissenters."

† Mr. M. has been a member and trustee of two other chapels in the town.

‡ The Lord Chancellor, in his speech, said that the congregation would be willing to retain Steward, if he continued to preach Unitarianism; no such intimation was ever given him.

preach and act as he thought proper, and not to give up either the meeting or parsonage-house (which he occupied), alleging that the trustees who had acted for such a number of years were not legally appointed. The minister listened to this advice, and he, with Mr. Mander, have continued ever since to keep possession of the meeting-house, vestry and parsonage. When the resolutions of the vestry meeting of September 1st. were handed to Mr. Steward, it was some time before any answer could be obtained from him with regard to his views and intentions; he at length said that he considered himself as permanently fixed, but notwithstanding, it was his wish to retire when he could obtain a suitable situation, hinting, however, that he should not hurry himself, &c. Early in October he gave notice that he would on the following Sunday avow his new sentiments, which he had hitherto withheld from the pulpit, or only obscurely touched upon. Accordingly, a multitude of Calvinists and others attended, and he made no hesitation in asserting that he had once more become an orthodox believer;* he reviled his former friends the Unitarians, and solemnly abjured their doctrines as unscriptural, and affording "no consolation to poor perishing sinners." After this sermon, lectures on the Wednesday evenings and vestry-meetings were instituted, and every disposition manifested to bring together a new congregation and establish a Calvinistic society. In consequence of these proceedings, the congregation could no longer attend.† The trustees had recourse to legal advice, and after a deputation had twice waited upon him to induce him to retire peaceably, without any avail, they were compelled to put new locks and fastenings on the chapel and vestry doors. But on the following Sunday, they were all forced open by order of Messrs. Mander and Steward; and a mob collected together to view as well as to assist in these operations. For this outrageous conduct the parties (excepting the minister) were taken before a magistrate and bound over to the Sessions, where a bill of indictment was preferred against them, but the grand jury threw it out, their opponents having very unexpectedly, before-hand, preferred a counter-indictment, which the jury found a bill upon. At the subsequent Sessions, the trustees indicted the parties with similar want of success, their opponents having got first into court, with no new charge, but another indictment for the same offence, viz. taking violent possession of the lawful freehold of Mander and Steward. The jury's not finding a bill for the trustees, was a matter of great surprise, not only to every unprejudiced person, but to several magistrates on the bench. It was a few days after the conviction of Mr. Wright, of Liverpool, which affair had made a great noise in the country. By the advice of eminent counsel, the trustees petitioned the Master of the Rolls (as having the power to settle matters in the most summary way), to reinstate them in their rights and possession. But while this petition was in hand, their opponents filed a bill in Chancery against them. A hearing, however, was had on the 20th of May, before Sir Wm. Grant, in the Rolls Court, but Sir Samuel Romilly insisted, that, as a bill had been filed, it was the duty of the trustees to answer that bill, and that it would be irregular to hear the merits of the cause in that court; and therefore, he prayed the Master to dismiss it, which was accordingly done. The trustees put in an answer to the bill, and immediately afterwards served Messrs. Mander and Steward with an ejectment, which would have been brought to issue at the present Assizes, but a motion was lately made before the Lord Chancellor for an injunction to restrain the proceedings by ejectment, a full detail of which has been given in the last month's Repository.

Wolverhampton,
Aug. 14, 1817.

* Mr. S. was brought up a Calvinistic Baptist. He had left this connexion but a few years, and when he came to Wolverhampton, was a zealous Unitarian proselytist

† While the novelty lasted, Mr. S. had several new friends to hear him, and by way of encouragement, lectures on Wednesday evenings were established, but these were soon abandoned, and for the last eight months not more than a dozen individuals composed the congregation—Mr. Mander, his family and servants being half the number.

Manchester College, York, Annual Examination.

On Monday the 23d of June, commenced the Annual Examination of the Students educated in Manchester College, York, which continued till the afternoon of Thursday the 26th; before Samuel Shore, Esq., Samuel Shore, Jun. Esq., Joseph Strutt, Esq., V.P. Messrs. Andrews, Bell, Benson, Crompton, Cropper, Fletcher, Kay, Martin, Needham, Oates, Philips, Potter, Stanger, W. Strutt, G. W. Wood, *Treasurer*, and the Rev. Messrs. Dean, Gaskell, Johnstone, G. Kenrick, Parry, Robberds, *Secretary*, James Yates, and Turner, *Visitor*. On Monday evening the Mathematical Prize of Two Guineas in Books, offered by Robert Philips, Esq., was determined, after a long and close examination, conducted in the Cambridge manner, i.e. by written solutions, prepared upon the spot, of a series of questions proposed in writing. On Tuesday, the Classical Prize of the same sum, offered by the Rev. W. Shepherd, was determined partly by a *vivâ voce* examination, partly by the inspection of written compositions; and in the evening the following classes were examined, the junior Greek, the senior Hebrew and Syriac, the senior Mathematics and the Modern History, and Orations were read by Mr. Potter, On Friendship as a Christian Virtue, and by Mr. Crompton, On the Character of the younger Cato. On Wednesday, the junior Hebrew, the junior and second Latin, the junior and second Mathematics, the second Greek, the Ancient History, the Evidence and the Natural Philosophy Classes were examined, and Orations were read by Mr. Taylor, On the Origin and Progress of Christianity, and the Impossibility of accounting for it from Natural Causes; by Mr. W. Needham, On the Influence of Civilization on Virtue and Happiness; by Mr. F. Fletcher, On the Origin and Province of Romance; by Mr. Joshua Stanger, On Commerce; by Mr. Haslam, On the Design of Judaism, and its Influence on the World; and by Mr. John Wellbeloved, On the Application of the Principle of Association to explain the Pleasures we derive from Poetry and the Fine Arts. On Thursday, the Theological Classes went through a careful examination, as did also those in Metaphysics, Ethics and the Belles Lettres, and the senior Greek and Latin Classes, with the second Hebrew. Orations also were delivered, by Mr. Worsley, On the Objections to the Evidence for the Resurrection of Jesus Christ; by Mr. Heywood, On the Causes which favoured the Perfection of the Fine Arts in Greece; by Mr. Langlands, On the Political Character of Milton; by Mr. Benyon, On the Sources of Human Happiness; by Mr. Wood, On the problem, How far, and in what manner, Universal Philanthrophy may be rendered a manageable principle of Human Action? and a Sermon, by Mr. Cannon, on Eph. ii. 12, last clause, ἄθεοι ἐν τῷ κοσμῳ. The examination was closed, as usual, by an Address from the Visitor, which, at the request of the Trustees present, is sent for insertion in the Monthly Repository.

Gentlemen,—It now remains for me to close this long and satisfactory examination, by returning you our best thanks for the proofs of attention to your studies, which you have generally given throughout the whole of it; and by announcing, that the prizes for diligence, proficiency and regularity of conduct, amidst much general excellence of conduct, have been awarded to Mr. William Henry Fletcher, Mr. Francis Fletcher and Mr. John Wellbeloved. The Classical Prize, proposed by the Rev. W. Shepherd, the examiners, finding themselves under the necessity of coming to an absolute decision, have thought it right, on the whole, to award to Mr. John Wellbeloved; though they feel it but justice, at the same time, to declare, that Mr. F. Fletcher's claims were so very nearly equal to those of his friend, as to render it a matter of difficult decision. The same must be said of the Mathematical Prize, proposed by Robert Philips, Esq., which is given to Mr. Nicholas Gibson, though it must be acknowledged he had able competitors in Mr. W. H. Fletcher and Mr. Lee. The Prize for the best delivery of his Oration is voted to Mr. Wood.

I hope our young friends who are leaving us, will permit us to express our best wishes for their happiness and success in their various pursuits, and our trust, may I not say our confident expectation, that they will do honour to their *Alma Mater*, by a careful

application of the knowledge which they have here acquired to their own credit and to the advantage of society. I only venture to express, as an individual, my regret, that several of our young lay-friends should not have found it convenient to extend their stay with us through the third year of the course; as it certainly appears to me, that a more enlarged acquaintance with the classic writers of antiquity, and the principles of polite literature, would prove a highly ornamental accomplishment, and a source of refined and elegant pleasure in future years; that the study of ethics, and more especially of jurisprudence and political economy, is at least as requisite for those who are to be engaged in the affairs of civil and active life, as for the Christian Divine; that the sublime views of the Newtonian Philosophy are eminently calculated to enlarge the mind; and that the foundations and evidences of natural and revealed religion, without regard to the peculiarities of sect or party, can hardly fail to prove a most interesting subject to persons of every profession, and to supply the best principles for the direction of the conduct. In thus expressing, however, my own private opinion, I do not presume to interfere with the decision of your friends, whose views for you, in future life, must necessarily regulate their disposal of your time for the present.

"To some of those of you who are to return I have a piece of advice to offer, which may be thought at variance with some observations contained in my last address, and which it might seem needless to address to a youthful audience at all; but which some occurrences during the last session appear to have rendered necessary: it is, that you would guard against intemperate study; which is often as pernicious, in its immediate consequences, though differing in point of moral delinquency, as intemperance of another kind. What is the object of our studies at all, but their useful application to self-improvement and the good of mankind, in the course of the future life? But these objects, it is plain, must be quite defeated, if, by the very mode of prosecuting our studies, we ruin our health or disturb our mental faculties. I mean not to dissuade from moderate study; perhaps I would not have any of you study less than you have done: but I would have your studies regulated by a due attention to time, to exercise, and to diet. There is commonly time enough for all this between the usual hours of rising and retiring to rest: if it is thought desirable to add still more, I would rather take it from the season of rest in the morning than in the evening. *Aurorâ Musis amicâ*, is the observation of a Latin poet; and though I own I am not very fond of complying with the advice of our favourite Horace, *Posces ante diem librum cum lumine*, yet an hour or two may be added to the day at this end of it, during the greatest part of the year without any such necessity; but in the full enjoyment of what Dr. Franklin calls "the cheap light of the sun." The last age afforded a miserable example of the effects of late study in the case of the eminent Dr. Furneaux, who brought on, by its intemperate indulgence, the total overthrow of the powers of a noble mind. And the subject has very lately been forcibly presented to my mind by a recent visit to Nottingham, and to the romantic scenery in its neighbourhood, which was the favourite resort of the interesting but unfortunate Henry Kirke White, 'where,' says his biographer, 'he would read till two or three in the morning, then throw himself into bed for an hour or two, and rise at five to pursue his baneful studies.'—The consequence of this we know in his premature death.

"I do not, however, encourage you to expect, that if you avoid the error of this excellent and extraordinary young man, you will therefore secure to yourselves a healthy and a long life. A very different, but obvious reflection, I doubt not, has for some weeks past, presented itself to your minds with some peculiar force. Within the mansions of death are now deposited the remains of a youth,* who, when we were last assembled on this

* John Stratton, Esq. of Lower Berkhamstead, Herts, who died May 24 last, at his Uncle's house at Low Layton, Essex, in the 21st year of his age. He had passed through his three years' course as a lay-student; and his name is mentioned with distinction in the Reports of Examinations, 1815 and 1816.

occasion, was alive and active, intent on future schemes, and promising himself, no doubt, many future scenes of enjoyment. With many of you he had enjoyed the enlivening hours of social intercourse, and with innocent cheerfulness partaken of your amusements; with some of you probably had cultivated a 'friendship, ardent,' but alas also transient, 'as the summer's noon.' Your minds, my young friends, are deeply impressed; I sympathize with you in the impression, for I remember once to have felt the same: I remember the tender and fatherly concern with which my respected tutor Dr. Enfield, (the ancestor of some of yourselves) addressed the body of his pupils at that time;* and I would try to adapt some of his admonitions on that occasion, for your benefit on this.

"I trust you will attend to and obey the lessons of instruction, which such an event is calculated, with such authority and energy, to inculcate. It is, I am aware, no easy task for the youthful mind to admit and pursue such reflections; but yet, my young friends, since your lives are not the less precarious because you may endeavour to persuade yourselves of their stability, it cannot surely admit of a dispute, that it is your wisdom to prepare for whatever may be in the plan of Providence concerning you. You have before you an affecting proof, in the death of your friend and late associate, that you have no security for the continuance of your own lives to any distant period. For a moment, then, make the supposition, that in a very few years, perhaps months or weeks, you may find yourselves sinking under consumption, on a sudden attacked with fever or other violent disease, or by some unforeseen event, to which we improperly give the name of accident, placed in an instant at the brink of the grave! In such a situation, what kind of reflections would you wish to make on your past lives? Would it be any satisfaction, at such a moment, to look back on scenes of debauchery and profaneness; to remember that you had disgraced your natures, and perhaps hastened your end, by the indulgence of licentious passions; to be conscious that the short time you have been permitted to spend in the world has not been improved to any of those valuable purposes for which a rational being ought to live; to recollect a series of actions which your righteous Judge has forbidden, and to feel yourselves entering into his presence under the dominion of dispositions which you are well assured he will condemn? Would the remembrance of vicious pleasures then afford you any compensation for the consciousness of guilt, and the anguish of a wounded spirit?—Would it not, on the other hand, afford you the most substantial ground of consolation and rejoicing to be able to reflect, that you had spent your short life innocently and laudably, that you had laid in a stock of useful knowledge, and established principles and habits, which you can carry with you into the life to come with an humble hope of your Maker's acceptance? Let me ask you also, (and I am sure that at least there are some here present who will not think this a trifling circumstance) whether, at such a season, you would not much rather that the recollection of your characters should minister consolation to the minds of your afflicted parents, than that it should add to the burden of their grief? Remember then, that it is a wise and virtuous son alone that maketh a glad father, but that a foolish son is a grief and a shame to his mother.

"On the supposition, then, that you will shortly receive a summons from your Maker to appear in his presence, you are convinced that it is your wisdom to spend your days in innocence and virtue. And surely it will be no less your wisdom if your lives be protracted even to old age. If you only regard the present state, a moment's reflection must convince you, that you are more likely to find a happiness that will last through life in a well-cultivated understanding, in habits of purity and temperance, and in the manly and rational pursuits of virtue and religion, than in the licentious gratification of appetite, or the dull round of dissipation; that the deceitful attractions of vicious pleasure will quickly fade, and be replaced by the pain and loathing of a diseased and

* Funeral Sermon for Mr. John Galway, a student at Warrington, who died Feb. 8, 1777.

wasted constitution; that a life of vicious indulgence will forfeit you the esteem of all the wise and good, and leave you useless outcasts of society, shunned by others and a load to yourselves, to drag on the poor remains of a life which will daily grow more and more insipid, till at last it becomes a useless burden, which you wish, yet dread, to lay down.

"But the close of a life, however long, must come at last. What reflections and prospects will then best sustain your spirits? Whether will it be more desirable, at such a season, to review a life wasted in foolish and frivolous pursuits, dishonoured by a long train of vices, a life for which your own heart must condemn you; or to be able to look back through a long course of years employed in rational pursuits, in active services to your fellow-creatures, and in obedience to the laws of heaven; to leave an honourable testimony to your virtues in the hearts of your admiring friends; to make the last important step into the unknown world with an undisturbed mind, and to appear before the Judge of the whole earth with an humble hope of his acceptance, and a joyful expectation of eternal life? —You cannot doubt whether it will be better, at that hour, to have a heart oppressed with guilt, and agitated with terror; or to enjoy that peace which this world, with all its pleasures, cannot give.

"Whether the impressions, which the late event has made upon your minds, will be permanent enough to influence your future conduct, time alone can shew your friends: but this conviction I am certain you now feel, that it is your wisdom to prepare for a similar event, which must certainly, and may soon, arrive to each of you.

"You will soon be thrown among scenes of temptation, from which, hitherto in life, let us hope, you have been kept free. We cannot, if we would, nor would we if we could, take or keep you out of the world, in which it is our ambition and hope to prepare you for becoming eminently useful; but it is our hearts' desire and prayer for you all, that you may be kept from the evil.

"But if vicious pleasures should entice you, if appetite and passion should draw you astray, if the licentious and profane should be successful in employing their seducing arts to betray you, if you should unhappily forget, for a time, every serious truth of which you have here been reminded, I need not bid you recollect, your conscience will sometime force you to remember, that there was a time when you thought otherwise. In the moment of serious thought—and it will come—you will feel, that, though the sacred obligations of virtue, and the awful sanctions of religion, may for a time be forgotten or despised, they have a reality and importance which cannot be destroyed.

"But let me hope, that every apprehension of this kind is without foundation: let me indulge the pleasing idea, that this solemn event has not spoken to you in vain.

"It is now—O let it ever be, your firm resolve,

> 'My heart shall not reproach me so long as I live;
> Till I die, I will not remove my integrity from me!'"

The company then separated, after a short devotional exercise, highly gratified with the employment of the four days.

Manchester College, York.

The next Session will commence on Thursday, Sept. 18th, 1817. It is very desirable that all the Students should assemble on that day, as the choice of apartments will take place on Friday, the 19th, and the arrangement of the Classes on Saturday the 20th. Public business will begin on Monday, Sept. 22nd. Applications for admission as Lay-Students, are requested to be immediately addressed to the Rev. Charles Wellbeloved, Manchester College, York, that the necessary preparations may be made for their accommodation.

T. H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

Manchester,
Aug. 15th, 1817.

Eastern Unitarian Society.

The Fifth Yearly Meeting of this Society was held at Framlingham, in Suffolk, on Wednesday and Thursday, June 25th and 26th. The Service of Wednesday evening was conducted

by Mr. Perry and Mr. Scargill. That of Thursday morning by Mr. Fullagar, Mr. Scargill and Mr. Madge. The Meeting was filled with attentive auditors, and it is hoped that all who heard the excellent discourses which were delivered, went away with an increased knowledge and love of the genuine doctrines of the Gospel. After the morning service, the business of the Society was transacted. Thomas Robinson, Esq., of Bury, in the Chair. It appeared by the Report, that the number of Tracts circulated in the past year, exceeded that of any former one. The Committee having recommended to the different churches in the Association, the formation of Fellowship Funds, as a measure well calculated to unite the Unitarian body, and to call its powers into easy and active operation; the meeting resolved, that the report be printed and generally circulated among the respective congregations in Norfolk and Suffolk, in order to prepare the way for the adoption of so beneficial a plan. The Treasurer's accounts were then laid before the Society, and its funds appeared to be in a flourishing and improving state. Mr. J. L. Marsh and Mr. Edward Taylor were re-elected Treasurer and Secretary for the ensuing year, and the next yearly meeting was appointed to be held at Palgrave, on the last Wednesday and Thursday in June. Fifty-five gentlemen and ladies afterwards dined at the Crown Inn, George Watson, Esq., of Saxlingham in the chair. The assembling of such a number at so small and (to most of the subscribers) distant a town as Framlingham, is a gratifying proof of the increasing interest that is felt in the objects of the society, and of the respect which is felt by all, for the amiable and excellent minister of the place. When the sentiment, "Civil and Religious Liberty all over the World," was given after dinner, Mr. Madge observed, that the declaration of such a wish must at all times be congenial to the mind of every Unitarian. It was to their honour that they had uniformly shewn themselves consistent friends to both: civil and religious liberty were indeed so intimately connected, that they must flourish or decay together. But in times like the present, when the cry of heresy and blasphemy was raised for the basest purposes, it behoved us to shew our attachment to the great cause of freedom by every possible exertion. If we slumbered, the enemy would sow tares, and the noxious and baneful weeds of bigotry and persecution would choke and poison the pure doctrines of the Gospel. We must have our loins always girded, and be ready to meet and repel every attack upon our religious privileges. He had understood that the disgraceful prosecution against Mr. Wright, of Liverpool, would be persevered in, upon the ground that his sermon was calculated to bring the doctrines of the Established Church into contempt. If so, what Unitarian preacher could hope to escape persecution, provided he performed his duty? He could not speak of the Trinitarian doctrine, without saying it was self-contradictory, and contradictory to the language of Scripture. This might be called bringing the established religion into contempt. But he had no reason to doubt, whatever the event of this prosecution might be, that his brethren would, with the apostle, resolve "to obey God rather than man," and not be deterred by any unmanly fears from the fearless and open avowal of religious truth. The Chairman having given "the memories of Emlyn, Manning and Barron, the fathers of Unitarianism in this district,"—Mr. Toms detailed several very interesting particulars relating to those venerable champions of the Unitarian faith. The health of "the Bishop of the Diocese" having been given, Mr. Madge took occasion to pay his tribute of the sincerest esteem towards that excellent man. He had had the pleasure of receiving the most respectful attention from him, and he believed no man living better understood, or more highly valued the true principles of religious liberty than the Bishop of Norwich. The Chairman then gave "May all our Dissenting brethren learn and love the liberty in which they stand, and resist every attempt from within and without to enslave them." Mr. Edward Taylor said, that our duty, when open attacks were made upon the rights of conscience by those without, had been so ably laid down by his friend Mr. Madge, that he should confine himself to a few observations on the other sort of at-

tacks which the toast alluded to. It was most strange that Dissenters should seek to put a yoke of bondage about the necks of their brethren, or that they should be found publicly supporting the avowed enemies of civil and religious liberty. Such, however, he lamented to say, was the case. Instances of the sort were too numerous. In the recent election for the county of Norfolk, Mr. Butterworth, well known as a leading character among a certain class of Dissenters, had written circulars to many individuals in order to influence their votes in favour of the candidate, who boasted that his success was principally owing to the support he had received from the Clergy and the Administration. These letters had been eagerly caught at during the contest, printed and circulated among the Dissenters with this title: "Copy of a Letter from Joseph Butterworth, Esq., the member for Coventry, a great patron of charities and *of the Dissenting interest.*" From some Dissenters he received the answer which his letter deserved, but many were influenced by this "patron" of their cause, to desert their principles. He regretted to observe, among many of their ministers, a cringing and courtly servility, wholly unworthy the descendants of the Puritans. We had lived to witness strange conduct among Dissenting ministers. One of them had signalized himself by reading the Church of England Liturgy in a chapel before two Royal Dukes. Between such men, and the venerable fathers of non-conformity, there seemed to be nothing in common but the mere name. Such conduct on the part of their ministers had produced on their flocks the effects which might naturally be expected. Many, whose ancestors had signalized themselves by their attachment to non-conformity, were now seeking church or corporation honours, while others were only held to the Dissenting interest by a thread. He trusted, that the ministers of the Eastern district, and those more especially whom he then saw, would shew how deeply *they* felt the value of the principles of non-conformity, by a sedulous and earnest inculcation of them.

In the course of the afternoon the exertions of the living as well as the memories of the departed champions of the Unitarian cause, were gratefully remembered; a spirit of Christian friendship, zeal and union, pervaded all present, and it is hoped that the impressions derived from this meeting, will be lasting and beneficial.

Kent and Sussex Unitarian Christian Association.

The Annual Meeting of the Kent and Sussex Unitarian Christian Association was holden at Tenterden, on the 25th June, when a discourse was delivered by Mr. Thomas Rees, F. S. A. from Isaiah xl. 25, to a numerous and very attentive auditory. In pointing out the principal objections to the commonly received doctrine of the Trinity, he shewed the utter inconsistency of the supposed *derivative* existence of the Son and the Holy Ghost from the Father as the source, with that *self*-existence which is essential to the one true God. He exhibited the absurdity of imagining that there can be in any sense, three omnipresent persons to constitute the one Jehovah, and severally exercising infinite power throughout the universe. He contrasted the simplicity of the Unitarian system, with the glaring incongruities attending the idea of the union of the Deity with human nature, so intimately as to constitute one person, with a creature who was subjected to the imbecilities of infancy and childhood, and the general infirmities attendant on our mortal frame, more especially with the notion that the immortal God could become mortal, and partake in the expiring agonies of the man Jesus.

The devotions were conducted by Mr. L. Holden and Mr. A. Harris. 882 Tracts, calculated to explain and illustrate the principles of Unitarian Christianity, or to vindicate its evidences and enforce its obligations, have been distributed by the Society in the last year. Among these are 49 copies of Mr. Fox's luminous sermon, on the Comparative Tendency of Unitarianism and Calvinism, and 190 of Mr. Wright's useful Essays on various points of Controversy; particularly 44 of his Essay on the Universal Restoration. As the ultimate destination of that large portion of mankind, whose moral state on the great day of judgment, will disqualify them from enter-

ing into the immediate participation of immortal felicity, is not distinctly predicted in the Scriptures, Unitarians are uniformly agreed only in the conclusion, that *endless torments* is a doctrine most remote from the designs of the all-merciful Creator. Were inquiries more confined to objects nearer our observation, such as the nature and design of death, of the universal resurrection, some to the immediate fruition of immortal felicity, and others to a state of *judgment*, and just discrimination in the condition and treatment of vicious characters, according to their various degrees of guilt, it is probable that the most satisfactory inferences would be derived respecting the wise and beneficent purposes of God, although the *ultimate* result of his dispensations may exceed the reach of our faculties fully to determine, and as it respects the offending part of mankind, may at present be involved in awful uncertainty.

Much interesting information was received from our friends from different quarters. The free spirit of truth is exerting itself, by various methods, for promoting both its diffusion and its increasing influence on the minds of those by whom it has been already embraced. Our Cranbrook friends, by their Secretary, (Mr. W. Dobell,) write as follows:—"Our chief means of making our opinions known, are by pulpit discourses, public conferences and private conversation. At our conferences we occasionally have some written addresses from the younger part of our friends, both male and female, which do credit to their understanding and their hearts, and which we wish to encourage, not only in our own but in all our societies." The like rational and interesting methods are actively pursued by our friends at Battle, where a variety of controversial tracts, chiefly by Mr. Wright, have been copiously distributed, and much exertion has been successfully made in calling forth talent at their public conferences, which are numerously attended. This practice of engaging the active powers of the mind and its social affections in the mutual investigation and discussion of truth, and thus of giving it a general interest and impression, which can never be produced while the faculties remain in passive inaction, has been partially adopted in most of our other societies. As the sublime truths of religion are distinguished from the gross errors with which they have been confounded, by their readiness to court the light, so it is by calling the mind into action, and infusing their sacred influences through the affections, as they flow in social intercourse and free discussion, that they can be expected to maintain their sovereign sway over our conduct. While our brethren are thus engaged in edifying one another, they are, we trust, aware of the peculiar care which is necessary, in rendering religious and moral truth intelligible, and consequently interesting to their children. The attention which some of our Maidstone friends have devoted to this humble but useful undertaking, has proved the means of awakening an interest to the objects of religion and duty in their young minds, and the effects of it are apparent in their deportment.

It appeared from the information of two of our Dover friends that Unitarianism has recently made an extraordinary progress in that town. Its principles having been distinctly stated and illustrated, a great degree of interest has been very extensively excited, and the General Baptist chapel, in which these laudable exertions are made, is now overflowing with a vast accession of persons, won by the force of evidence and the beauty of truth. A very effectual instrument in the production of these great effects, has been of so humble a nature, that it may serve as a useful hint of the practicability of promoting *truth* by much less costly means than those which custom has sanctified to the support of *error*. One of those shops to which we resort to have the *exterior* of the seat of intelligence adjusted, has been very successfully employed by its worthy proprietor in furnishing the *interior* with just conceptions concerning the Creator. Numerous Unitarian Tracts have been distributed from it, and it has been made the centre of much interesting and profitable discussion.

The attention of the *truly* respectable body of General Baptists having been drawn toward the great question concerning the object of worship, we find them at their late association at

Cranbrook denominating themselves "the old Unitarian General Baptists." But it appears that some of the members of the church at Smarden and Staplehurst have lately seceded from the connexion, and by a letter addressed to their late pastor (Mr. B. Austen), have expressed themselves as if their hopes were founded rather on the imaginary agonies and death of their Almighty Maker, than on the resurrection of the man Jesus from the "dust of death" to a state of undying felicity. Mr. Austen has since been excluded from their pulpit, and with about twenty of his friends has withdrawn to a private house to celebrate the worship of the *only living and true God.*

A distinct statement of the rules, with some new regulations, including several additional objects received the sanction of the society, and we trust will prove the means of cementing our union more closely and rendering it more efficient. The unanimous thanks of the society were voted "to Mr. John Wright, of Liverpool, for the truly Christian manner in which he has conducted himself under the prosecution that has been commenced against him, for the open avowal of those holy and benevolent principles for the promulgation of which they were associated." The society also expressed "their condolence with Mr. Charles Herbert, under the very distressing circumstances to which he has been exposed on account of his firm adherence to principle." Mr. Herbert embraced the opportunity of expressing his acknowledgments to his benefactors in a written address, of which the following is an extract: "It is with feelings of the highest gratitude I return you my most sincere thanks for a most kind, benevolent and liberal support of a wife and nine children during the last six months, a support so truly liberal, that I have been furnished with the means of seeking a situation whenever one has offered, which I could not have done had it not been for you. In scarcely any other breast has my deplorable case excited the least feeling of compassion, not even amongst my nearest relations—very far from it. I have at last taken a house at Dover for the education of a select number of young gentlemen, in all the various branches of commercial and polite education, and hope, by a strict attention to the improvement of my pupils, still to merit the protection of my worthy friends." Justice requires that it should be added that, though our friends in Kent and Sussex have contributed to the relief of Mr. H. according to their abilities, and though we are indebted to a friend for a very liberal donation, yet it is to our friends in London and other more distant parts, chiefly through the medium of Mr. Aspland and Mr. Belsham, particularly to the ample largesses of a philanthropist whose name has not been announced, that he owes the principal of the support which he has received.

We shall only add, that a company of about one hundred and forty friends dined together, and were joined by about fifty more who cordially united in some appropriate sentiments which were given on the occasion. The case of Mr. John Wright, in particular, drew forth some animated remarks, and excited much interest. All appeared much encouraged to unite and proceed in the work of endeavouring to call the attention of our fellow-men to an examination of their religious principles, that they may be led to distinguish "what is truth," to estimate its value, and to embrace it "in the love of it."

Maidstone, T. PINE, Sec.
July 11, 1817.

Since the above meeting, the following Petition for relief from the requisition to submit to the performance of the Marriage Ceremony has received nearly five hundred signatures, and has been presented to the House of Commons by Mr. W. Smith, and, we believe, to the House of Lords by the Marquis of Lansdowne:

"*To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled;*

"The Petition of the Associated Unitarian Christians of Kent and Sussex—Humbly sheweth,

"That your Petitioners, dissenting from the Established Church upon the principle that Christ is their sole Head in matters of religion, are deeply impressed with the inconsistency of submission, on their part, to the Marriage Ceremony of that Church, as an

act whereby its authority to decree rites and ceremonies is acknowledged, and this their leading principle of dissent is violated.

"That as Unitarian Christians, your Petitioners cannot exculpate themselves from the charge of a palpable violation of moral principle in joining in devotions addressed to the Father, the Son, and the Holy Ghost; and particularly in receiving a benediction pronounced for the ratification of the ceremony, in the name of God the Father, God the Son, and God the Holy Ghost.

"That finding that the British Legislature, in an Act passed in the reign of his Majesty George the Second, relating to Marriage, recognised the importance and sufficiency of such religious scruples, by exempting the Jews and Quakers from all obligation to submit to its provisions, so far as it respected the Members of their several communions; your Petitioners feel encouraged to submit their case to the consideration of your Honourable House, and humbly to petition, that they also may be allowed to marry among themselves, in conformity with their religious principles. And your Petitioners will ever pray."

South Wales Unitarian Book Society.

The Annual Meeting was held at the Unitarian chapel in Carmarthen, on Tuesday the 8th July instant, and not on Thursday the 10th, as stated by mistake in the notice, which appeared in the Repository for May. The services commenced on Monday evening, July 7th, when the Rev. Rees Lloyd, of Kingswood, near Birmingham, read the Scriptures and prayed in English. The Rev. D. Davis, of Neath, preached an interesting English sermon from Rom. viii. 32, and the Rev. John Thomas, of Llwyn-y-groes then delivered an excellent Welsh discourse on *Religious Liberty*, from Rom. xiv. 4, 5, and the Rev. William Rees, of Penrhiw, closed the service with a Welsh prayer. On Tuesday morning the service was introduced in English by the Rev. R. Awbrey, of Swansea; then the Rev. T. Rees, of London, delivered a masterly statement of the *objections to the doctrine of the Trinity*, from Isaiah xl. 25, "To whom will ye liken me, or shall I be equal, saith the Holy One?" The Rev. John James, of Bridgend, afterwards preached a most admirable Welsh sermon on *the perfect and universal love of God*, from 1 John iv. 8, "God is love," and concluded the service. The business of the society was then transacted in the chapel; several new members were added to the list, and the next anniversary appointed to be held at Llwyn-y-groes, in Cardiganshire; the Rev John Evans, of Carmarthen, to be the preacher. A large company of country people afterwards retired to an Inn to partake of refreshments, provided for them by the congregation. The ministers, twenty-four in number, and a respectable party of friends, in all fifty-seven, dined on an economical plan at the White Lion Inn. After dinner, the usual sentiments being proposed from the chair, gave rise to several appropriate and animated speeches; and the afternoon was passed in the utmost harmony. The evening service was introduced by Mr. T. Rees, and Mr. Awbrey preached a very judicious and impressive discourse, in English, on the *object and nature of Christian worship*, from John iv. 23. The venerable and Rev. D. Davies, of Llwyn-rhyd-Owen, then preached in Welsh from Phil. iii. 20, an engaging sermon *on the heavenly citizenship of true Christians*, and concluded the service with prayer. The congregations at all the services were very large and respectable, and many persons attended from the neighbouring counties of Glamorgan, Cardigan and Pembroke. The meeting will be long remembered by all the friends present with feelings of satisfaction and delight.

July 20, 1817. T.

Unitarian Tract Society, West Riding of Yorkshire.

The second Anniversary Meeting of the Unitarian Tract Society, for the West Riding of Yorkshire, was held at Wakefield, on the 11th of June last. The business of the day commenced with Divine Service; of which the introductory and devotional part was conducted by the Rev. John Kenrick, A. M. Solemn, earnest and impassioned was the address to the Deity; and we trust, it ascended as the incense of praise, from hearts sincere.

The Rev. Thomas Jervis addressed the audience from John xiii. 17: "If ye *know* these things, happy are ye if ye *do* them." The venerable preacher, in a strain of masculine argument, and with a delivery the most impressive, pointed out the value of Christian knowledge, and the propriety of using our rational faculties in our researches after truth. He then dwelt, with the happiest effect, on the practical influence this knowledge should have on our lives. It was a clear, copious, and irresistible torrent of reasoning; exhibiting the same evangelical style and spirit, so conspicuous in the discourses with which that gentleman has already favoured the religious world.

After the service, the report of the Tract Society was read by the Rev. R. Astley, of Halifax, who had kindly accepted the office of Secretary, in the room of the Rev. H. Turner, removed from Bradford to Nottingham. The report was highly satisfactory, and called forth some excellent observations from different members, expressive of the utility of the Association, not only in the diffusion of Christian truth, by the distribution of tracts, but also in forming a bond of union between the ministers and members of different congregations. Before the formation of this Society, the congregations of the Protestant Dissenters seemed almost isolated; now they meet, co-operate, and by their united and unslackened efforts, produce in these parts the most astonishing revolutions in the minds and hearts of men.

When the business of the Tract Society was concluded, about sixty gentlemen sat down to a plain and comfortable dinner, at the Strafford Arms. Many subjects congenial to the purposes of the Meeting were introduced; among which, of major importance, was the infant cause at Huddersfield. A statement of its rise, progress and present condition was given by the Rev. J. Donoughue, of Lidgate. The success which had attended the labours of Messrs. Beattie and Donoughue in that populous place, and the flattering prospects which still offered themselves for future exertion, interested every heart, and awakened a generous desire to support an undertaking which promised such happy results. Dr. Thomson, who may be truly considered as the parent of the cause, stepped forward and made a most fervent and pressing appeal to his friends in its behalf. It proved irresistible. A liberal subscription was immediately entered into, which would more than cover all the expenses of fitting up our new place of worship.

The Rev. John Gaskell, who is lately settled at Thorne, gave a most pleasing account of the Society there. He found them well-informed, united in love and glowing with zeal. In the name of his congregation, he desired that Thorne might be added to the Association, and the Annual Meeting held there in rotation.

The next Anniversary is to be considered as the Lidgate Meeting; owing, however, to its proximity to Huddersfield, and for the sake of convenience, and the encouragement it will afford our brethren there, it is proposed that it shall be held in that town; when we hope a numerous attendance will witness, and celebrate the complete triumph of Unitarianism in Huddersfield.

J. D.

Western Unitarian Society, and Devon and Cornwall Association.

The Annual Meetings of the Western Unitarian Society, and the Devon and Cornwall Unitarian Association, were held at Exeter, on Wednesday, July 9th. Divine service was introduced by the Rev. Benjamin Mardon, of Glasgow; the Rev. Joseph Fawcett, of Yeovil, offered the general prayer, and the sermon was preached by the Rev. John Kenrick, M. A. Classical Tutor at Manchester College, York. Mr. K.'s text was 1 Tim. vi. 4: "The doctrine according to godliness." The sermon was an able, judicious and eloquent defence of the Unitarian doctrines as being best calculated to promote godliness. We have great pleasure in informing the Unitarian public, that they may soon have an opportunity of perusing it, as Mr. K. has promised to comply with the unanimous and earnest request of both societies by its speedy publication. After the service the meetings for business, first of the Western Unitarian Society, and then of the Devon and Cornwall Unitarian Association, were

held in the vestry of George's Meeting, William Brown, Esq. of Cullumpton, a member of both societies, in the Chair. The Subscribers present had the pleasure of witnessing a considerable accession to their body, and amongst others, the venerable Mr. Bretland, whose learning and talents have long since made his name familiar to the friends of Unitarianism, became a member of both societies. Ilminster, Somersetshire, was fixed upon as the place for the next annual meeting of the Western Unitarian Society, and the Rev. T. S. Smith, M. D. of Yeovil, was appointed to preach. The Devon and Cornwall Unitarian Association resolved to hold their next meeting at Tiverton. Upwards of eighty of the subscribers and friends to both societies dined together at the New London Inn, Richard Hall Clarke, Esq. of Bridwell, in the chair. After dinner, Mr. Kenrick, Mr. Rowe, Dr. Carpenter, Mr. Worsley, and several other gentlemen, addressed the company. There was service at George's Meeting on Thursday morning, at seven o'clock, when the Rev. W. Evans, of Tavistock, conducted the devotional part, and the Rev. Dr. Smith preached. The congregations were numerous and respectable; a great number of ministers and many other distant friends of the societies were present, and the meeting was altogether a highly interesting and important one.

Exeter, July 20, 1817. W. H.

Tiverton Unitarian Chapel.

Amount of Subscriptions received, inserted in Mon. Repos. for June	£73	15	3
Since Received,			
Mr. Hornsey, Exeter -	1	1	0
Mr. Matthew Dunsford, Teignmouth - - -	1	0	0

The friends of the cause at Tiverton, solicit the further assistance of those who are desirous to promote their object, in order that they may be enabled to pay the balance remaining due from them, which amounts to about £25. Small as this sum may appear, yet having already raised amongst themselves as much as they can with prudence contribute, they are unable at present to obtain sufficient to discharge the few accounts that are unpaid. Since their last report, they have been favoured with the services of the Rev. Thos. Howe, of Bridport, who spent two Sabbaths with them, on the first of which he administered the Lord's Supper to a few of the members; and, at their request, he preached again on the evening before he left Tiverton. His services were highly acceptable and interesting to all who attended them; and more particularly so, from the great degree of interest he has shewn, both by his personal exertions and solicitations, in behalf of their infant cause.

A letter was drawn up, and signed by all the members, (previous to his leaving Tiverton,) expressive of their grateful acknowledgements, accompanied by a request that he would repeat his visit to them, at some future time convenient to himself. To which he returned a most affectionate reply; assuring them that he should always continue to feel the greatest interest for their future welfare and prosperity, and be most ready, on all occasions, to render them any advice or assistance in his power.

M. L. Y.

16*th August*, 1817.

Subscriptions are received by the Rev. Dr. Carpenter, Bristol; Rev. R. Aspland, Hackney Road; Rev. Thomas Howe, Bridport; Mr. George Dunsford, or Mr. M. L. Yeates, Tiverton.

Parliament Court Chapel Auxiliary Unitarian Fund.

Sir,

Having read with much interest Dr. Thomson's remarks on penny-a-week societies, in the Mon. Repos. for October last, and the accounts, in a subsequent Number, of the adoption of his plan at Birmingham and Swansea, it is with pleasure I announce the formation of an *Auxiliary Unitarian Fund*, by the congregation assembling at Parliament Court Chapel.

This society originated in an unanimous resolution of the congregation, which has been carried into effect with great zeal and success. The regulations are not materially different from those already before your readers. The number of subscribers is already considerable, and is rapidly increasing.

I am requested to communicate this fact, in hopes that, together with the

instances already recorded in your pages, it may act as a stimulus upon other congregations, to adopt means so easy and effectual for the promotion of our common cause. It is an important recommendation of this scheme that, while it furnishes ready aid to necessitous congregations for building or repairing chapels, &c.—to our book societies, academies and other institutions, it is also eminently useful to the congregations by which it is adopted. Your former correspondents have shewn its advantages as forming a bond of union, and increasing or creating in our youthful and poorer members, an interest about the principles and progress of the religion which they profess.

Were such societies generally formed, they would remedy two great evils in the present mode of raising money for building chapels. Of the sums now raised for this purpose, a considerable proportion is, of necessity, sunk in the travelling expenses of the collector. The amount collected is also much more dependent on temporary and accidental circumstances than on the merits of the case. By the proposed plan, the relative claims of the applications would, it is probable, be pretty correctly estimated, and the sum voted would be transmitted immediately, and without drawback. This would be advantageous both to contributors and recipients.

I cannot conclude without expressing my thanks to the benevolent and zealous individual by whom this useful plan was formed and recommended, and my wishes for its speedy and universal adoption.

W. J. FOX.

Hackney Road,
18th August, 1817.

Subscriptions to the Unitarian Chapel, Glasgow.

Mr. John Bowring, Hackney	1	0	0
Rev. John Evans	1	1	0
Three small Subscriptions in Worship Street	0	4	6
Messrs. Balls	1	1	0
Rev. Joseph Hutton	0	10	6
Mr. Edward Bowring	1	0	0
Mr. E. Batten, Yeovil	1	1	0
Senex Cornubiensis (By Mr. Aspland)	1	0	0
	£6	18	0

Manchester College, York.

The following sums have been received on account of this Institution.

Congregational Collections.			
Stockton on Tees, by the Rev. Samuel Kennedy	2	0	0
Liverpool (Paradise Street), Rev. P. Houghton	38	8	6
Benefactions.			
A Friend, by the Rev. John Kentish, Birmingham	2	2	0
Mr. Joshua Miller	1	1	0
J. P. Heywood, Esq. Wakefield, (third benefaction)	5	0	0
Miss Hodgson, Hull, towards the discharge of the remaining debt on the York buildings	5	5	0
Joseph Oates, Esq. Weetwood Hall, near Leeds	10	10	0
Thomas Colfox, Esq. Bridport	20	0	0
J. R. Freme, Esq. Liverpool	30	0	0
New Annual Subscriptions.			
Mr. Edmund Ashworth, Bolton le Moors	1	1	0
Joseph Dawson, Esq. Royds Hall, near Bradford, York	2	2	0
John Strutt, Esq. Belper, Derbyshire	2	2	0
Rev. James Parry, Liverpool	1	1	0
Mr. Eyre, Nottingham	0	10	6
Mr. R. W. B. Sanderson, Manchester	1	0	0
Robert Andrews, Esq. Rivington Hall, near Bolton le Moors	2	2	0
	£124	5	0

G. W. WOOD, *Treasurer.*
Manchester, July 12, 1817.

Subscriptions towards defraying the Expenses of the late Enlargement of the Burial Ground of the Unitarian Chapel at Thorne.

By Dr. Thomson.			
Abraham Crompton, Esq. Lunevilla, near Lancaster	5	0	0
Mrs. Heywood, Halifax	1	1	0
By Rev. T. Johnstone.			
The Misses Lumb, Wakefield	2	0	0
By Rev. R. Aspland.			
Rev. B. Evans, Stockton	1	1	0
Mr. David Walker, Hoxton	1	1	0
Mrs. Severn, Broughton, Notts.	1	0	0
Mr Mace, Tenterden	1	0	0
S. Gawthrop, Esq.	5	0	0
Birmingham Fellowship Fund	2	0	0
Rev. James Yates, Birmingham	1	0	0
Thorne.			
Rev. J. Gaskell	1	1	0

N. B. There still remains a debt upon the Unitarian Chapel at Thorne, of about nineteen pounds, incurred by enlarging and enclosing the burying ground, &c.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE events of the last twenty-five years are acknowledged, by the men of the world, to be amongst the most surprising that have been recorded in the pages of history; yet they seem to have made but little impression on what is called the religious or serious or evangelical public. To this Protestant country the conclusion of the war and the facts daily announced are deeply interesting; and every true Christian will, notwithstanding the alarming appearances they wear, preserve his confidence in God, that however triumphant the cause of the pretended Holy Church may be, yet its inquisitions, its infallibility, its rising pomp are hastening to destruction final and complete. The European world has been set against republics. Every thing republican has, with the utmost care, in every instance, except that which is the most important, been either weakened or destroyed. Holland, Genoa, Venice, and most of the smaller republican states have disappeared. Yet one republic remains, and before it, as in former times before its prototype, sovereigns bow down with awful reverence, and receive its mandates in the government of their own estates. The former republic was founded on force, the latter on fraud. The writings of our ancestors for the last three hundred years are filled with protestations against the latter: their descendants, in these days, view it with complacency, and have been mainly assissting in restoring it to a state, from which at one time it seemed to have been precipitated for ever.

The Papal republic stands again upon its legs, for a republic it is, and of the worst species. The members of this republic are spread through the nations of Europe, each individual in it deriving some power from its head; and all who have sufficient talent may aspire to the highest dignities of this extraordinary state. The Pope, the pretended Holy Father, is elected from the dignitaries who form his council, and who for the greater part are Italians; but policy requires that some should be admitted from the kingdoms which pay their homage to the republic, and in general the men selected possess great talents natural and acquired. With the nomination of their subjects the kings are much pleased, and the House of Bourbon, the great protectors, sons and servants of this republic, has been lately gratified by the nomination of three persons, on whom the French king placed, with solemn pomp, the Cardinal's hat received from the pretended Holy Father, after the usual pretended apostolical benediction.

In addition to these dignities, conferred upon three subjects of France, the Bourbon king has entered into a treaty with the republic, by which he is permitted to make a new arrangement of ecclesiastical benefices in his kingdom. The number of archbishopries and bishopries is to be increased, by which means the kingly authority is expected to be more firmly consolidated, and the republic, by the increase of its higher dependents, cannot but be benefited. This is one of the most extraordinary delusions that has ever taken place. A sovereign applies to a foreign state to erect offices in his own dominions. A sovereign, priding himself on his birth, bows down to one, perhaps, born in the lowest situation of life; he who boasts of descent from kings for a thousand years, who looks upon legitimate authority to be vested in him by a kind of Divine right, is content to reign with divided authority; the republic possessing the homage of a great part of his subjects, of whom some one may come to be its head, and to claim from his king allegiance next to Divine.

That the sovereigns of Europe, with unbounded authority, several of them in their respective states, should feel it necessary to be dependent on a foreign republic, which at times has exacted obedience in a very harsh and severe manner, is only another proof of the power of delusion over the minds of men; though, perhaps, in this case they are not so completely short-sighted as may be imagined. There are two parties in the fraud. The priest is to support the despot, and the despot the priest, in the common cause, by which each is to gain an advantage at the expense of the people. This does not prevent the two parties, when the latter are not concerned, from endeavouring to get the better of each other; and, as circumstances require, each calls the people to his assistance. This the Protestant sees through well enough; but the people, who are in subjection to the pretended holy republic, remain, and are likely to remain for some time, subject to the delusion.

The necessities of Spain have also required the assistance of the pretended Holy See. A great part of the revenues of that country is possesed by the subjects of the republic, according to whose doctrines they are hallowed, and to be kept inviolate from the touch of the state in which they are situated. But the republic has a power over these revenues, and by an humble petition of the king and an explanation of his circumstances, the republic has granted to him a certain portion of these revenues, for

the relief of his necessities. To this order from the highest power, to the denunciations of the pretended Holy Father, the clergy of Spain will be bound to submit; for, armed now with the authority of the republic, the king can use compulsory means to bring into due order any of the refractory members. How far this will go down with the clergy of Spain time will shew. It may occasion temporary discontent, but the dissatisfaction of inferior members can be of no avail against the orders emanating from the republic, and executed by the civil authority. Thus under the name of Christ, who has expressly said, that his kingdom is not of this world, one of the most artful schemes of worldly policy has been established. It has lasted for a great length of years, and is so deeply rooted in the interest of kings and a portion of the people, that it will require many years for its overthrow. Still its ruin is impending, and when the mighty colossus is destroyed, future ages will read with wonder and astonishment to what a degree the minds of their ancestors had been debased, and under what thraldom they had been held, by following the traditions of men, instead of the commands of their Saviour; what a heavy yoke they had thus imposed upon their own necks, instead of listening to him, whose yoke is "easy and whose burthen is light"!!!

How far the Protestant world has been guilty in aiding or abetting the advancement of this republic from its fallen state is a very serious question. The subject is very well discussed by Mr. Bicheno, in his late treatise on the Fulfilment of Prophecy, and to his fourth chapter the reader is referred for ample matter for devout contemplation.

Reports are current that the King of Spain, not content with the aid that he has received from the republic, has solicited and obtained assurances of succour from another quarter. This is from the most powerful monarch in the Greek church. Russia is said to have been called upon to lend its troops for bringing into subjection the refractory colonies in America. We hope, and trust, that the report is false; for independent of the sorrow that every man must feel at the restoration of the cruel tyranny of Spain in America, and the withholding from so large a tract of the world the benefits of intercourse with all but its unnatural mother, it is evident that such assistance will not be afforded by Russia, but on the promise of some equivalent for its services. Even this equivalent has been stated, namely, the island of Majorca, in the Mediterranean, and a vast tract of land in California. On the one hand the English, on the other the United States, must look with a jealous eye, and at any rate, before the desired object is obtained—the reduction of the refractory colonies, the probability is, that other powers will interfere, and thus the coals of war may again be rekindled in Europe. When we consider, however, the immense tract of country to be subjected, the difficulty and expense of conveying troops, the temptations that may be offered to them to desert their colours, this undertaking seems as little likely to be attended with success as that once made by this country to subjugate its brethren in the United States.

Russia is endeavouring to raise a loan, but not a word on the Spanish scheme is advanced in the proposal. The terms of it have been published in London, and it is not unlikely that it may meet with lenders in this country. They should consider, however, before they part with their money, whether it may not be employed in an object which cannot, if attained, but be disadvantageous to this country. For, if it succeeds, the English will be cut off from an advantageous trade, and besides, Russia will obtain settlements which may produce effects highly injurious to the children of the lenders. Such reflections cannot be expected to have much weight with those who look to the greatness of the interest rather than the security of the principal; but there are objects enough in this country to employ their capital, and few are the speculations which will not turn ultimately to a better account than a foreign loan. The persons who profit, are those who make the first advances, and they take care to secure themselves long before the day of non-payment can arrive.

The German Diet is slow in its resolves, and from the little that can be gathered of its movements very little advantage will be derived to the people from this assembly. There is, however, in that large country a great degree of liberty of the press, and the power of the princes is kept a great deal in check by the superior information that is, through its means, daily circulated. In some of the states advances are made which cannot fail of producing an impression on the others. The kingdom of Wurtemburg is likely to improve its constitution by representation; that of Prussia hangs on a doubtful balance. But in one thing they all seem inclined to concur, and that is in invectives against our country for its supposed monopoly of commerce. We are represented as turning every thing to our own advantage; whereas, in fact, our distresses, occasioned by the war, have forced us to sell at lower prices than usual, and it is their own fault if they do not imitate our industry. Be this as it may, the political speculations of our neighbours are by no means favourable to the high opinion which we hold of ourselves, and the truth will, without great difficulty, be discovered by any one who will give

himself the trouble of weighing the arguments of both parties.

The insurgents in Spanish America are increasing daily in strength, but every account is filled with horrors produced by the implacable cruelty of the Spaniards. This of course produces irritation on the other side, and the conflict promises to be still of long duration. Should the Russians enter the field, the period of misery will be prolonged; but the extent of territory to be subjugated is so great, that little apprehension need be entertained of the final result. The government of the Brazils has completely subdued its adversaries, and the king will probably soon be induced to revisit his European dominions.

Our ambassador to China is returned from his unsuccessful expedition, and we may expect from the pen of some well-informed men in his train, some details not only of the embassy, but of the state of that interesting country. The progress of Christianity in it is an important subject, and that it is making some way we cannot doubt, as the ruling power employs severe measures against it. The policy of preventing the entrance of foreigners into that kingdom may well be justified by a view of what Europeans have done in the neighbouring states.

At home the usual quiet prevails during the summer months. The parliament having rested from its labours, and politicians being engaged in rural occupations, there is time, as Burke very properly suggested, for reflection on the measures of the winter. Plots are no more heard of. The spies seem to have done their business, and to have also their summer vacation. Of the prisoners immured nothing is heard, and they will, probably, be dismissed silently to their homes. A plentiful harvest is likely to remove our fears of farther distress from any thing but want of work in the manufacturing counties: but the hand of benevolence, which was so generally extended in the last winter, will not be shut, if farther calls should be made upon it.

In this time of general repose a great political question has been agitated in the metropolis, and notwithstanding the Suspension of the Habeas Corpus Act, two larger meetings have been holden, and as strong language has been used as in the time of perfect freedom. This question was brought forward by a name, which will stand recorded in the annals of benevolence as high as Howard's. The object of the latter was to meliorate the condition of the prisoner:—to give to the lower classes the advantages of education, and of all the improvements made in society, and with them good food, proper clothing and wholesome habitations, is in the plan proposed by the former. Of the benevolent views of Mr. Owen not a doubt can be entertained, but in the practicability of his plan and the ultimate benefit to be derived by society, the meetings called by him did not concur. His scheme, therefore, has apparently fallen to the ground, but there will be great want of wisdom in its opponents if they do not avail themselves of the many useful suggestions which, in the course of the discussion, have arisen both from the proposer and the opposers of the plan.

Mr. Owen proposes, that a certain quantity of land should be procured and laid out for cultivation by a certain number of poor families, who will, by their combined labour and union, be enabled to obtain all the comforts of life in a much greater degree than they do at present. Their children are to be educated in a manner suited to reasonable beings, and freed from the sectarian prejudices which now so much embitter life. They are to be taught that their greatest happiness, as indeed their real happiness is, and what is expressly taught by our holy religion, is to promote, as much as in them lies, their neighbours' welfare. Buildings are to be constructed suitable to the plan. In these a great saving is made by the food being prepared for a great number, and all coming from their own land. The married people will have cottages with a garden, and according to the description every thing is to bear an air of comfort procured by easy labour.

The objections to the plan were, first, That they would produce such an excess of population that the country could not support it. This was founded upon a fanciful argument, on the proportion between population and the supplies of food, the former increasing in an arithmetical, the latter in a geometrical progression; the consequence of which would be, that if one district only was formed, and others gradually supplied from it, and the first population consisted of a thousand persons, the whole island would be peopled with paupers at a certain time. Thus if the first hive doubled itself in thirty years, and so of the rest, in less than a thousand years the population would exceed eight thousand millions; if it doubled itself in fifty years, in five hundred years' time the produce of the first hive would be upwards of a million, and consequently less than a score of these institutions would at that time far exceed the present population of the united country.

A second argument was, that persons thus collected together would lose all the energies of life, and the comforts arising from home and the domestic relations, would be lost. Besides, what rights were these people to be possessed of? Under whose controul were they to live? How

far would their state be different from that of the Serfs?

To these difficulties it did not appear that a sufficient answer was given, for the plan was ultimately rejected by the meeting, at which the questions of the distresses of the country were freely discussed, and that of the necessity of Parliamentary Reform was received with almost universal approbation. Attempts were made to bar all politics, but this was found impossible; and the terror of the Suspension of the Habeas Corpus had no effect on the freedom of sentiment.

But if Mr. Owen's plan may not be adapted to the extent, or in the exact way which he has proposed, still it may be considered whether it is judicious to persist in the present course of cooping up, as in London, a vast number of the poor in houses, where they are kept in complete idleness, and without due regard to the education of children or the comforts of age. Instead of an over-swarming hive surely they might be placed in establishments of the nature of those proposed by Mr. Owen, where their labour would contribute something at least towards their maintenance, and at any rate would keep them out of ill habits. The young, as they grew up, would be sent into the world with habits of industry, and the aged would resign their breath in a clear air and with all the attention that is due to the decline of life.

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The Spread of Unitarianism a Blessing to Society: a Sermon, preached at the Unitarian Chapel, Parliament Court, Artillery Lane, Bishopsgate, at the Annual Meeting of the Unitarian Fund, on Wednesday, May 28, 1817. By W. J. Fox. 12mo.

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CORRESPONDENCE.

Mr. Aspland has received the following Subscriptions, viz.

For the Unitarian Fund, from a Lady, by Dr. Smith, of Yeovil - -	50	0	0
For Unitarian Academy, from the Fellowship Fund, Birmingham, by the Rev. J. Kentish - - - - - - - - -	5	0	0
He lately received from a Lady [A. N.] and her children and friends, for Mr. Herbert, the Schoolmaster, late of Elham, now of Dover - -	5	0	0
He had previously received from a Lady, for the same deserving person, two sums of 20*l.* each - - - - - - -	40	0	0

(Besides other small subscriptions, all which have been given to Mr. Herbert.)

The Review and many articles of Miscellaneous Communications, as also some of Biblical Criticism and Obituary, are necessarily postponed: in the mass of Unitarian Intelligence the reader will see the cause.

We have the painful task of announcing the death of Dr. John Prior Estlin, late joint pastor with the Rev. J. Rowe, of the Unitarian congregation at Lewin's Mead, Bristol. We hope to be able to give further particulars of this estimable man in our next number.

ERRATA in the last Number, under the head of *Report of Proceedings in Chancery in the Wolverhampton Case:*

P. 430, col. 2, lines 3 and 5, for "law" read *land.*

——— line 30, for "that" read *as.*

P. 435, col. 2, line 2, for "Decosta and Depass" read *De Costa and De Pas.*

——— line 9 from the bottom, for "notice of quitting" read *notice to quit.*

P. 441, col. 1, line 24, for "levy of seizin" read *livery of seizin.*

The passage, p. 433, col. 1, line 10, from "*he contended also*" to "*had been repealed,*" line 14 was inserted by mistake of the Reporter, (Sir S. Romilly not having touched on that head of the case in his *opening Speech*) and should be erased. E. T.

THE

Monthly Repository,

&c.

No. CXLI.] SEPTEMBER, 1817. [Vol. XII.

HISTORY AND BIOGRAPHY.

Memoir of John Bernard Basedow.

[We insert the following interesting article of biography, in answer to the inquiry of a Correspondent, from the *Supplement* to the *Encyclopædia Britannica*, Vol. II. Pt. I. pp. 147—149. Ed.]

JOHN BERNARD BASEDOW, a celebrated German writer, born at Hamburgh, September 11, 1723, was the son of a hair-dresser. Ill treatment made him abandon his father's house. A physician, in a neighbouring village, took him into his service, and shortly after persuaded him to return home to his father. Being placed in one of the lower classes of the college of St. John, the severity of his masters rendered him harsh and violent himself. Forced to submit to a slow and rigorous method of study, he contracted a dislike to patience and regularity, which exercised a marked influence over the whole course of his life. Poor, but intelligent, he often performed their tasks for his school-fellows, who could afford to pay for it; and they, in return, invited him to their parties of pleasure, which contributed to those habits of irregularity by which his health and reputation often suffered. In 1744, Basedow went to Leipsic to study theology. He gave himself up entirely to the instructions of the professor, Crusius, and the study of philosophy. This, at first, made him sceptical in theology; a more profound examination of the sacred writings, and of all that relates to them, brought him back to the Christian faith; but, in his retirement, he formed his belief after his own ideas, and it was far from orthodox. Having returned to Hamburgh, he lived there without any employment till 1749, when M. de Quaalen, privy-counsellor of Holstein, appointed him preceptor to his son. Basedow now began to apply himself to the subject of education. At first, he would not teach his pupil Latin otherwise than by talking with him in Latin; and he wrote a dissertation on this subject, published at Kiel in 1751, *In usitata et optima honestioris Juventutis erudiendæ Methodus.* In 1753, he was chosen professor of moral philosophy and belles-lettres in the academy of Soroë, in Denmark. Here he published, in 1758, his *Practical Philosophy for all Conditions*, in two volumes (Copenhagen and Leipsic, second edition, in 1777), which contained many good observations on education in general, and on that of girls in particular; but he advanced in it opinions by no means consistent with Lutheran orthodoxy; so that the Count Danneskiold, superintendant of the academy, took his place from him, and removed him to the school of exercises at Altona. Basedow still continued to devote himself to theological studies. In 1764, he published his *Philalethes*, or *New Considerations on the Truths of Religion and Reason, within the Limits of Revelation*, two volumes in 8vo. The magistrates of Altona forbade the reading of this work. He was not allowed any longer permission to print his writings at Hamburgh or Lubeck; the communion was prohibited to him and all his family; and the common people were on the point of stoning him. Basedow, however, who was convinced of the truth of his opinions, displayed prodigious activity in defending them. He wrote his *Methodical Instruction in Religion, and the Morality of Reason*, Altona, 1764; his *Theoretical System of sound Reason*, 1765; his *Essay on Free Dogmatism*, Berlin, 1766; his *Extracts from the*

Old and New Testament, and his *Essay in favour of the Truth of Christianity*, in the same year. The last of these works he particularly valued himself upon, because he there founds the evidence of Christianity chiefly on its moral purity. In these, and other works, he, however, maintained several heterodox opinions; as the non-eternity of future punishments,—the inequality of the three Persons of the Trinity, — the insufficiency of the atonement for our sins by the death of Jesus Christ, &c. Constantly persecuted in his theological career, he would have fallen the victim of his incautious zeal, if the Count de Bernstoff, minister of state, and J. A. Cramer, another officer of the court of Copenhagen, had not taken him under their protection. He left off giving lessons, without losing his salary; and, towards the end of 1767, he abandoned theology to devote himself with the same ardour to education, of which he conceived the project of a general reform in Germany. He began by publishing *An Address to the Friends of Humanity, and to Persons in Power, on Schools, on Education, and its Influence on public Happiness, with the Plan of an Elementary Treatise on human Knowledge*, Hamburgh, 1768. He proposed the reform of schools, of the common methods of instruction, the establishment of an institute for qualifying teachers; and solicited subscriptions for the printing of his *Elementary work*, where his principles were to be explained at length, and accompanied with plates. For this object, he required 5050 crowns. The subscriptions presently mounted up to 15,000 crowns: the Empress of Russia, Catherine II. sent a thousand crowns, the King of Denmark nine hundred. In 1770, appeared at Altona, the first volume of his *Method for Fathers and Mothers of Families, and for the Chiefs of the People;* and six months after, the three first parts of his *Elementary Treatise*, in 8vo. with 54 plates. This work, which was praised in all the journals, was translated into French by Huber, and into Latin by Mangelsdorf; but Schlozer, in the German translation of the *Essay on National Education*, by M. de la Chalotais, accused Basedow of having omitted in his plan various branches of science, and of having had in view only a pecuniary speculation. Basedow, in despair, offered to return the price of his book to those who were not satisfied with it. Only one man, a Swiss, demanded his subscription. Encouraged by the success of the *Treatise*, our author continued to write other works on the same subject, and on the same principles; among others, his *Treatise on Arithmetic*, 1773, and *Elements of pure Mathematics*, 1772. His *Agathocrator*, or *the Education of Teachers to come*, 1771, procured him a medal from the Emperor Joseph II.; and the visits which he made to Brunswick, to Leipsic, Dessau, Berlin, and Halle, to inquire into the state of public instruction, having enabled him to enlarge and correct his ideas, and convinced him that his *Elementary work* contained many erroneous and hasty assertions, he published a new and improved edition of this work in 1774. The same year, he published his *Legacy for Consciences*, or *Manual of Natural and Revealed Religion;* a work which he composed in order to make known the real state of his religious opinions, and to clear himself from the imputation of wishing to found a new sect. In his travels, he had been well received by the Prince of Anhalt-Dessau, who promised him his protection. From that time, he had resolved to establish an institute for education at Dessau, and to apply his principles himself in forming disciples who might spread them over all Germany. Little calculated, by nature or habit, to succeed in an employment which requires the greatest regularity, patience and attention, he, however, engaged in this new project with all his accustomed ardour. The name of *Philanthropinon* appeared to him the most expressive of his views; and he published at Leipsic in 1774 a pamphlet, entitled, *The Philanthropinon founded at Dessau*, containing the details of his plan. He immediately set about carrying it into execution; but he had few scholars, and the success by no means answered his hopes. The institution, badly managed, became the theatre of the quarrels between Basedow and the masters who taught in it under his direction. The assistance of the celebrated Campe, a journal

which they both composed together under the title of *School Dialogues*, from 1777 to 1779, and a public examination which went off with eclat, gave a transient splendour to the *Philanthropinon;* but in a short time, Basedow quarrelled with Campe, made complaints against his Prince, quitted, and returned to the care of the institution, and exemplifying in his conduct the effects of coarse manners and bad temper, was at length drawn into the most scandalous scenes in his disputes with Professor Wolke, his former coadjutor. This institution was finally shut up in 1793. Basedow for some time had given up all thoughts of education; he returned to his old theological inquiries, and residing sometimes at Magdeburgh, sometimes at Halle, sometimes at Leipsic, he took part in the famous controversy excited in Germany by the *Fragments of Wolfenbütel*, an anonymous posthumous work of Reimarus, published by Lessing. Doctor Semler having written a pretended refutation of the *Fragments*, Basedow, without difficulty, exposed the ill intentions of the author, who secretly attacked the cause he affected to defend; and, with his usual vehemence and frankness, called upon Semler to declare himself openly, offering to indemnify him with his fortune, if this public declaration should prove prejudicial to him. Semler made no reply, and Basedow wrote on. He published his work, entitled, *Jesus Christ, the Christian World, and the small Number of the Elect*, in 1784; and the year following, returning to the study, which had divided his time and his powers with theology, he gave the public his *New Method of Learning to Read*, which he employed with success in two schools of little girls at Magdeburgh; and in this occupation he passed four hours every day for some time previous to his death, which took place in this city, July 25, 1790. He died with Christian firmness and resignation, and desired that his body might be opened, wishing (to use his own words) to be still useful to his fellow-citizens after his death. In 1797, a monument of marble was erected on the spot where he was buried.

To manners unpolished and abrupt, he joined gross habits; he was fond of wine, of which he drank to excess; in short, with a character in itself unamiable, he seemed, by his conduct, sometimes to take pains to render his services of no use, and his virtues of no account. Nothing can give a better idea of him than what he says of himself: "The sagacious reader will discover by my writings, that I have been especially called to serve the cause of truth and humanity, in following a path hitherto unknown. My opinions have succeeded one another, as has been seen. I have been at different times Lutheran, sceptic, infidel, a friend to natural religion, a convert to Christianity, a Christian with paradoxical sentiments, and more and more heterodox. In me has been seen a thinker tormented within by his own reflections, and a writer tormented from without, because he has been at one time hated, at another misunderstood. Bold and enterprising in my actions, I have always seen, with a faltering heart, the dangers which threatened me, and from which Providence has saved me in part. I have made little account of domestic happiness, of friendship, or society. I have suffered the penalty. Occupied in curing others, I have neglected the health of my own mind. Esteem is due to the sincerity of my opinions, rather than to my conduct. I desired ardently to make it perfect, but this would have required more perseverance and more attention than the meditation of abstract truths; accordingly, I have oftener been dissatisfied with myself than with others, with whom, however, for the same reason, I have been rarely satisfied. My heart has had little enjoyment of the consolations of religion, because every occasion led me into difficult researches, and thus weakened the force of sentiment. I regard myself as a man and a Christian, such as there are but few in the world, and such as it is not desirable that there should be many." This frankness, without affectation and without pride, induces us to honour the character of a man who has rendered some services to his country and his age. His work, *On the Education of Princes destined to the Throne*, has been translated into French by Bourjoing. A list of his writings may be seen in Meusel's *Lexicon of German*

Writers, from 1750 to 1800, and a farther account of his life in Schlichtegroll's *Necrology* for 1790. Goethe tells an anecdote of going a journey in company with him and Lavater, who fell into a violent dispute about the Trinity. Basedow consoled himself with the hope of getting some beer and a pipe of tobacco at an inn which he saw before them on the road. When they came to it, Goethe made the coachman drive on, to the great chagrin of Basedow, to whom he excused himself by saying, that the sign of the inn was *two triangles*, and as he had such an aversion to one triangle (the scholastic emblem of the Trinity), he was afraid the sight of two might overcome him. This conceit, according to Goethe, pacified our Anti-trinitarian divine.

Basedow, in his general writings, endeavoured to apply philosophy to practical purposes, and to give a more popular air to his reasonings than had been usual with his countrymen before his time. He held truth to be of little value without practice, and, indeed, he held its essence to depend chiefly on its utility. He considered external or speculative truth to be a very vague and doubtful thing; and that it is principally the consequences of things to the mind itself, that is, a *moral* necessity, which determines it to believe strongly and consistently on any point, so that that is true to each individual which makes the most lasting impression on his mind, and which he feels to be necessary to his happiness. Thus he regarded practical good as the test of speculative truth. He gave great weight to the principle of analogy, and founded the doctrine of a Providence on this principle. He considered common sense as one ingredient in philosophical reasoning, and rejected all systems which appeared to him to exclude it; such as idealism, the doctrine of monads, and a pre-established harmony. His favourite adage in his system of education, was *to follow Nature*. He wished the mind to be led to knowledge, virtue and religion, by gentle means, instead of those of constraint and terror. Indeed, his principles on this subject are very nearly the same as those of Locke and Rousseau; and he seems to have done little else than to have given currency in Germany to the same reasonings which those philosophers had taught before him in England and France. He insisted on the disuse of the preposterous and unhealthy dresses used by children and their parents, such as stays, swaddling-clothes, tight bandages round the neck, the knees, &c. He recommended exercise and hardy sports as necessary to the health and activity of the body. He proposed to exercise the judgment by teaching a knowledge of things, and not merely to load the memory with words. He preferred the practical sciences to the speculative, the living to the dead languages, modern to ancient history, things which are more near to those which are more remote. In fine, most of his principles were in themselves sound and good, and have in fact exerted their influence on the actual progress of civilization: they were only erroneous from the excess to which he sometimes appears to have carried them; partly from the natural vehemence of his mind, partly from the natural tendency to paradox on the side of new opinions. Paradox, by exciting attention, and enlisting the passions, is perhaps necessary to contend against prejudice; common sense and reason are lost sight of by both parties during the combat; but in the end they prevail, if they have fair play allowed them. Thus, in the present instance, it is now generally admitted, that something besides the classics is necessary to a liberal education; nor is it thought requisite to arrive at this conclusion through the antithesis to the vulgar opinion of his day set up by Basedow, viz. that the classics are of no use at all in a rational system of education.

ORIGINAL LETTERS.

Letters by the Earl of Northampton and Bishop Compton.

[Communicated by Mr. Rutt.]

Sir, *Clapton, Sept.* 1, 1817.

THE enclosed papers are copies of two letters which appear to have been written by two public men, who flourished during very different periods of the English history. I have compared the copies with the M.SS. in the British Museum. They are correct, and, so far as I know, have never been printed.

The *first*, which describes an affecting and humiliating close of a courtier's prosperous life, was "communicated to the Rev. Dr. Birch, in a letter from Mr. M. Lort. Trin. Coll. Camb. Dec. 2, 1764, being [copied from] one of 22 M.S. Letters, by Northampton, there." It is described as "written with a shaking hand, and endorsed *E. of Northampton to myself;* Ld. N.'s seal on it, and thus superscribed: To the R. honorable my special good Lord the Erle of Somerset of his Majesty's Privy Council." *Bibl. Birch.* 4312.

The writer of this letter was Henry Howard, created by King James, in 1608, Earl of Northampton, the youngest of the two sons of Henry, Earl of Surry, whose execution was an atrocity which the first *Defender of the Faith*, just survived to perpetrate. That Earl is described by *Wood* as "the learnedest among the nobility, and the most noble among the learned." His conviction, at Guildhall, on a most frivolous accusation, strikingly displays the too frequent example of a servile jury, beguiled by legal subtleties, or misled by the plausible directions of a courtly judge.

It was in 1546, only nine days before the King's death, that the Earl of Surry was thus judicially murdered, at about twenty-six years of age, when this son must have been an infant. Of Lord Howard's attainments in early life, Lloyd says, that he "was as serious a student in King's College and Trinity Hall in Cambridge, as a discerning observator in Rome and Florence and Italy;" and that "his *Defensative against the supposed Poyson of Prophecies*, dedicated to Sir Francis Walsingham, bespeaks him a great and general scholar." (*State Worthies*, 1670, p. 780.)

I find the following quotation from that book, soon after its publication: "It is no marvel that when the familiars that speak in trunks, were repelled from their harbour, for fear of discovery, the blocks almighty lost their senses." *Scot's Discoverie of Witchcraft*, 1584, B. viii. C. vi. It is remarkable, that one who could thus expose the *pious frauds* of the Pagan priesthood, should have adhered, as he appears to have done, through life, though covertly, to the unreformed religion of his ancestors in which he had been educated. Lord Howard's *Defensative* is also mentioned by Spenser, on *Vulgar Prophecies*. Wood says of him, that "though he was not respected by Queen Elizabeth, yet he wrote a learned book, entitled, *An Apology for the Government of Women*, which is in M.S. in Bodley's library." A. O. *Fasti*, I. 780. Lord Orford attributes to him "a specyal prayer to God the Father, the fyrst persone in Trynetye, made and practised by the Lord Henrye Howard, Erle of Northamptone."

When the crafty courtier *Cecil*, afterwards Earl of Salisbury, would ingratiate himself with *James*, by promoting his succession to the Crown of England, Lord Howard was engaged, in 1601, to manage the intrigue with the King of Scots, and his agents, the Earl of Mar and Mr. Bruce. The correspondence was published in 1766, by Sir David Dalrymple. Lord Orford complains of Lord Howard's intricate style, which, probably, might have been designedly obscure. His flattery of James is quite intelligible.

On that King's accession, in 1603, he had his reward. The anonymous author of *Truth brought to Light, or the History of the first fourteen Years of King James I.* says, he, "by the persuasion of the King, changeth his opinion of religion, in outward appearance; and to the intent to reap unto himself more honours, became a Protestant, for which cause he was created Earl of Northampton, and had the King's favour bountifully bestowed

upon him—First, the office of *Privy-Seal*, then his *Wardenship* of the *Cinque-Ports*, and lastly, the refusal of being *Treasurer*." The author adds, "This man was of subtile and fine wit, of a good proportion, excellent in outward courtship, famous for secret insinuation and fortuning flatteries, and by reason of those qualities, became a fit man for the condition of these times." 12mo. p. 6.

Lord Howard was, in 1606, one of the Commissioners for the trial of the gunpowder conspirators, and distinguished himself by a speech on the arraignment of Sir Everard Digby. Here, if the well-reputed historian whom I have just quoted may be credited, ended all the transactions which can recommend his memory, even to unscrupulous courtiers. In 1611, the disgusting fondness of King James was lavished on *Robert Carr*, "a man of mean parentage, inhabiting in a village near Edinburgh, and one of his Majesty's Pages in Scotland." He was now introduced to the King at a *tilting*, and attracted him by "a bold disposition, comely visage and proportionable personage, mixed with a courtly presence." The Earl of Northampton appears to have attached himself to the rising fortunes of this favourite, who was, at length, created Earl of Somerset, and to have been deeply involved with him and his own niece, the Countess of Essex, in their criminal intrigues. (*Truth*, &c. Ch. viii. x. xix. xxv. and Bacon's Speech on Somerset's Arraignment.)

It must be surprising to a reader of the following letter, that he could address himself, to the favourite, in his last hours, without adverting to their participation in those enormities, which ended in Overbury's murder, but which were not brought to light till two years after the death of Northampton. That event appears to have been hastened by the discovery of some treasonable communication with Papists, and is thus described by the *Historian*. Having mentioned a speech made in the *Star-chamber, by my Lord of Canterbury* [Abbot,] he says—

"He pulls out a letter, written by my Lord to *Cardinal Bellarmine*, to this effect, 'That howsoever the condition of the times compelled him to turn Protestant, yet nevertheless, his heart stood with the Papists, and that he would be ready to farther them in any attempt.' This and much more being said, about the latter end of *Easter-term*, in the year 1614, my Lord being hereat much discouraged, after the court brake up, took his barge and went to Greenwich, there made his will, wherein he published himself to *die in the same faith wherein he was baptized*—retired back to his house at London, and before Midsummer following was dead. Many were the rumours that were raised of this man after his death, that he was a traitor to the state, and that he was not dead, but carried beyond sea to blind the world, and the reason was, because he would be buried at Dover, and not at London." *Truth*, &c. pp. 76, 77.

It is remarkable, that if the date be given correctly, the Earl had just discovered his filial piety, by removing his father's remains from the chapel of the Tower to Framlingham, in Suffolk, where the Countess of Surry had been buried, and placing over their tomb a Latin epitaph, with this conclusion: *Henricus Howardus Comes Northamptoniæ filius secundo genitus, hoc supremum pietatis in parentes monumentum posuit.* A. D. 1614. Cibber's Lives, I. p. 52.

The circumstances of this Earl's death, which happened June 15, 1614, appear to have been as ill ascertained as the religious profession of his life. Sir Henry Wotton thus writes to his nephew, Sir Edmund Bacon, the day succeeding the event. "London, June 16, 1614. The Earl of Northampton having, after a lingering fever, spent more spirits than a younger body could well have borne, by the incision of a wennish tumour grown on his thigh, yesternight, between eleven and twelve of the clock, departed out of this world: where, as he had proved much variety and vicissitude of fortune, in the course of his life, so peradventure he hath prevented another change thereof, by the opportunity of his end;" referring to the Earl's supposed connexion with Sir Charles Cornwallis, respecting a high dispute between James and the Parliament. He adds, "Yet did he clear my Lord of Northampton from any manner of understanding with him herein, upon his salvation, which yet is not enough (as I perceive among the peo-

ple) to sweep the dust from his grave." Sir Henry then refers to the *pious uses* of his will, and the struggles for his honours and offices, adding, "a few days will determine these ambitions." *Relig. Wotton*, 1685, 4th Ed. pp. 434—436.

According to Lord Orford, the Earl "died at the palace he had built at Charing Cross, now Northumberland House, supposed to be raised with Spanish gold." He had founded "three hospitals," and was described by Lady Bacon, mother of the Chancellor, as "a dangerous intelligencing man, and, no doubt, a subtle Papist inwardly, a very instrument of the Spanish Papists." *R. and N. Authors.*

Such was the various fortune and the undecided character of Henry Howard, Earl of Northampton, concerning whom I have been tempted to exceed the reasonable bounds of an introductory letter, from perceiving that his life had been omitted in most, if not all of the General Biographies.

The second letter has the signature of Henry Compton, Bishop of London, the youngest son of Spencer, Earl of Northampton, on whose father, the title, extinct by the death of Lord Howard, had been bestowed by King James. This Prelate is sufficiently described in biographies and accounts of the *Revolution*. He is here employed, with no great propriety, as a Peer, interfering with a Peeress, respecting an election for the House of Commons. The letter is endorsed, "To the Right Hon. Her Grace the Dutchess of Albemarle, at New Hall, in Essex." *Bibl. Sloan.* 4052.

This Lady was the widow of the second Duke of Albemarle, whose rank and riches, his father, General Monk had earned by his successful political profligacy. This marriage of the son, the Biographer of *Monk*, Dr. Skinner, describes as "the last of" the father's "human cares," dying four days after, careless, probably of what uncourtly history might say of him, since he had "united the glories of the ancient houses of *Newcastle* and *Dorchester*, *Cavendish* and *Pierpoint*, with his own ducal coronet." Of the Duchess and her eccentricities, Mr. Granger has given an entertaining account, in his Biographical History, 2d Ed. IV. pp. 157, 158. Of New Hall, there are some notices in your second Vol. p. 535.

The letter, which is undated, was most probably written in 1695, when, as appears by a Parliamentary Register, Viscount Cheyne was chosen one of the members for Newport, Cornwall, which borough he had *waved* at the election in 1690, and sat for Harwich.

J. T. RUTT.

The Earl of Northampton to the Earl of Somerset.

[*June*, 1614.]

HON. AND WORTHY LORD,

IF the plain dealing both of my physicians and surgeon did not assure me of the few days I have to live, I should yet have deferred the putting of these poor suits into your hands, since I might be thought still rather to value your greatness, than your goodness.

But, noble Lord, let me be beholding at my last for ever, for such poor toys as do rather ease my mind than pinch any man.

I humbly beseech your Lordship to stay, with all the power you can, the conferring the office of the Cinque-Ports, either upon Pembroke or Lisle, for as they hated me, so will they plague my people and those whom I loved.

Sir Robert Brette, at his coming to the place of Lieutenant, was content to depart with a platt of ground for enlargement of my garden, which could have been bought of him, setting aside his love for me, for no money. My very conscience is pressed in this point, and therefore cannot satisfy myself, till I have put my earnest suit into the hands of my dearest Lord, to take care that his Majesty admit no warden before he have given his word to him, not to remove this poor distressed gentleman out of his Lieutenancy.

If I die before Midsummer, the farms of the Irish Customs are not to pay me, though it be but one day before, which were a great wound to my fortune. No man can help this inconvenience better than your Lordship, by obtaining a privy seal, that my executors may be paid, if it come to that hard straight of a day or two.

Assurance from your Lordship that you will effect these final requests,

shall send my spirit out of this transitory tabernacle, with as much comfort and content as the bird flies to the mountain.

Dear Lord, my spirits spend and my strength decays. All that remains is with my dying hand to witness what my living heart did vow when it gave itself to your Lordship, as to the choice friend whom I did love for his virtues, and not court for his fortune.

Farewell, Noble Lord, and the last farewell in the last letter that ever I look to write to any man.

I presume confidently of your favour in these poor suits, and will be both living and dying,

Your affectionate friend and servant,
H. NORTHAMPTON.

Tuesday at 2.

The Bishop of London to the Dutchess of Albemarle.

MADAM, *Sept.* 25, [1695.]

I am an humble petitioner to you, that when the election of Harwich is decided, you would give my Lord Cheyne leave to take the Burrow, in Cornwall, for his option, and that you would give me leave to recommend another person to your favour.

Were it upon my own account, I should be ashamed to ask this: but it is for the government and churche's sake that I beg it. For the person I would have in, will be of very great and important use to serve both, and therefore I am sure you will pardon the importunity.

Madam, your Grace's most obedient and obliged servant,
H. LONDON.

MISCELLANEOUS COMMUNICATIONS.

Mr. Howe on the Opinions on the Trinity.

SIR, *Bridport, August* 8, 1817.

IT is often asserted by the advocates for the Trinity, that this doctrine has been professed in the Christian church, from its first formation to the present time. In proof of this position, an appeal is confidently made to the writings of the primitive Fathers. If indeed their decisions be deemed sacred to establish articles of faith, and the religious sentiments they maintained be taken as the standard of Christian truth, the advocates for the deity of Christ must be allowed to have the advantage over the Unitarian. To their authority, however, the latter will not submit. He makes his appeal to the New Testament, especially to the first planting of a Christian church recorded in the Acts of the Apostles, and challenges his opponents to produce in them such language as "the ever-blessed Trinity, the Trinity in Unity, Three Persons in One God, the God-man Christ Jesus, the same in substance with his Father, equal in power and glory." These, Sir, are the inventions of after ages, for the support of metaphysical systems of human device. Though the Unitarian admits that the generality of the ancient fathers did not entertain those opinions respecting the person of Christ, which he conceives to be contained in the sacred Scriptures, yet he can bring strong presumptive proofs of the truth of his sentiments, even from the writings of the former. Christianity, indeed, was corrupted as early as the time of the apostles. Some of its professors called Gnostics entertained the fanciful notion respecting the person of Jesus Christ, that he was a man in *appearance* only, not in *reality*, and was incapable of *suffering* and *dying*. This sentiment, originating in a phantastic species of oriental philosophy, is often referred to, and censured by the apostles in their epistolary writings. Errors of somewhat a different kind from the reveries of these Phantomists respecting the person of Christ, gained some ground among Christians in the second century. Most of the celebrated fathers had been philosophers, who, when converted to Christianity, corrupted the pure religion of the gospel, by intermixing with it some of their own philosophical or metaphysical notions. Among these, Justin usually called Martyr (because he nobly yielded up his life in the Christian cause, rather than renounce it), a native of Samaria, a learned man and a pious philosopher, makes a distinguised figure.

He embraced Christianity about a hundred years after the death of our Lord. It appears probable that he very much contributed to establish the subsequent doctrine of the *Trinity* among Christians, by applying the Platonic notion of the Logos to Jesus Christ. Plato maintained, that "there is only One Supreme, Spiritual and Invisible God, whom he calls the Being, the very Being, the Father and Cause of all beings. He placed under this Supreme God, an inferior Being whom he called Reason, (Λογος) the Director of things present and future, the Creator of the Universe. In fine, he acknowledged a third Being, whom he calls the Spirit or Soul of the world. He added, that the first was the Father of the second, and that the second had produced the third."—Le Clerc's *Lives of the Primitive Fathers*, p. 68. English Ed.

The application of the Logos of Plato to Jesus Christ, Justin deemed a wonderful discovery, which he thought himself inspired by heaven to make; and whenever a person feels an impression of his being taught any peculiar tenet by immediate Divine communication, (though in reality it be the offspring of his warm imagination) the voice of sober reason and the plainest declarations of Scripture are disregarded by the pious enthusiast. As one false step generally leads to another, so this error of Justin, from the pure doctrine of Christ and his apostles, not only by degrees spread in the Christian world, but also gained *great additions* to it, till at length it led the human mind into the labyrinth of incomprehensible mysteries, as they afterwards appeared in established creeds. The sentiment respecting the person of our Lord, advanced by Justin, does not seem to have extended very rapidly, or to have gained ground without opposition. "All the learned Christians of that time (says a late venerable divine, who made a noble sacrifice of his worldly interest to his integrity), were far from favouring Justin's *new* doctrine of Christ being a second God, spoken of in the Hebrew Scriptures. Many, whose names are recorded, with numberless others unknown, continued to hold him to be a human being, with extraordinary powers from God. And it has been amply proved, that whilst Justin and the philosophic Christians after him, indulged themselves in their unscriptural speculations concerning the Logos, the Word, as the Son of God before all time, and his eternal generation, ordinary Christians of plain understanding kept close to the doctrine of the apostles concerning Christ, as being a man of the Jewish nation, and the Son of God in no other sense, than that of having received his being, and extraordinary favours and communications from God."—Lindsey's *Second Address to the Students of Oxford and Cambridge.* Note to p. 213.

Dr. Priestley has thrown much light on ecclesiastical history, by proving from the writings of the primitive fathers themselves of the second and third centuries, that their opinions respecting the person of Christ are no criterion of the sentiments of the *Christian church* within that period, if thereby be meant the *general body* of professing Christians. With reference to *these*, Tertullian, the first of the Latin fathers, who flourished about the beginning of the third century, sadly complains that "the simple, the ignorant and unlearned, who are always the greater part of the body of Christians," cannot enter into his sublime speculations respecting the œconomy. "They therefore will have it, that *we* are worshipers of *two*, and even of *three* Gods, but that *they* are the worshipers of *one God* only."—Priestley's *History of the Christian Church.* I. p. 285.

This evinces the difficulty which the speculative and philosophic teachers among professing Christians had, to induce the general body to renounce the plain intelligible doctrine taught by our Lord and his apostles, of the supremacy of the Father, and that Jesus Christ was a man possessed indeed of extraordinary divine communications, "the spirit being given him without measure," whereby he was qualified to reveal the will of God, and to be an all-sufficient Saviour. Greatly as they revered, and ardently as they loved their professed Master, their minds revolted at the representation of *his deity*, as interfering with the *prerogative* of the *only true* God. They were unable to enter into those metaphysical distinctions and subtle-

ties, by which it was attempted to evade this conclusion. For it is to be observed, that these philosophic teachers maintained both the supremacy of the Father and the deity of Christ, yet denied that there was *more* than *one God*. The strict *equality* of Christ with his God and Father, is not I believe to be found in any of the writings of the three first centuries. The *doctrine* of the *Athanasian Creed*, as it is called, was unknown to the *Saint* whose name it bears, an irrefragable proof of its being a forgery of a subsequent age. This appears by the writings of St. Athanasius, as quoted by Dr. Clarke, in his "Scripture Doctrine of the Trinity." P. 4. 2nd Ed. Let these quotations be compared with the Athanasian Creed, and instead of a *similarity*, a *contrast* and *contradiction* to it will be found.

Though a belief in the Trinity is often represented by its advocates as essential to salvation, various are the sentiments which the professors themselves of this doctrine, of both ancient and modern times, have entertained concerning it. If it be said of a person that he is a Trinitarian, you are still at a loss to determine (unless he himself explain his own views) what are his *precise ideas* respecting his tenet.

I am led to these reflections, Sir, by the recent perusal of a pamphlet, which I read in the early part of my ministry with much satisfaction, and a sincere wish to imbibe that spirit of candour towards my Christian brethren of every denomination, which it tends to generate. I refer to "Candid Reflections on the Doctrine of the Trinity," by the late Rev. Benjamin Fawcett, of Kidderminster.

In proof of the position above advanced, of the differences respecting the person of Christ, subsisting among reputed Trinitarians themselves, I take the liberty of extracting part of the account he gives of some of the modern writers on the doctrine, chiefly taken, as the pious and liberal author states, from Dr. Doddridge's Lectures.

"Dr. Waterland, Dr. A. Taylor, and many other modern Athanasians, carried their notion of the distinct personality and supreme divinity of the Father, Son and Spirit to a very great height, and seemed to have imagined that they sufficiently supported the Unity of the Godhead by asserting, that the Father, Son and Spirit had each of them the same divine nature, as three or more men have each of them the same human nature. They allowed many things to be inexplicable in their scheme, which they charged to the weakness of our understandings, and not to the doctrine itself.

"Bishop Pearson, Bishop Bull and Dr. Owen agree in opinion, that though God the Father is the Fountain of Deity, the whole Divine nature is communicated from the Father to the Son, and from both to the Spirit, yet so as that the Father and the Son are not separate, nor separable, from the divinity, but do still exist in it, and are most intimately united to it.

"Mr. Howe seemed to suppose, that there are three distinct eternal Spirits, or distinct intelligent hypostases, each having his own distinct, singular, intelligent nature, united in such an inexplicable manner, as that (upon account of their perfect harmony, consent and affection, to which he adds their mutual self-consciousness) they may be called the One God, as properly as the different corporeal, sensitive and intelligent natures may be called one man.

"Dr. Clarke's scheme is, that there is one Supreme Being, who is the Father, and two derived, subordinate, and dependent Beings. But he waves calling Christ a *creature*, as Arius did, and principally on that foundation disclaims the charge of Arianism.

"Mr. Baxter seems to have thought the Three Divine Persons to be one and the same God, Understanding, Willing and Beloved by himself, or Wisdom, Power and Love, which he thinks illustrated by the three essential formalities (as he calls them) in the soul of man; viz. vital, active power, intellect and will; and in the sun, motion, light and heat.

"Archbishop Tillotson, Dr. Wallis, and many others thought, the distinction between the Three Persons was only *Modal*, coinciding with the leading sentiment of Sabellius.

"Dr. Thomas Burnet maintained one self-existent and independent, and two dependent Beings, but asserted, that the two latter are so united to and inhabited by the former, that by virtue of such union, divine perfections may be ascribed, and divine worship paid to them.

"Dr. Watts maintained one Supreme God dwelling in the human nature of Christ, which he supposes to have existed the first of all creatures. He speaks of the Logos or divine Word, as the Wisdom of God, and the Holy Spirit as the divine Power, or the influence and effect of it, which he says is a scriptural person, that is, spoken of *figuratively* in Scripture under *personal* characters." Fawcett's *Candid Reflections*, p. 10.

From the account here given of the last of these eminent men, it may be said of him, he was not far from being an *Unitarian* Christian; and that before he died, he was led by his inquiries to be *completely* one of that description, is rendered very probable, by recent publications respecting him, especially by the testimony of a man so cautious and of so respectable a character as Dr. Lardner.

The observation of the liberal author of the pamphlet from which I have made the above quotation, is so just and appropriate, that I cannot refrain from inserting it. "All the explications of this doctrine, under the ancient and modern names now mentioned, have in this one respect an *equality*, that they are *all* of them the sentiments of *mere fallible men*." P. 14.

To this I beg leave to add also, that the more I reflect on the difficulties attending every species of the doctrine of the Trinity, the more grateful I feel to the kind Disposer of my lot, by whose gracious dispensations I have been led to the knowledge and profession of the plain and intelligible, yet sublime and animating doctrine of Unitarianism. That all who embrace, may adorn and recommend it by their tempers and conduct, is the ardent wish, in which I am sure, Sir, you will heartily unite, of your occasional Correspondent,

T. HOWE.

SIR, *Hackney, Aug.* 3, 1817.

LONG since I intended to communicate to you a brief narration of the events which occurred at Exeter about a century ago, in connexion with the Trinitarian controversy there. So much delayed, my purpose would have been quite forgotten, but for a hint in one of your late Numbers (p. 386), which has awakened my attention, and again directed it to the subject.

Allow me first to correct an error in your Correspondent's statement. The chapel in which the exemplary and high-minded Mr. Peirce* taught the Supremacy of the Father, is not now in the possession of the Unitarians. The congregation had declined so much, that the building and ground attached to it were lately sold to the Wesleyan Methodists. The first edifice which was dedicated, in England, to the worship of the "One God, the Father," is no longer employed in His peculiar service. †

For some years before the Trinitarian controversy, Exeter had been the theatre of warm disputes between the Presbyterians and the Episcopalians, which were first kindled by the intemperance of a Mr. Agate, who, as a contemporary says, "with a fluent tongue, a fiery zeal and a forehead harder than his very name," took every opportunity of abusing the Dissenters from the pulpit, calling their ministers "a pack of villains," and adding, that "they took as much pains to *damn* men's souls, as Jesus Christ did to *save them*." He challenged the Dissenters to a public controversy, which was accepted by Mr. Hallett. They met, but after some conversation, the preliminaries to the discussion proposed and insisted on by Mr. Agate, were so illiberal and unfair, being apparently intended to force such answers from Mr. Hallett, as would make him amenable to the civil law, that nothing came of the conference; but the spirit of resent-

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* This name is almost constantly mispelt, and throughout the Mon. Repos. as elsewhere, I find it generally Pierce.

† This chapel was opened on the 15th March, 1719, and Mr. Peirce preached in it from 1 Cor. i. 13, the first time after his expulsion. He asserts, (and indeed he is "an honest and true witness,") that he had ever exerted himself to subdue, and when this could not be, to temper the burnings of religious animosity. This sermon is written in the spirit of one who had learnt "not to return evil for evil, but contrarywise."

On the death of Mr. Peirce in 1726, the congregation proposed to invite Mr. Emlyn, who hearing of their intentions, excused himself on account of his feebleness and advanced years.

ment was kept alive, and the Dissenting clergy were thus involved in disputes with those of the Establishment,* at the moment when other discussions arose, (to *us* peculiarly interesting,) which led to the erection of our primitive Unitarian church.

As Mr. Peirce was the prominent actor in the events about to be recorded, the "source of all the evil," the arch-heretic of his day in the west, (an honourable title which, indeed, his *unwearied* pen preserved for him to the end,) it may not be amiss to detail the progress of his religious opinions.

He tells us that he was bred up in a scheme which he could call only Sabellianism; but admitting the Scriptures as the only rule of faith, he was soon led to observe, in the course of his studies, that the Ante-Nicene writers never came up to his standard of orthodoxy, and that the fathers, since the fourth century, (and especially Basil,) seemed to teach the doctrine of a *common nature*, which he thought no less than Tritheism. These reflections both perplexed and alarmed him, so that he determined to banish the subject from his thoughts and his conversation; but when his friend and correspondent Mr. Whiston was accused of heretical propensities, Mr. P. wrote to him, advocating the common opinion. In reply, he was referred to Mr. W.'s Works in the press, the M.SS. of which he was requested to examine; and at the same time was recommended to study *Novatian de Trinitate*, which, in consequence, he again went through, but it served only to increase his perplexity and doubt. With the auxiliary, however, of Dr. Clarke's "Scripture Doctrine," (published at about this period) Mr. Whiston's Works completed the overthrow of the orthodox scheme in Mr. P.'s mind, after severe struggles and fervent prayers for the light of truth and the guidance of heaven.

In 1713 he was chosen unanimously to be one of the ministers of the united congregations of Protestant Dissenters in Exeter.*

It was about 1716 when Mr. Hubert Stogdon (who had been a warm advocate of Trinitarianism), saw reason to change his opinions; and his conversation being one day overheard, and communicated to Mr. Lavington,† the latter chose to make it the subject of public crimination, and the ferment was increased to a storm in the following year, when Mr. Henry Atkins, in a most furious sermon, accused the *heretical* Dissenters of Exeter, with "denying the Lord that bought them." Impatient to be acquitted of so dreadful an accusation, and availing themselves of the reports which pointed at Mr. Peirce as one of the guilty, several of his congregation requested him to satisfy *the world and them* of his orthodoxy, and, in compliance with their wishes, he preached a sermon on the propitiation of Christ. In this (though he defends the common opinion to a considerable extent), he objects to all the conclusions which suppose sin to be an infinite evil, deserving infinite punishment, because committed against an Infinite Being, (a form of words, by the way, whose antithesis is more convincing than its argument).

When the spirit of inquiry is generally diffused, its progress is not only triumphant but irresistible; and it was soon most obvious, that a great

* It is worthy of note in elucidation of the temper of the times, that the individuals who most distinguished themselves in this controversy, (Mr. Withers, the able advocate of non-conformity, Mr. Peirce, the shrewd historian of dissent, and Mr. Hallett,) were the very men who soon became the victims of the persecuting intolerance of *Dissenting Synods*. One might have hoped these exertions in favour of our common liberty, would have obtained for their conduct and their creed a generous construction, and have softened the asperity of *anathematizing non-conformists*.

* An accusation often brought against him was, that he had been the first to introduce the "new notions" into that city, but he declares that it had always been one of his maxims to avoid controversial preaching, and besides, that before his arrival, Arianism had made considerable progress there.

† This gentleman seems to have been particularly active wherever mischief was to be done. The youngest of the four Presbyterian ministers at Exeter, the least informed and the "most assured," he was the individual who led on the array of bigotry and inquisitorial bitterness against his co-pastors and fellow-citizens. There was nothing like charity to temper his zeal—nothing like candour to soften his anathemas.

change had taken place in the religious views of many, (for discussion is the fire which purifies the ore of human opinions from the dross of error). Some of the strong holds of Trinitarianism were abandoned as untenable; many rejected the "famous text" of John i. v. 7, as spurious;* and the symptoms of "heretical pravity" were so confirmed, that Judge Price, in his charge to the grand jury at the Devon assizes, spent most of his time in haranguing them on the obnoxious errors which seemed taking so deep a root. J. B.

[*To be continued.*]

Sir E. Coke against Arius.

Sir, *Sept. 2nd*, 1817.

I FIND an accusation against *Arius*, brought incidentally by Sir E. Coke, in his speech, as Attorney General, "at the Arraignment of Henry Garnet, Superior of the Jesuits," in 1606. Having charged that society with a disposition to equivocate, he thus proceeds:

"Now for the antiquity of equivocation, it is indeed very old, within little more than 300 years after Christ, used by Arius the heretic, who having in a general council been condemned, and then by the commandment of Constantine the Emperor sent into exile, was by the said Emperor upon instant intercession for him, and promise of his future conformity to the Nicene faith, recalled again: who returning home, and having before craftily set down in writing his heretical belief, and put it into his bosom, when he came into the presence of the Emperor, and had the Nicene faith propounded unto him, and was thereupon asked, whether he then did indeed, and so constantly would hold that faith, he (clapping his hand upon his bosom where his paper lay) answered and vowed, that he did, and so would constantly profess and hold that faith, (laying his hand on his bosom where the paper of his heresy lay) meaning fraudently (by the way of equivocation) that faith of his own, which he had written and carried in his bosom." *The Gunpowder Treason*, &c. Re-printed 1679. Pp. 103, 104.

The authority for this accusation, as given in the margin, is *Socrat. Hist.* Mosheim (2nd Ed. I. 339), mentions the return of Arius, but gives no hint of his equivocation. Priestley (Hist. ii. 63), says, of his return, that "Arius presented a confession of his faith, and expressed his hope that as his simple faith was the doctrine of the church, and agreeable to the Scriptures, he might be readmitted into the communion, without entering into matters of doubtful disputation." This is said on the authority of *Socrat. Hist.* L. I. Sect. 26. p. 61. One of your readers may perhaps consult Socrates's History on this point. Should such a charge against Arius be found *there* I should be inclined to suspect the information which the Historian had received from orthodox partizans a century after the period in question. A French biographer says of him, "Quoiqu'il proteste qu'il s'est donné beaucoup de peine pour s'instruire exactement de tous les faits qu'il rapporte, il y en a néanmoins plusieurs auxquels on ne peut ajouter foi." N. D. Hist. 1772. V. p. 420.

But no one who has read of the past, or has looked about him, will expect an Attorney General to be scrupulous in arranging the materials of a State-Prosecution. It exactly suited the purpose of Sir E. Coke to bring forth the Jesuits in the company of heretics, so obnoxious, that, as a very few years discovered, the ignorant bigoted public were prepared, without rising in honest indignation, to see such men perish at a stake for no crime except a disbelief of the Trinity.

HISTORICUS.

Sir, *Sept.* 12, 1817.

OF "Lord Nithsdale's escape," (p. 460,) the following account was given in 1717: "William Maxwell, Earl of Nithsdale, made his escape out of the Tower, February 23, 17 15-16, dressed in a woman's cloak and hood, which since are called Nithsdales." See pp. 137, 138, of "The History of the late Rebellion, by the Rev. Mr. Robert Patten." 2d Ed. 1717. This divine had been chaplain to Mr. Forster, a zealous *Jacobite*, but made his peace with the government in possession, by becoming an evidence for the crown. It does not appear that he had *got up* a plot for the Attorney General of that day. BREVIS.

* Mr. Peirce says, he contended for the genuineness of this text as long as he could, and had been quite displeased with Bishop Burnet for giving it up: but at last, "Dr. Clarke *wrested* it from him."

SIR, *17th August*, 1817.

IT is very desirable that the names of the writers in the Theological Repository, edited by Dr. Priestley, a work which contains so much invaluable matter, should be preserved. I was in expectation that a similar suggestion from one of your Correspondents, some time ago, would have been attended to, as I have no doubt that amongst the readers of your publication a complete list might easily be made out. For this purpose I have sent you an alphabetical list of the signatures, with the names of the different writers affixed, as far as I am able to discover them, which, with your permission, I beg may be inserted in the Monthly Repository. My authorities you will find annexed. Those names marked with an asterisk, (*) I found written in a copy of the Theol. Repos. which I have had an opportunity of seeing; how far they may be correct, it is impossible for me to say, but I am of opinion, they will be found so, this copy having originally belonged to an Unitarian minister, now deceased. The signatures used by Dr. Priestley are given by him in Vol. III. p. 478, and VI. 491. Those which have no name affixed to them may be left out or preserved at your discretion, though I think it would be as well to preserve them, as the blanks may be filled up in course of time, and the list made useful for referring to. I need not say that I shall be glad to see any thing added towards rendering it more complete. T. R. S.

SIGNATURES.	VOLS.	
Adjutor,	6,	
Anglo-Scotus,	5, 6,	Rev. Thos Fyshe Palmer. Vide Mon. Repos. 1811, p. 136.
Auxiliator,	6,	
Barnmensis,	2,	Rev. S. Badcock of Barnstaple.*
Bereanus,	3,	Dr. T. Wright.*
Beryllus,	4,	Dr. Priestley.
Biblicus,	4, 5,	Ditto.
Cantabrigiensis,	2,	
Cautus,	1,	
Charistes,	2, 3,	Rev. S. Merivale of Exeter.*
A Christian,	4, 5, 6,	
Christophilos,	4, 5,	Rev. J. Palmer of Macclesfield. A Memoir of him is given in the last vol. of the Theol. Repos.
Clemens,	1, 3,	Dr. Priestley.
Cornelius,	2,	
Davides,	6,	
Dion,	1, 2,	
Discipulus,	3, 4,	
Dubliniensis,	5,	
Ebionita,	4, 5,	Dr. Priestley.
Erasmus,	4,	Rev. J. Palmer.
Erustus,	3,	
Ereunetes,	5, 6,	Rev. R. E. Garnham of Trin. Coll. Camb. Vide Mon. Repos. 1815, p. 15.
Eubulus,	5, 6,	Rev. Ed. Evanson, M. A. Vide Mon. Repos. 1806.
Eucharisticus,	2,	
Eusebius,	1, 2, 3,	
Hermas,	4, 5, 6,	Dr. Priestley.
Idiota,	6,	Rev. R. E. Garnham. Vide Mon. Repos. 1815, p. 15.
Inquirendo,	4,	
Jodvadib,	6,	
John Buncle	1, 2,	Thomas Amory, Author of two singular works, entitled, "Lives of several Ladies of Great Britain," and "The Life of J. Buncle, Esq."
Josephus,	4, 6,	Dr. Priestley.
Liberius,	2, 3,	Ditto.
A Lover of Order,	6,	
Magnirroc,	4,	
Marmos,	6,	
Mathetes,	5,	

SIGNATURES.	VOLS.	
Moderatus,	4, 5,	
Mosaicus,	6,	
Nazaræus,	5,	
Nazarenus,	5,	
Nepiodidascalos,	4, 5, 6,	
Nicodemus,	5,	
An Occasional Contributor,	2,	
Oxoniensis,	1,	
Pacificus,	3,	
Pamphilus,	4, 5, 6,	Dr. Priestley.
Patrobas,	1, 2, 3,	Rev. Theo. Lindsey. *
Paulinus,	1, 2, 3,	Dr. Priestley.
Pelagius,	4,	Ditto.
Phædo,	1,	
Philalethes,	2, 4, 5, 6,	— Hazlitt of Maidstone. *
Philander,	2, 4, 6,	
Phileleutherus Vigorniensis,	1, 2,	Rev. P. Cardale of Evesham. *
Philologus Christianus,	5,	
Philosoter,	6,	Rev. Dr. Toulmin. Vide Mon. Repos. 1815, p. 674.
Photinus,	4,	Dr. Priestley.
Polyglottus,	5,	
Pyrrho,	1, 2,	
Rationalis,	3,	— Hazlitt of Maidstone. *
Scrutator,	5, 6,	Dr. Priestley.
Sincerus,	2,	— Mackay of Belfast *
Socrates Scholasticus,	3,	Rev. Theo. Lindsey. *
Subsidiarius,	6,	Rev. Dr. Toulmin. Vide Mon. Repos. 1815, p. 674.
Symmachus,	4, 5,	Rev. J. Palmer.
Theophilus,	1, 3,	— Mottershead. * Query Rev. Jos. Mottershead of Manchester.
Verus,	1, 2,	Brekell *
Vigilius,	1, 2, 3,	Rev. Willlam Turner of Wakefield. Vide Memoirs of his Life, &c. by his Son, affixed to his Funeral Sermon, by the Rev. Wm. Wood, 1794.
Wideheath,	5,	J. Whitehead of Glodwick. Vide Mon. Repos. 1815, p. 188.
A. B.	5,	
A. B. C.	3,	Dr. Williams, Sydenham. *
A. N.	2, 3,	Rev. Dr. Toulmin. Vide Mon. Repos. 1815, p. 674.
A. O. C.	3,	Rev. George Waters of Bridport. Vide Mon. Repos. 1815, p. 674.
B.	2,	
C. R.	2,	
G.	5,	
G. H.	1, 2,	Rev. J. Palmer.
J. B.	2,	
J. F.	3,	
M. N.	4,	
N. F.	2,	
Q.	2,	
—r.	3,	
S. C.	2,	Query Rev. S. Clark, of whom a Memoir is given in the Mon. Repos. for 1806.
V.	1,	— Scott. * Query Rev. Thomas Scott of Ipswich, the well known Translator of the Book of Job.
W. F.	2,	
W. W.	1, 2, 3,	— Willetts of Newcastle-under-Line.
X. Y.	3,	
X. Y. Z.	6,	
Remarks on Dr. Lardner's Treatise on the Logos.	1,	— Gill. *

Book-Worm. No. XXV.
Reflections on Burnet's Travels.

SIR, *Aug. 8th*, 1817.

I AM disposed to send you some account of another book written against *Burnet*, of an earlier date, and from a very different quarter than the former. Instead of an orthodox malcontent of his own church, the following title-page will discover a Roman Catholic opponent, sheltered under the wing of the Pope, and even launching his critical thunders from the Vatican.

"Reflexions on Dr. Gilbert Burnet's Travels into Switzerland, Italy, and certain parts of Germany and France, &c. Divided into five Letters. By Monsieur * * *. London, printed 1688. 12mo. Pp. 164."

A former possessor of the book has attributed it, on the title-page, to M. *Schelstrate, keeper of the Vatican Library*. Dr. Burnet appears to have seen him in 1685, for he speaks of "the famous Greek manuscript of great value which the Chanoine *Shelstrat*, who was library-keeper, asserted to be 1400 years old." He adds, "The passage [1 John v. 7], is not to be found in the Vatican M.S. no more than it is in the King's M.S. at St. James's." Travels, 1737. P. 45. Let. I. ad fin.

Emanuel de Schelstrate has no place in any English collection of lives or authors, which I have met with. A *Parisian* biography has described him as Canon and Chanter of Anvers, his native place, and afterwards keeper of the Vatican Library and Canon of St. Peter's at Rome, where he died in 1690. Aged 46. Many works have been attributed to him. Those named are, *Antiquitates Ecclesiæ illustratæ*, 2 v. fol. *Ecclesia Africana sub Primate Carthaginiensi*, 4to. The biographer charges both with *ultramontane* prejudices, referring, I apprehend, to the questions between the retainers of the Roman court, and those who contended for the *rights of the Gallican Church*. Schelstrate published also *Acta Constantiensis Concilii*, and is said to have discovered in all his writings more learning than critical discernment, taste or philosophy, *son savoir n'étoit pas éclairé par le flambeau de la critique, du goût, et de la Philosophie*. Nov. Dict. Hist. Paris, 1772. V. p. 324.

It appears by Mr. Thomas Burnet's Life of his Father, annexed to his *Own Times*, that, "in December 1684, by an extraordinary order from the Lord Keeper North to Sir Harbottle Grimston," Dr. Burnet "was forbid preaching any more in the Chapel at the Rolls. Thus, at the time of King Charles's death [Feb. 1685], he was happily disengaged from all those ties which might have rendered his stay in England any part of his duty." Accordingly he obtained "leave to go out of the kingdom" on the accession of James, "an excellent prince," according to the Librarian of the Vatican, who thus dilates on the favourite theme.

"*England* hath been blessed with very many renowned and good princes, all whose virtues seem to concentre in him, than whom certainly none ever more promoted the safety of his people, and the glory and profit of his whole kingdom, with so much goodness, prudence, courage and constancy. His subjects own all this, and are sensible of the bounty and magnificence of their king, yet are uncapable of taking so full a prospect as those who from foreign parts calmly view and consider all things: even as men in a great ship, making its way to the haven through raging waves and furious tempests, being each too intent upon his own affairs, cannot so well judge of the dexterity and prudence of the pilot, as they who carefully behold all at a due distance. So great is the reverence and renown of this prince amongst other nations, that what *Scipio* said of the people of *Rome* may be truly applicable to him; *There is no king upon earth they less desire should be their enemy, or whose friendship they covet more.*" Pref.

What nation humbly could enjoy his reign?
If lost, with patience such a loss sustain?

As *Young*, a Courtier, even *On the Last Day*, sang in 1713, of James's grandson, the deceased Duke of Gloucester, a child who promised somewhat, yet never lived to perform any thing, or perhaps to shew that he had been *all promise*, though under the tuition of Burnet, to whose story I return.

Dr. Burnet, on leaving England, passed through France into Switzerland and Italy, returning through Germany into Holland, where he soon became

a confidant of the Prince of Orange, and took a considerable part in those political intrigues against James's government, which, being successful, could not be punished as a *rebellion*, but triumphed in a *revolution*. The information collected, during his travels, he had communicated to his friend Mr. Robert Boyle, in five Letters. These were first printed at Rotterdam in 1686, and soon after in England, but immediately suppressed. On the contrary, this translation of the *Reflexions*, was, as might have been expected, readily encouraged. On the second page is the following *Imprimatur*: "March 27, 1688. This may be printed. Ro. L'Estrange."

A learned foreigner, who had resided for several years, in an official capacity at Rome, was easily prepared to correct, on many occasions, the hasty remarks *en passant* of an English traveller, and a domestic of the Pope would have no desire to spare the author of "The History of the Reformation," but rather to *watch for his halting*. M. Schelstrate has, indeed, offered several observations which, however unfriendly in design, might be usefully attached to Burnet's *Travels*. I shall, however, confine any farther extracts to those passages which respect *the Heavenly Witnesses*. These do not appear to have found an advocate, even in the Librarian of the Vatican.

It is well known that this text was one of the "Two notable Corruptions of Scripture," of which Sir Isaac Newton wrote "An Historical Account," published in the 5th Volume of his Works, by Horsley, p. 494, and in the late Mr. Matthews's *Recorder*, II. 182. Under S. xix. Newton says of the text, "Dr. Gilbert Burnet has lately, in the first letter of his Travels, noted it wanting in five" MSS. "kept at Strasburg, Zurich and Basil; one of which MSS. he reckons above 1000 years old, and the other four, about 800." The account which Dr. Burnet gave to his truly illustrious Correspondent, on that subject, is largely quoted and considered in the following passages. In his general view of "the argument of the first letter," M. Schelstrate says:

"We must not forget a relation of our author concerning a passage, 1 Ep. John v. 7, *There are three that bear witness in Heaven, the Father*, &c. Upon which account our author perused manuscript bibles among the Switzers and in Italy. The sum is this: in the Greek copies, which he saw, that verse is not found, nor in many of the Latin, though 800 or 900 years old, in some, that it was written but in another hand. That it is found in the book of Geneva, and also in the Venetian Library of St. Mark, and in the Florentine of St. Laurence, and in one of four at Strasburg. That in all these the eighth verse is misplaced, and joined unto it by the word *sicut*. But he admires that it is omitted even in those, before which St. Jerome's Preface is read, which defends that passage against the Arians; and that Erasmus did not add that Preface to his edition of St. Jerome, when yet he saw it in a manuscript at Basil, and the same is found in many more. By the way he observes, that in the Vatican Library there are no copies of the Bible above 400 years old, except a Greek one, which is accounted, but only by conjecture, to be of 1400 years' standing." P. 10.

The *Reflector* afterwards enters into the subject more at large in the following quotations and comments.

"*I have taken some pains in my Travels to examine all the ancient MSS. of the New Testament, concerning that doubted passage of St. John's Epistle:* 'There are three that bear witness in heaven, the Father, the Word and the Spirit, and these Three are One.' Bullinger *doubted much of it because he found it not in an ancient Latin MS. at Zurich, which seems to be about* 800 *years old: for it is written in that hand, that began to be used in Charles the Great's time. I turned the MS. and found the passage was not there, but this was certainly the error or omission of the copier.* [P. 44. Ed. 1737.]

"The Doctor confidently affirms, that the copier, either out of error or negligence, had omitted that doubted passage; *there are Three*, &c. which he found not in the ancient MS. at Zurich, and he gives this reason for it, because before the general Epistles in that MS. the Preface of St. Jerome is to be found, in which he says, that he was the more exact in that translation, that so he might discover the

fraud of the Arians, who had struck out that passage concerning the Trinity. [Id.] But what's all this? Jerome says he was very exact, that he might discover the cheat of the Arians; not that he had effectually done it; and, indeed, that want of this place fully satisfies us of the contrary. And, certainly, this opinion is much more rational than that of the Doctor, who supposes it was omitted by the error of the copier. For it is very unlikely that he should be so stupid or negligent, to leave out those very things upon whose account the translation was chiefly undertaken, as the Preface would inform him: but there needs not much confutation, since our author obligingly himself has taken the pains to do it. For he says, that in many other places he hath seen ancient MS. Bibles which have wanted that passage; though the same Preface of St. Jerome hath been prefixed to them. And first he mentions those of Basil. Take his very words, 'There are two Greek MSS. of the Epistles at Basil that seem to be about 500 years old, in neither of which this passage is to be found: they have also an ancient Latin Bible, which is about 800 years old, in which, though St. Jerome's Prologue is inserted, yet this passage is wanting. Secondly, those at Strasburg: at Strasburg I saw four very ancient MSS. of the New Testament in Latin: three of these seem to be about the time of Charles the Great, but the fourth seemed to be much ancienter, and may belong to the seventh century: in it neither the Prologue nor the place is extant, but it is added at the foot of the page with another hand. In two of the other the Prologue is extant, but the place is not: only in one of them it is added in the margin.'* [Id. P. 45.]

"Were so many copiers therefore exact in every thing else, and did they, through negligence, fail in the translation of this only passage; or, did they commit an error by joint consent? Nevertheless I do not say thus much to defend Arianism, which is not indeed my sentiment, but to shew the cunningness and malignity of our author, who (as many others have done) seems to oppose that sect with such weak arguments, on purpose to establish it the better." Pp. 45—48.

M. Schelstrate appears to have supposed, that Jerome failed to "discover the cheat of the Arians," because they had not been guilty of any fraud; and, upon the whole, he seems to have agreed with that learned priest of his communion, F. Simon, who gives up this text as unauthentic, in the 18th chapter of his *Critical History*, where he introduces *Calvin* explaining away the systematic importance of the passage, by declaring that the expression "*Three are One*, does not denote the Essence but the Consent." C. H. Pt. ii. p. 14.

Bishop Burnet, in 1694, when he wrote the *Exposition*, was still only doubtful as to the authenticity of the text, and not, as these Roman Catholic divines appear to have been, convinced of the forgery. He thus writes on the first Article:

"I do not insist on that contested passage of St. John's Epistle. There are great doubtings made about it. The main ground of doubting being the silence of the Fathers, who never made use of it in the disputes with the Arians and Macedonians. There are very considerable things urged on the other hand to support the authority of that passage; yet I think it is safer to build upon sure and indisputable ground: so I leave it to be maintained by others, who are more fully persuaded of its being authentical. There is no need of it. This matter is capable of a very full proof, whether that passage is believed to be a part of the Canon, or not."

Whatever may be thought of the Bishop's "sure and indisputable grounds," on which to raise such a structure as a *Trinity in Unity*, he doubtless imagined that he had found "sure proof" of that *dogma* in the Scriptures. How unjust then, in the author of these *Reflexions*, to charge him with the "cunningness and malignity" of having served the cause of *Arianism*, by designedly opposing it with insufficient arguments!

VERMICULUS.

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* Dr. B. adds, "In the fourth, the Prologue is extant, so is the place likewise; but it comes after the verse of the other three and is joined to it thus, *Sicut tres sunt in cælo.*" P. 45.

The Heavenly Witnesses and Becket's Shrine.

SIR, *Sept. 2nd*, 1817.

I HAD occasion, lately, to look into "An Index to the Sermons published since the Restoration," 1751. This volume contains the texts and authors' names of the English sermons *published*, during about 90 years, by all denominations. It occurred to me, that I might profitably compare the attention paid to the forgery of *the Heavenly Witnesses*, with the use made of those universally received passages which clearly teach the apostolical doctrine *of the Father and of Christ;* at least in the opinion of that religious fraternity who, by leave of the sublime astronomical Christian Dr. Chalmers, are not yet *come to nought*, and with whom it would have brought no discredit on Sir Isaac Newton's memory to have more openly discovered his now well-known agreement.

The result of my examination was the following: *Three* sermons had been preached and published during that period, on 1 Cor. viii. 6; *Three* on Ephes. iv. 6; *Four* on 1 Tim. ii. 5: but on 1 John v. 7, no less than *Eleven*.

Nor indeed is it any subject of surprise that imposture should receive the homage due only to truth. Bishop Burnet in "The History of the Reformation," says of the Shrine of Becket, who "for 300 years was accounted one of the greatest saints in heaven," that "in one year there was offered at Christ's Altar, 3*l*. 2*s*. 6*d*.; but at St. Thomas's 832*l*. 12*s*. 6*d*." I. p. 233.

VERBUM SAT.

Boerhaave's Religious Opinions.

SIR, *Clapton, Aug.* 17, 1817.

THE "saying," which A. R. (p. 394), quotes, as uttered by "Mr. Bradbury, when he saw any one carried to execution," has been frequently attributed to the *martyr* John Bradford, probably on the authority of *Fox*. I suspect that your Correspondent has mistaken the name.

It is a sentiment, which, however variously expressed, must be common to those who justly apprehend their condition as creatures of an Almighty Creator, who is *all in all*. I find it, in nearly the terms quoted by A. R. at the close of a passage in the short account of *Boerhaave*, in Latin, written by himself in the third person, and annexed by Dr. Burton, to his Life of that eminent physician and pious Christian. It is entitled, *Commentariolus de Familia, Studiis, Vitæ cursu, &c. propria Boerhaavii Manu conscriptus, et post obitum inter ejusdem MSS. repertus.* The eighteenth section to which I refer, may be thus rendered: He acknowledged the truths revealed in the Hebrew and Greek originals of the Sacred Scriptures, and on them alone relied for his salvation; taking every occasion to declare that the doctrines taught and exemplified by Jesus Christ, could alone afford tranquillity to the mind. He often expressed to his friends, that a diligent observance of the great precept of Moses, to love God and our neighbour, was the only security of mental peace, nor, exclusive of the sacred records, could he find any satisfaction. He devoutly worshiped the self-existent Deity, and desired to conceive of God, only as he had discovered himself. Thus content, he inquired no farther, lest he should wander into idolatry. He so acquiesced in the Divine will as to maintain, that it should be implicitly obeyed, and entirely and uniformly reverenced as a paramount authority. He was accustomed to compare others with himself, so that when he heard of criminals adjuged to capital punishment, he would often express these reflections: Who can say that they are not better than I? Or, if I am better, nothing, I freely confess, can be imputed to myself, but all must be attributed to the Divine goodness.*

* "Doctrinam sacris literis Hebraice et Græce traditam, solam animæ salutarem et agnovit, et sensit. Omni opportunitate profitebatur disciplinam, quam Jesus Christus ore et vita expressit, unice tranquillitatem dare menti. Semperque dixit amicis, pacem animi haud reperiundam nisi in magno Mosis præcepto de sincero amore Dei et hominis, bene observato. Neque extra sacra monumenta uspiam inveniri, quod mentem serenet. Deum pius adoravit, qui est. Intelligere de Deo unice volebat id, quod Deus de se intelligit. Eo contentus ultra nihil requisivit, ne idololatria erraret. In voluntate Dei sic requiescebat, ut illius nullam omnino rationem indagandam putaret. Hanc unice supremam omnium legem esse contendebat, deliberata constantia perfectissime colendam. De aliis et se ipso ita sentiebat: ut quoties criminis reos ad pœnas lethales

Such was the Christian self-abasement and the *unsystematic* theology of Boerhaave, who does not appear to have been so ready to "follow the great wheel of the church," as our learned physician, Sir Thomas Brown, in *Religio Medici*, perhaps, *ne idololatria erraret*. It is, however, remarkable that Boerhaave's summary of faith would have exactly suited a Lardner, a Lindsey or any Christian who worshiped *one God and Father of all*, according to apostolic authority, and believed in *the Man Christ Jesus*, who was *sanctified and sent into the world*, to declare, but in no sense whatever to purchase the Divine mercy to the penitent.

J. T. R.

Sep. 6, 1817.

P.S. I have been attracted, in your last Number, to the interesting account from Clifton, (p. 481,) respecting the new opinions in theology, entertained by a justly respected member of Boerhaave's profession. Every dissentient from those opinions, among your readers, ought to thank you for having preserved that letter. A well-informed Christian, under such circumstances, resorting or returning to Calvinism, is a case which has occurred, and may be expected to occur, so rarely, that, I have no doubt, the letter will be long quoted as describing a theological *phenomenon*. The late religious associates of the writer must regret the separation, but I am such an *optimist*, as to expect no small advantage from his secession. That gentleman must be well aware of the strange misrepresentations, and uncharitable censures which his new friends have been accustomed to indulge towards his former associates. Prejudices against them, so unjustly excited, he has too much knowledge, and too strict an integrity, not to counteract; and should his example encourage his new friends to peruse the writings which have *lately* failed to satisfy *him*, there can be no reasonable apprehension, among his former associates, for the *general* result.

The letter-writer's expectation "of being ridiculed for such a change," is, I am persuaded, quite unfounded. With feelings, far estranged from the levity which would encourage ridicule, must his former associates, at least, contemplate the case of a Christian brother, losing sight of the *paternal* character of a God, who is *good to all*, as Christ and his followers have so fully declared him. And what indeed is offered in exchange for this filial reliance, unless it be the selfish hope to share in an exclusive *favouritism*, which may well consist with the character of an Almighty tyrant, for such, after all the palliations which can be offered, is the God of Calvinism!

damnatos audiret, semper cogitaret, sæpe diceret: quis dixerit, an non me sint meliores? Utique si ipse melior id non mihi auctori tribuendum esse palam aio, confiteor; sed ita largienti Deo."—*Life, App.* p. 210.

On the System of Malthus.

No. II.

Sir, *Temple, Sept.* 8, 1817.

In the former article, on this subject, [p. 471,] I confined myself, for the most part, to an objection to the calculation of Malthus, respecting the tendency of the species to multiply. I endeavoured to shew, that the subject itself cannot properly be estimated by the means which he has thought proper to adopt. But, here, I will suppose the heart and affections of man to be within the reach of his arithmetical reasonings, in order to shew, on his own principles, the fallacy of those deductions, which would deprive individuals of present joy and the world of future hope.

In his prodigious calculation of the possible increase of the species, Mr. Malthus supposes not only the removal of the most formidable obstacles to its progress, but the most favourable situation which we can imagine. In short, he depicts a state of society which, according to his own doctrines, could not possibly continue. He supposes, for his purpose, the nullity of his own conclusions. He estimates nothing but the natural power of the species to increase, unopposed by want of space or of food, unchecked by misery or vice, undestroyed by disease, accident or war. But when he comes to oppose to this astonishing progression, the possible increase of the means of subsistence for this stupendous population, he takes into account nothing but that which may easily happen. Time, space and circumstance, are immediately considered in making the estimate. In short, the

first is a calculation of abstract power, the second of power limited by actual circumstance. But for this fundamental sophism, a geometrical ratio might as easily be shewn of the increase of food as of persons to consume it. In themselves, considered apart from impediments, vegetables have as great a tendency to multiply, or rather much greater, than man. The animals which serve us for food are many of them, by nature, rendered more fruitful. It is true, a point must arrive, when subsistence can increase no further, and when the population of the world shall retain its tendency to multiply. But, in the mean time, the boasted ratios, the arithmetical progression of food, and the geometrical progression of consumers, are mere chimeras. They are built, in the first instance, on the assumption of an inherent power which can never be brought into action; and, in the second, on a comparison of this abstraction with a capability within the powers of human enterprise.

The object of Mr. Malthus is, I apprehend, to establish, that the principle of population is the main-spring of human evils, and that as this fruitful source of woe is inseparably connected with our nature, all hopes of the material improvement of the world are visionary and baseless. Now, what is the kind of evidence by which this proposition is supported? A mass of facts is brought forward tending to shew that in every known country, and every state of society, there are certain existing evils; vice, misery, war, crowded cities and unwholesome labours; which tend to repress the increase of human life, or to limit its duration. Now, the reader is led by a chain of rapid deduction to suppose that between these checks to population and the fatal tendency of man to increase, there is some mysterious connexion. The argument to be complete, requires that these evils should either immediately or remotely arise from the principle itself; from the superfluity of human life, or at least, its constant tendency to overflow its prescribed boundaries. But the fact is directly otherwise. So far from the miseries which have afflicted man, arising from the necessity of repressing population, that very necessity was never discovered till very recent periods. Mr. Malthus himself repeatedly demonstrates this. He complains that governments have been hitherto actuated by a mistaken policy, and that instead of directing their wisdom to the depression, they have framed all their measures to promote the increase of their people. There is, in short, no connexion between war, disease, pestilence and vice, and the supposed difference between the ratio on which the system of Mr. Malthus is founded. He has not shewn that the principle of population has, in any age or country, produced one great evil with which man has been visited. Instead of inferring from the evidence which he has adduced, that the tendency of man to unlimited increase has occasioned the miseries of the world, it would be much more logical to speak of it as a wise provision of heaven, without which the follies and crimes of luxury and ambition would have extinguished our race, and left the world a barren and voiceless solitude.

But the admirers of Mr. Malthus will still, perhaps, contend that, supposing the checks to population removed, in consequence of an amelioration of the human character, the *principle* will supply their place like the serpent of Aaron. They will maintain that if vice is diminished, if wars cease, if contentions are hushed for ever, the influx of human beings into the world will only change without lessening its miseries. Does not all experience, all history, all knowledge, contradict this blasting phantom? All the improvements which the world has made, every step from savage to social life, every gradation from barbarism to refinement, proves that it is utterly destitute of truth. The same objection might have been raised with equal force to the first enclosure, the first town, the first colony. It might then have been said, "you are extending the means of subsistence, indeed, but population will increase much faster; by augmenting the facilities of marriage, in holding out a prospect of food you are deluding the poor; by increased produce, you are preparing the way for starvation." Melancholy, indeed, would have been the condition of man had such doctrines then been attended with success! Their injury now would

be proportionably less, as man has realized more, but they rest on no better foundation. For while a nation remains unexplored, or even a track of land unimproved by culture, no greater obstacle can exist to filling it with a healthy and intelligent population, than did exist in the earliest ages of the world. As long as mere space remains, and man retains his original powers, there can be no other bar to his exertions in extending the boundaries of human habitation, and consequently increasing the family of man, than the first settlers of the earth had to contend with. Nay, more; the prospect of ameliorating the human condition, of bringing distant wastes into culture, of embellishing savage lands with the arts, the virtues and the charities of life, is much fairer *now* than at any former period. The wonders *now* accomplished by machinery and the division of labour would have been regarded in darker times as the effects of magic. And all the power derived from knowledge is, from its very nature, progressive. In the fine arts, indeed, in all that depends on high imagination, deep feeling and intuitive power, former times may well surpass us. But, in practical science, each improvement is a step to another; every new power brought into action, operates not only in facilitating the operations in which it is employed, but in furnishing new materials for thought and fresh means of inquiry. Thus the improvement of the world, as far as relates to inanimate matter, may proceed almost in a geometrical ratio. And if so much has already been done in peopling and adorning it with so far scantier means, how much more is to be expected with materials so improved and perpetually enlarging?

Indeed, a view of the present state of the globe might at once convince us that a far larger population is yet to be reared on it. Surely he who has made nothing in vain, has not destined mighty tracts of the most luxuriant part of the world to be for ever deserted. He has not intended its spicy groves, delicious regions covered with eternal green, sweet spots lying calmly on the breast of crystal waters, harvests, that rise spontaneously and bask in unclouded sunshine, to delight the imagination alone. Till the earth be "replenished and subdued," the command and the blessing "be fruitful and multiply," must continue. If universal peace, if purity of manners, if the growth of the humanities and the affections of life, should favour increasing population, there is yet room for them at nature's table. Not only the earth, but the sea, contains inconceivable stores of food, perpetuated without expense or toil. At present, indeed, the fisheries, from temporary causes, produce little; but it cannot be supposed that such stupendous resources were altogether bestowed on us in vain. Were it not for our artificial wants and enervating luxuries, the cup of our blessings would be, not only full to the brim, but running over.

But it may still be said, that a time must come, when all the resources of nature shall be inadequate to supply a population still increasing; when the stores of earth and sea will admit of no further enlargement or discovery, and when, consequently, without inevitable misery, the numbers of man can increase no longer. Supposing this to be the case, it can furnish no reason for remaining in our present condition, for not approaching as nearly as possible to the highest conceivable state of human bliss, for repressing the immense accessions of life, of virtue and of happiness, which must be produced in the ages which will precede this great consummation. Besides, the argument of the objector confutes itself. That glorious period can never arrive till wars shall be no more, till knowledge shall have become universal, and till man is raised in the scale of created being. The vices which prevent the increase of our species, and those which tend to destroy it, must have been nearly banished from the world. Earth must have become, as Eden once was, the garden of the Lord. In this state of things, is it too much to expect that passion will be subdued; that mind, if not omnipotent over matter, will have the chief rule; and that man will be able to adapt his desires to his condition? Indeed, the very virtues which have occasioned the increase of man to the highest beneficial extent, will repress it, when it is no longer needful.

After all, we must remember that this earthly scene is not destined for ever to endure. Surely, then, God may be trusted, in the case of a difficulty so remote, and which supposes this material world to have arrived at its highest degree of perfection. When it can no longer well exist, he will, no doubt, suffer it to exist no more. Then may we expect those great changes to commence, which we dare not even imagine, when all that is corruptible shall be destroyed, when the shadows of time shall pass away, and the realities of eternity shall begin. Then will man be introduced into a state where affection shall be purified from all that is low and sensual, where evil shall cease to harm us, and where love shall have "its perfect rest." T. N. T.

I shall conclude these articles in the next Number, with observations on the moral deductions made by Mr. Malthus from his system, and on the plan of Mr. Owen, as affected by it.

Inner Temple,

SIR, 10*th September*, 1817.

THE point having been recently started and argued in one of our Courts, it seems not unimportant to make some inquiry into the supposed common law offence of impugning the doctrine of the Trinity, and this not so much to labour to disprove the argument there used, (which, as it was then put, was certainly not very tenable,) as to take a general view of the subject of offences, by our laws, against God and Religion, and to see what are the leading distinctions in such offences, and the jurisdiction over them, which have been made by the courts and the writers on the subject; in order to clear it, if possible, of its difficulties.

I believe, on investigating the matter, we shall find that all the text writers have very properly divided the consideration of religious offences, into the three following heads, viz.

1. Heresy, or offences against the doctrines of the church.

2. Non-conformity, or offences against the worship and ordinances of the church.

3. Offences against God and religion, in general commonly called blasphemy or profaneness, which are the only indictable offences at common law.

I shall now proceed to make some inquiry into each of these heads, and, I trust, it will appear, that impugning the doctrine of the Trinity, can never have been classed under any other head than that of *heresy*; a branch of the law which is happily now more a matter of antiquarian research than practical utility.

1. *Heresy*, as Blackstone observes, "consists not in a total denial of Christianity, but of some of its essential doctrines publicly and obstinately avowed;" or in the words of Hawkins, (Placit. cor. cap. 2,) "among Protestants is taken to be a false opinion, repugnant to some point of doctrine clearly revealed in Scripture, and either absolutely essential to the Christian faith, or, at least, of most high importance."

It is defined by Hale, to be "sententia rerum divinarum humano sensu excogitata, palam docta et pertinaciter defensa."

There can be no doubt, from the definition of the offence, as well as from the punishment of Arians as heretics, that this is the class to which impugning the doctrine of the Trinity belongs, and it will, therefore, be proper to inquire in whom the cognizance of it has always resided, and what is the present state of the law on the subject.

The jurisdiction over heresy, a crime created, as it were, by the Spiritual Judge, who was the sole arbiter of what opinions were to be so denominated, belonged to the Ecclesiastical Courts from the earliest period. Exorbitant as were their claims of jurisdiction, it is not at all to be wondered that a thing of such "pure spiritualité," should have been confided to them without difficulty.

Before the time of William the Conqueror, it is well known that all matters, both spiritual and temporal, were determined in the Hundred Court, before the Aldermen and Bishop, l'un per temporal, l'auter per divine droit, but "ceo fut alter per Roy William (et semble per Parlement car ceo fuit per assent del evesques abbots et touts les princes del realm) car il ordain que l'evesque ou archdeacon ne teneront plea de episcopal leges, et quæ ad

animam pertinent en le hundred, mes solonque les episcopal leges et canons—tout ceo appiert per le charte de Roy William. Irrot. 2 R. 2, pro Decano et cap. Eccles. Lincolne. Jan. Aug. 76-77." (See Rolls. Ab. 2. 216.)

The statute of circumspecte agatis directs "non puniend' eos si placitum tenuerint in curia Christianitatis de his quæ meré sunt spiritualia."

In his note upon this passage, Lord Coke says, (Inst. 2. 488,) "Britton saith, que seint eglise eyt conusance de juger de pure spiritualité—heresie, schismes, holy orders and the like are mere spiritual thinges."

The spiritual courts had thus, it appears, early acquired the sole controul of the undefined crime of heresy; but they had no power of imprisoning or proceeding temporally against the offender for a long time.

The conviction seems to have been before the Archbishop in a provincial synod, and not in any petty ecclesiastical court, (Blackstone, IV. 46,) and the writ, de hæretico comburendo, was issued by the King in council, who had, however, a discretion on the subject, the writ not being of course, but issuing only by his special direction.

In 5 Richard II. an attempt was made by the clergy to obtain assistance from the temporal authorities, in punishing this crime, and an act still appears on our statute book, being stat. 2, c. 5, by which sheriffs are commanded to apprehend preachers of heresie and their abettors, and the enormities ensuing such preachings are declared. There are, however, great grounds for discrediting the authenticity of this statute, and Lord Coke, in particular, (Inst. 3, p. 40,) says, "The Commons, in the next parliament, preferred a bill, reciting the said supposed act, and constantly affirmed that they never consented thereunto, and therefore desired that the said supposed act might be aniented and declared to be void; for they protested that it never was their intent to be justified, and to bind themselves and their successors to the prelates more than their ancestors had done." Notwithstanding this manly stand against the encroachment of the church, the clergy carried their point so far as to continue the act on the statute book, although it had never the assent of the Commons, and does not appear ever to have been acted upon.

In the reign of Henry the Fourth, however, the clergy, irritated by the spread of Lollardy, and "taking advantage of the King's dubious title, to demand an increase of their power, obtained the act, 2 Hen. IV. c. 15, which sharpened the edge of persecution to its utmost keenness." (Blackstone, IV. 47.) By this statute, (according to the abridgment of it in the statute book,) "the orthodoxy of the Church of England was asserted," and thus some progress was made towards defining the crime of heresy; the jurisdiction of the church over it was also increased, because by it the diocesan was empowered, without the aid of a synod, to convict, and unless the offender abjured, the Sheriff was bound ex officio, if required by the Bishop, to commit him to the flames without waiting the consent of the crown.

Lord Coke (3 Inst. 39), shews at considerable length, that the Ecclesiastical Court alone had the jurisdiction over heresy before this statute, as appeared by the preamble to it, and that it was made only to give the diocesan assistance in enforcing the ecclesiastical censures. "From this act," says he, "and other acts and authorities quoted in the margent, these two conclusions are to be gathered: first, that the diocesan hath jurisdiction of heresy, and so it hath been put in use in all Queen Elizabeth's reign, and accordingly so resolved by the judges, Hil. 9 James I. in the case of Legate. Secondly, that without the aid of that act the diocesan could imprison no person accused of heresy, but was to proceed against him by the censures of the church."

The clergy seem to have made good use of this statute, though, as will soon be seen, their authority was still thought not sufficiently ample. The first case under it that is reported, seems to be that of Master Thorpe, (8 Hen. IV. A. D. 1407, reported in State Trials, Vol. I. p. 17,) who was tried (if we can with any propriety use the word) before the Archbishop of Canterbury, who was then *Lord*

Chancellor also. Thorpe was a disciple of Wickliffe, and the Archbishop appears to have seized him on the certificate of the bailiff of Shrewsbury "witnessing the errors and heresies that this losel had venomously sown there," (which are mentioned here, only to shew how undefined the crime of heresy was,) viz. "That the sacrament of the altar, after consecration, was material bread — that images should in no wise be worshiped—that men should not go on pilgrimages—*that priests have no title to tythes*—that it is not lawful for to swear in anywise."

The issue of the examination or trial was, that the Archbishop makes use of the power given by the late act, and "bade *the constable* to have him forth thence in haste, and he was brought unto a foul and dishonest prison."

It is wandering, perhaps, from our purpose, but I cannot refrain from quoting the two following passages, as exemplifying the styles and tempers of the persecutor and persecuted.—Archbishop. "Lo, Sirs! this is the manner and business of this losel and such other, to pick out sharp sentences of Holy Scripture, and of doctors, to maintain their sect and lore against the ordinances of holy church. And, therefore, losel, it is that thou covetest to have that Psalter that I made to be taken from thee at Canterbury, to record sharp verses against us; but thou shalt never have that Psalter nor none other book, till I know that thy heart and thy mouth accord fully to be governed by holy church." A dispute arising about what was this holy church, Thorpe, in answer to the Archbishop's question on the subject, says, "The holy church be every one in charity, yet it hath two parts; the first and principal part hath overcomen perfectly all the wretchedness of this life, and reigneth joyfully in heaven with Christ, and the tother part is here yet in earth, busily and continually fighting, day and night, against temptations of the fiend, forsaking and hating the prosperity of this world, despising and withstanding their fleshly lusts; which only are the pilgrims of Christ, wandering toward heaven by stedfast faith and grounded hope and by perfect charity—for these heavenly pilgrims may not nor will not be letted of their good purpose, by the reason of any doctors discording from holy Scripture, nor by the floods of any tribulation temporal, nor by the wind of any pride of boast, nor of menacing of any creature, for they are all fast grounded upon the sure stone Christ, hearing his word and loving it, exercising themselves faithfully and continually in all their wits to do thereafter."

The trial of Oldcastle, Lord Cobham, followed, in 1 Hen. V. A. D. 1413. (See State Trials, Vol. I.) This was also a proceeding for similar offences in the Ecclesiastical Court, and it appears at the end of the report, that this case gave occasion to the parliament passing the second heresy act, viz. 2 Hen. V. c. 7, by which Lollardy was made a *temporal*, as well as spiritual offence, indictable in the King's Courts, which, as Blackstone observes, "did not thereby gain an exclusive, but only a concurrent jurisdiction with the Bishop's consistory." Before this statute, however, it is perfectly clear that heresy was a mere spiritual offence, to which state it was brought back by the subsequent repeal of this act. There was no common law forfeiture of goods, &c., on conviction for heresy, till the stat. 2 Hen. V. "because the proceeding therein is merely spiritual, pro salute animæ, and in a court that is no court of record, and, therefore, the conviction of heresy worketh no forfeiture of any thing that is temporal." (Coke 3 Inst. 41.)

Lord Coke describes the kind of proceedings which took place by indictment, under this statute, against Lollardy, "which opinions," he adds, "were so far from heresy, as the makers of the statute of 1 Elizabeth had great cause to limit what heresy was." They then indicted offenders in general words, for writing "falsas billas et scripturas seditiosas et nonnulla fidei et doctrinæ Christianæ contraria continentes," &c. "which indictments also," he observes, "were utterly insufficient in law." The spiritual courts also proceeded against offenders, though the Court of King's Bench frequently interfered by habeas corpus to prevent the abuse of their authority. In particular, in Mic. 5 Edw. IV. 143, the case of John Keyser occurred, as mentioned by Lord Coke, (3 Inst.

41,) who was brought up and discharged by Sir John Markham, as having committed no heresy within the statute. The offence for which he was committed by the Archbishop, seems to have been neither more nor less than that of doubting the effect of excommunication on his wheat crop, upon which the archbishop appears to have thought it would operate as a blight. Having been excommunicated, "the said Keyser openly affirmed that the said sentence was not to be feared, neither did he fear it. 'And Albert, the Archbishop, or his commissary, hath excommunicated me, yet before God I am not excommunicated;' and he said he spake nothing but the truth, and so it appeared, for that the last harvest (standing so excommunicate), he had as great plenty of wheat and other grain as any of his neighbours, saying to them in scorn, (as was urged against him,) that a man excommunicate should not have such plenty of wheat!"

Heresy continued cognizable in this manner for a long period, and the next material feature in its history, is the necessity which the reformation created, of defining it a little more according to the existing standard of orthodoxy. The stat. of 25 Hen. VIII. c. 14, was then passed, which repealed the 2 Hen. IV. c. 15, and took all offences against the Church of Rome out of the list of heresies, and the ordinary was in other ways shackled in his jurisdiction, in order to give the temporal power a controul over his measures. And yet, as Blackstone observes, "the spirit of persecution was not abated, but only diverted into a lay channel," for 31 Hen. VIII. was passed an act, entitled, "An Act for Abolishing Diversity of Opinions in certain Articles of Religion," commonly styled the bloody law of the Six Articles, by which certain points of popery, the impugning of which had just been declared no heresy, "were determined and resolved by the most godly study and pain of his Majesty;" and impugners of some of these points were declared heretics, and to be burnt, and of others to be *felons* and suffer death. A motley jurisdiction was also established, combined of the spiritual and temporal powers, for the trial of such heresies. In the reign of Edward VI. a more liberal spirit appeared for the moment, and an act was passed in the first year of his reign, c. 12, "the most admirable and excellent statute ever passed by the English legislature," which, amongst other things, repealed "all and every act of parliament concerning doctrine or matters of religion." This might, indeed, be styled an act of toleration, but its duration was short, for soon after was passed the Act of Uniformity, which falls more properly under our second head.

In the reign of Mary all the acts for suppression of heresy were fully revived, and enforced, it is needless to observe, in their full rigour; but in the reign of Elizabeth a great change took place both in the definition of the offence and the jurisdiction over it. The 1 Eliz. c. 1, was the first legislative measure of her reign, and by it all the laws for assisting the ecclesiastical jurisdiction, and creating the temporal jurisdiction over heresy, were abolished.

It was declared, that no tenets should be considered heretical by the High Commission Court, established by the act, but those which had been settled to be so; first, by the words of the Canonical Scriptures; or, second, by the first four general councils, or such others as have only used the words of Scripture; or, third, which should hereafter be declared such by parliament, with the assent of the clergy in convocation. This statute restored the old ecclesiastical jurisdiction over heresy, as it stood previous to the several statutes on that subject. "So that no statute (as Lord Coke observes), standeth now in force, and at this day no person can be indicted or impeached for heresy, before any temporal judge or other that hath temporal jurisdiction." This statute, however, also appointed a court of high commissioners, to whom a jurisdiction was given over heresies, errors, schisms, abuses, &c., under a restriction against declaring any thing to be heresy, but the points above-mentioned, which restriction has generally been considered as good direction to the common ecclesiastic courts, although applied by the statute only to the court of high commission, which was abolished by 16 Car. I. c. 11. (Burn's Eccles. Law, Tit. Heresy.)

The old jurisdiction was, however,

found (notwithstanding the vague limits which were placed by this statute), to be by no means a dead letter. In the 17 Elizabeth, two Anabaptists, and, in the 9 James I. two *impugners of the doctrine of the Trinity*, suffered under the writ de hæretico comburendo.

It may be proper to notice two cases which occurred at this period, and which appear to have been attempts to establish in effect a sort of temporal jurisdiction over heresy, by considering the maintenance of heretical opinions, under the light of a breach of the peace; they can hardly be considered, however, as establishing any principle, particularly under the circumstances of the cases and the time of their occurrence. The one was before the Star-chamber, and the other seems to have been much doubted, and to have had the opinion of the court and even the Attorney General against it, and in both, the courts took special care to decide upon the principle of the seditious and inflammatory tendency towards a breach of the peace, of which, of course, a jury would always be the judge.

The first is Atwood's case, 15 Jas. I. Cro. Jac. 421. It was error brought by him to reverse a judgment, upon an indictment before Justices of the Peace, for scandalous words: "That the religion now professed was a new religion, preaching was but prattling," &c. The error assigned was, that *the offence was not inquirable by indictment*, and before Justices of the Peace, *but only before the High Commissioners.* It was referred to the Attorney General to inquire if the offence was inquirable there, and he certified that it was not, and of that opinion, it is said, was the court, but they would inquire. From 2 Roll. 78, it appears, however, that, by some means, the opinion of the court altered, and considered the words as scandalous and indictable, not, however, for their religious tendency, but as a breach of the peace.

The other case was Traske's case, (Hob. 236,) in the Star-chamber, for maintaining Judaizing opinions, "being called ore tenus; he was sentenced to fine and imprisonment, *not for holding those opinions, (for those were examinable in the Ecclesiastical Courts, not here,)* but for making of conventicles and factions, by that means which may tend to sedition and commotion, and for scandalizing the King, the Bishops," &c.

The next important change in the law of heresy was made by the 29 Car. II. c. 9, by which the writ de hæretico comburendo, was abolished, and the offence was subjected only to ecclesiastical censures, pro salute animæ, and all harassing with temporal penalties was put an end to. Such censures, however, were not to be regarded as a trifling punishment upon the offender if put in full force, and toleration of diversity of opinion was still very incomplete.

The stat. of 1 William and Mary, c. 18, made for the purpose of giving "some ease to scrupulous consciences," effected very little difference in the condition of persons who wished to think for themselves in religious matters. Freedom of opinion and the right of private judgment, seem to have been as little understood, or rather as much deprecated by Dissenters as Churchmen; and, accordingly, the Toleration Act did little more than enable good Churchmen, in point of *doctrine*, to dissent from the *government* and ordinances of the church, and required a subscription to all the doctrinal articles of its faith, expressly providing, that persons who impugned the doctrine of the Trinity should not be considered as taking any relief under it. It, however, provided, that as far as it permitted diversity of faith and worship, the ecclesiastical courts should not interfere with any prosecutions.

The exception of impugners of the Trinity from the benefits of this toleration, and the censures of the ecclesiastical courts to which they were left exposed, were still not considered sufficient to repress this heresy, "very prevalent," as Blackstone says, "in modern times;" and the stat. of the 9 and 10 William III. c. 32, was passed, which once more revived the temporal jurisdiction over this species of heresy, and imposed very heavy penalties against all impugners of the doctrine of the Holy Trinity, who were made indictable under it, in the King's Courts; which seem, in this instance, as observed by Blackstone, in the case of 2 Hen. V. c. 7, to have gained not an exclusive but a concur-

rent jurisdiction over the offence with the ecclesiastical courts.

I have classed this statute under the legal head of heresy, because there can be no doubt that it is under that head that the offence against which it was directed, had always been punished, and accordingly, this method has been pursued by Hawkins, East, Blackstone, and, I believe, all our text writers on this subject. The latter observes, "the legislature hath thought it proper that the civil magistrate should again interpose with regard to one species of heresy," &c. It will be more proper to consider, under our third head, whether this act can be considered as declaratory of an offence of a different species, originally indictable at common law, and whether it has ever been treated as such; only observing here, that the word blasphemy, in the title of the act, does not seem at all to affect the nature of the offence, that being a term very ill, or rather not at all defined in our law, and applied, in most instances, as an epithet of reproach against speculative differences, from the established faith, as well as opinions hostile to religion in general.

The measure of intolerance, so far as regards opinion on *doctrinal points*, seems, therefore, to have been very full, notwithstanding the boasted act of toleration, as it is called, and continued so for a long period, till at length, by the 19 Geo. III. c. 44, the benefit of the toleration act, and, of consequence, the suspension of ecclesiastical prosecution, are extended to those who, instead of subscribing the articles, merely sign a declaration of their belief that the Scriptures contain the revealed will of God. Though impugners of the doctrine of the Trinity were still excepted from the benefit of this act, the power of the Ecclesiastical Courts was materially abridged by it, and seems to be now almost, if not altogether, destroyed by the 53 Geo. III. which repeals the excepting clause, and thus appears to put an end to any prosecution for heresy, against persons who comply with the provisions of the toleration act, as enlarged and extended by the 19 Geo. III.

By the same statute of the 53 Geo. III. the temporal punishment imposed by the 9 and 10 William III. was abolished, and thus ended all common law jurisdiction over heresy.

2. Non-conformity, and Offences against the Ordinances and Worship of the Established Church. It seems unnecessary to enter minutely into the history of this offence, as it had no farther existence than the authority of the statutes which created it, and died with them.

"My Lords," said Lord Mansfield, (in his memorable speech in the House of Lords, in the case of Evans, reported by Dr. Furneaux,) "there never was a single instance, from the Saxon times down to our own, in which a man was ever punished for erroneous opinions concerning rites or modes of worship, *but upon some* positive law. The common law of England, which is only common reason or usage, knows of no prosecution for mere opinions. For Atheism, blasphemy, and reviling the Christian religion, there have been instances of persons prosecuted and punished upon the common law; but bare non-conformity is no sin by the common law, and all positive laws inflicting any pains or penalties for non-conformity to the established rites and modes, are repealed by the act of toleration, and Dissenters are thereby exempted from all ecclesiastical censures."

This seems to be now the settled law on the subject, and, accordingly, the courts have acted upon it in many cases, as well as the above of Evans; the statute of superstitious uses is considered as virtually repealed by it, so far as relates to Dissenters, and the Court of Chancery now administers trusts for the support of their worships, which were, previous to the toleration act, bad. The enlargement of this act, by the 19 Geo. III. and the repeal of the clause excepting impugners of the doctrine of the Trinity, by the 53 Geo. III. has placed Dissenters from the doctrine of the church, on an equal footing with those who only dissent from its worship; and its provisions have not only exempted "their way of worship," in the words of Lord Mansfield, "from punishment, but rendered it innocent and lawful; have put it not merely under the connivance, but, under the protection of the law, have *established* it. For nothing can be plainer, than that the law protects nothing in that very

respect, in which it is, at the same time, in the eye of the law, a crime."

An opinion contrary to this has, however, been sustained by considerable authority, and particularly by Blackstone, who says, "that the crime of non-conformity is by no means abrogated." Baron Perrott, in Evans's case, in opposition to all the other judges, contended, that the toleration act amounted to nothing more than an exemption from the penalties of certain laws then particularly mentioned; an opinion which has been most extraordinarily revived by the present Lord Chancellor, and expressed in the same words, only a few days ago, in the case of the Attorney General, on the relation of Maunder v. Pearson, reported in your July Number. But this opinion has never been adopted in practice, and, on the contrary, it has been repeatedly decided by the unanimous judgment of judges and parliament, "that the toleration act removed the crime, as well as the penalty of non-conformity."

The whole subject has been ably commented upon, and enforced by Dr. Furneaux, in his Letters to Blackstone.

Under this head, then, there can be no doubt that, as Dissenters, impugners of the doctrine of the Trinity stand, in common with the rest of their brethren, clear, not only of penalty, but of crime in the eye of the law, and protected as amply in the exercise of their worship as others; and on this part of the subject it will, therefore, be manifest, not only that this class of Dissenters are unaffected by any common law, or statute offence as non-conformists, but that if they are protected and their worship established under the provisions and restrictions of express statutes, as they undoubtedly are, that circumstance will furnish strong additional ground to contend that the law, when it placed them in that situation and repealed all express enactment against them, could not mean to consider them as indictable at common law for the expression of opinions, in the free exercise of which they are sanctioned and protected.

There are some other offences which are also to be classed under this head, created by statutes still in force for the protection of the worship of the Established Church, particularly the 1 Eliz. c. 2, which prohibits railing attacks on the Common Prayer Book; to which protection (when the point of an establishment of a particular religion and form of worship is conceded), there does not seem much objection, and it appears to me, therefore, that Blackstone has not at all merited the censure that has been lavished upon him for his defence of this statute.

3. We come to the head of Offences against God and Religion in general, which are the only offences indictable at common law, and under which head, therefore, as we have seen, must be included the impugning the doctrine of the Trinity, if it is to be considered as an offence at common law.

In the first place, it will be expedient to look at the description or definition of this offence, as given by our text writers, in order to ascertain as well as we can, some principle on which this branch of common law jurisdiction proceeds. We shall then investigate the different cases on the subject, to discover how far they establish it, and from thence our way will be clear to see whether the simple impugning of the doctrine of the Trinity comes within that principle, and the cases on which it is founded.

It may be proper first, however, to observe, that this branch of the common law, although depending on a very ancient principle of interference, viz. the breach of the peace, is of comparatively modern date in practice: and on the subject, our old law books are therefore perfectly silent—the cognizance of the offence having, in fact, till of late resided in the ecclesiastical courts only, to which, as far as regarded the expression of opinion on religious subjects, it undoubtedly exclusively belonged; and we shall accordingly find, that when the common law jurisdiction began to be enforced, the ground on which the temporal courts took up the offence, was much debated, and the boundary of their authority laid down with considerable precision. Hawkins (Pleas of the Crown, ch. 5), thus enumerates the offences of this kind. 1. "All blasphemies against God, as denying his being or providence, and all contumelious reproaches of Jesus Christ,"

for which he cites 1 Ven. p. 293. 3 Keb. pp. 607, 621. 2. "All profane scoffing at the Holy Scripture, or exposing any part thereof to contempt or ridicule." 3. "Impostures of religion," &c., for which he cites Nailor's case, &c. 4. "Certain immoralities." And he states the principle on which these offences are so considered to be as follows: "Offences of this nature, *because they tend to subvert all religion or morality, which are the foundation of government*, are punishable by the temporal judges with fine," &c. 5. "Seditious words in derogation of the established religion are indictable, as tending to a breach of the peace," for which he cites the case above noted, namely Atwood's case. Cro. Ja. 421, which seems to be the only case on the subject, and as we have seen is of rather doubtful authority, though it certainly is not at all material to our purpose to contend that attacks on the established religion, or any other part of our constitution, ought not to be restrained within the bounds of order and decency.

This description and enumeration of offences, is repeated with little variation by East and by Burn in his Ecclesiastical Law, Title, Profaneness.

Blackstone's definition is much to the same effect: "The fourth species of offences more immediately against God and religion, is that of blasphemy against the Almighty, by denying his being or providence; or by contumelious reproaches of our Saviour Christ. Whither also may be referred, all profane scoffing at the Holy Scriptures, or exposing them to contempt and ridicule. These are offences punishable at common law by fine, &c., for Christianity is part of the laws of England." Vol. iv. 59. And the same writer has, in a previous part of the same chapter, illustrated this subject by the following observations on apostacy: "The belief of a future state of rewards and punishment; the entertaining just ideas of the moral attributes of the Supreme Being; and a firm persuasion that he superintends, and will finally compensate, every action in human life (all which are clearly revealed in the doctrines, and forcibly inculcated by the precepts, of our Saviour Christ); these are the grand foundation of all judicial oaths, which call God to witness the truth of those facts, which perhaps may be only known to him and the party attesting. All moral evidence, therefore, all confidence in human veracity, must be weakened by apostacy, and overthrown by total infidelity. Wherefore all affronts to Christianity, or endeavours to depreciate its efficacy, in those who have once professed it, are highly deserving of censure." To oppose "such principles as destroyed all moral obligation," he adds, "it was enacted by Stat. 9 and 10 Wm. III. c. 32," (the part of the statute relating to the doctrine of the Trinity being not here noticed by the Commentator, but inserted in its proper place, under the head of Heresy,) "That if any person educated, &c. in the Christian religion, shall by writing, &c. deny the Christian religion to be true, or the Holy Scriptures to be of divine authority, he shall, &c."

It is not our business to stop to expose the equivocation and glaring weakness of the above reasoning, so ably animadverted on by Dr. Furneaux. Granting the learned Commentator the whole extent of his argument, it aims at establishing no principle with which Unitarians, quasi Unitarians, can at all quarrel; all that he contends for, being, that Christianity in general is parcel of the laws of England, and that they will defend it from attacks which threaten the dissolution of its moral obligations. We can, as Unitarian Dissenters, have no objection to the principle for which he quotes the words of Cicero, "Utiles esse opiniones has quis negat, cum intelligat, quam multa ferinentur jurejurando; quantæ salutis sint fœderum religionis, quam multos divini supplicii metus a scelere revocaret, quamque sancta fit societas civium inter ipsos, Diis immortalibus interpositis tum judicibus tum testibus?"

I shall add to these quotations from our text writers, the words of Mr. Holt, in his Law of Libel, p. 64: "The first grand offence of speech and writing, is speaking blasphemously against God, or reproachfully concerning religion, *with an intent to subvert man's faith, or to impair his reverence of him.*"

Mr. Starkie, in his treatise on the Law of Libel, p. 486, says, "It is the close connexion between moral obligation and opinions on religious and

theological topics, which, as it were, invests the temporal courts with jurisdiction over the latter, which are apparently of mere spiritual concern. The importance of this relation is strongly illustrated in the instance of judicial oaths." "Upon the dangerous temporal consequences likely to proceed from the removal of religious and moral restraints, the punishment for blasphemous, profane and immoral publications is founded." "Blasphemy against the Almighty, by denying his being, or providence, contumelious reflections upon the life and character of Jesus Christ, and in general, flippant and indecorous remarks upon the Holy Scriptures, are offences at common law; for Christianity, it has been said, is a part of that law."

Enough has been said to shew the ground on which the temporal courts interfere, viz. the necessity of the maintenance of religion in general, as the bond of moral obligation, and the tendency of the opinion maintained to weaken that bond; and even to this extent, it appears now to be considered to be a necessary ingredient that the attack should be indecent and disorderly, in order to bring it within the proper scope of the temporal courts. "The law does not prohibit reasonable controversy, even upon fundamental subjects, so long as it is conducted with a tone of moderation, which shews that argument is the only purpose; the writer abstaining from terms which are abusive and passionate, and therein indecorous towards the establishment, and offensive to the consciences of individuals." "What is argumentative may very properly be left to be replied to by argument; what is passionate, &c. cannot be so safely passed over: such a suffrance would be the endurance of brawls. When the law is moved against such writers, it is not persecution, it is a defence of the public tranquillity and decency."—Holt.

The following passages also from Mr. Starkie's book, pp. 495, 496, express the same opinion: "Both the language of the indictments, therefore, and the guarded expression of the court, in the above case, (Woolston's,) shew that it was never a crime in the contemplation of the law, seriously and conscientiously to discuss theological and religious topics, though in the course of such discussions doubts may have been both created and expressed on doctrinal points, and the force of a particular piece of scriptural evidence casually weakened." "Upon the whole, it may be not going too far to infer from these principles and decisions, that no author or preacher, who fairly and conscientiously promulgates the opinions, with whose truth he is impressed, for the benefit of others, is, for so doing, amenable as a criminal."

In Lord Erskine's speech in the case of the King v. Williams, he observed, that "Every man has a right to investigate with reason controversial points of the Christian religion; but no man, consistently with a law which only exists under its sanctions, has a right to deny its very existence, and to pour forth such shocking and insulting invectives as the lowest establishments in the gradations of civil authority ought not to be subjected to, and which would soon be borne down by violence and disobedience, if they were."

We will now proceed to the cases which have established and laid down the principle of temporal interference, and which are not very numerous. The first is Taylor's case, 1 Ventr. 293. Hil. Term, 27 and 28 Car. II. (the year before the writ de hæretico comburendo, was abolished), before Chief Justice Hale. It was "an information exhibited in the Crown Office, for uttering blasphemous expressions, such as that Jesus Christ was a bastard, religion was a cheat, &c. Hale said, that such kind of wicked blasphemous words, were not only an offence to God and religion, but a crime against the laws, state and government, and, *therefore*, punishable in this court. *For, to say religion is a cheat, is to dissolve all moral obligation, whereby civil societies are preserved,* and that Christianity is parcel of the law, and therefore to reproach the Christian religion, is to speak in subversion of the law." The same case is reported, 3 Keb. 607—621, and Hale is there reported to have said, "these words, *though of ecclesiastical cognizance,* yet that religion is a cheat, *tends to the dissolution of all government,* and *therefore* punishable here." "For taking away religion, all

obligation to government, by oaths, &c. *ceaseth,* and *Christian religion* is part of the law itself, therefore injuries to God are as punishable as to the King or any common person." The next case which occurred was that of Curl, in which the power of the temporal courts was disputed, and the ground of their interference expressly declared. This case is reported in 2 Strange, 789, 1 Geo. II. before Raymond, Chief Justice. "It was an information against defendant, for printing and publishing a lewd and obscene book; the defendant moved in arrest of judgment, contending that, however he might be punished for this in the spiritual court, as an offence contra bonos mores, yet it would not be a libel for which he was punishable in the temporal courts. The Attorney General contended, that it was an offence at common law, as it tended to corrupt the morals of the King's subjects, and is against the peace of the King. Peace, he observed, includes good order and government, and may be broken several ways without actual force. 1. If it be an act against the constitution or civil government. 2. If it be against religion; and, 3d, if against morality. It is a libel if it reflects upon religion, that great basis of civil government, and may be both a spiritual and temporal offence. The cases we have noticed before, and particularly Taylor's case, are quoted in support of this principle, and also two cases (the particulars of which are not reported) of punishment, for buffooning or writing libels about the Trinity, in which this principle, it is observed, was not made a doubt of, and in which, as Lord Raymond in the next case, of the King against Woolston, observed, 'it had been settled, that to write against Christianity, *in general,* was an offence.'"

The Chief Justice is then reported to have said, in deciding the question, "If it reflects on religion, virtue, or morality, if it tends to disturb the civil order of society, I think it is a temporal offence." And Probyn, Just. "inclined this to be punishable at common law, as an offence against the peace, in tending to weaken the bonds of civil society, virtue and morality."

The next case is the famous one of Rex v. Woolston, likewise before Raymond, 2 Strange 834. The defendant had been convicted on four informations for blasphemous discourses, denying the miracles of our Saviour; and the court there declared they would not suffer it to be debated, whether to write against Christianity *in general* was not an offence at common law punishable in the temporal courts, it having been so settled in the cases above-mentioned. "They desired, however, it might be taken notice of that they laid their stress on the word *general,* and did not intend to include disputes among learned men upon particular controverted points." The same case is reported in Fitzgibbons, 64, and there it appears the question was debated at considerable length, whether this was an offence in the temporal courts, and also, whether the prosecution ought not to have been under the statute 9 and 10 Wm. III. c. 32. Raymond is there reported to have said, "Christianity *in general* is parcel of the common law of England, and therefore to be protected by it. Now, whatever strikes at the very root of Christianity tends manifestly to a dissolution of the civil government, and so was the opinion of my Lord Hale in Taylor's case." "I would have it taken notice of, that *we do not meddle with any difference of opinion, and that we interpose only where the very root of Christianity itself is struck at, as it plainly is by this allegorical scheme, the New Testament and the whole relation of the life and miracles of Christ being denied.*" "As to 9 and 10 Wm. III., it is true, where a statute introduces a new offence and inflicts a new punishment, it must be followed; but where it only inflicts a new punishment for an offence at common law, it remains an offence as it was before. Forgery, notwithstanding 5 Eliz., remains punishable as it was before."

In the King v. Annett, Blackst. Rep. 395, the same doctrine was held in a prosecution "for writing 'The Free Inquirer,' in which it was contended, that Moses was an impostor," &c. And the last case I shall mention is, that of the King v. Williams, for publishing Paine's Age of Reason, in which Ashhurst, in giving the judgment of the court, said, "It was fit to shew our abhorrence of such wicked doctrines, which were not only an

offence against God, but against all law and government, *from the direct tendency to dissolve all the bonds and obligations of civil society. It was upon this ground that the Christian religion constituted part of the law of England.* But if the name of our Redeemer was suffered to be traduced and his holy religion treated with contempt, the solemnity of an oath, on which the due administration of justice depended, would be destroyed, *and the law be stripped of one of its principal sanctions—the dread of future punishment.*"

We have gone through the cases on this head of the common law, and I think it would be a waste of time to say, what must be quite clear, that the simple impugning of the doctrine of the Trinity does not in the least touch upon the principle upon which these cases have been decided, and upon which alone courts of justice can interfere, viz. that the Christian religion in general is to be protected by the State, as one of its main supports, without entering at all upon questions which do not affect its influence as a bond of moral obligation and civil society. The statute 19 Geo. III. would never have contented itself with requiring the simple declaration of belief that the Scriptures contain the revealed will of God, if that belief had not been thought to be as much as ought to be required for the purposes of civil government. It seems, however, that we are perfectly justified in observing with Mr. Holt, that the *manner* of the attack must be essential in determining what cases are properly within the cognizance of our courts; and indeed, the difficulty of saying that a sober argument upon the evidences of the Christian religion was punishable if it leaned against the belief in the truth of that dispensation, seems to have been felt, and to have given rise to the legislative enactment which it was thought expedient to make by the 9 and 10 Wm. III. c. 32, whereby penalties are inflicted on all persons who, *having been educated in, or made profession of Christianity,* for it extends to no other persons but apostates, shall deny the divine authority of the Scriptures, &c.; which enactment puts a total stop to *all* argument of that kind, in whatever manner conducted, in the case of persons who had been professors of the Christian faith.

The manner seems, in many cases, indeed, to determine the question of offence altogether, for it is quite clear that lampoons, or indecent and scurrilous attacks upon the established religion, or upon points of its faith, in discussing which there is no question but every person is tolerated and protected, are punishable like all other libels, as an outrage upon society and a breach of the peace (as in the case of buffooning the Trinity above-noticed); and when it is considered to what lengths the courts have gone on the head of libel, as it affects political institutions and the character of individuals, in considering even truth itself, in many cases, as improper to be conveyed to the public, when scandalous to individuals and tending to a breach of the peace, it will appear that cases in which persons have been punished for indecent and scurrilous attacks upon the doctrines, ceremonies, or worship of the established church, or any other body of individuals, are no proof at all that the argument, if properly and decently managed, would have been in the least degree amenable to, or cognizable by the temporal courts. It would perhaps be better if they refrained from interfering at all on these subjects, and Dr. Furneaux has very well argued that point; but on the other hand, it trenches, very little, if at all, on free discussion, and it seems to follow as a natural consequence when once the legislature has thought proper to endow and establish one sect in preference to another, that its ordinances should be protected from insult, especially when that legislature has protected Dissenters from all interruption in the exercise of their own worship and ceremonies.

The only point remaining seems to be to consider whether the stat. of 9 and 10 Wm. III. can be considered as conclusive evidence, or as an existing declaration on the part of the legislature, that impugning the doctrine of the Trinity was, and is an offence at common law; and this, I suppose, will be maintained by contending that it is declared by the statute to be blasphemy.

Now, in the first place, the act does, only by implication, apply that

epithet, or any other epithet of offence cognizable at common law, to the impugning of the doctrine of the Trinity. It recites, that many persons had of late maintained many blasphemous and impious opinions, contrary to the doctrines and principles of the Christian religion, greatly tending to the dishonour of God, &c.; and for the more effectually suppressing such detestable crimes, the impugning the doctrine of the Trinity, the maintaining that there are more Gods than one, and the denying of the divine authority of the Scriptures by Christians, are prohibited under certain penalties. But in the second place, if it is clear that this offence is pronounced blasphemy by the act, it would only lead to an inquiry, what is blasphemy at common law, and whether all blasphemies are cognizable by it. Now it seems quite clear that heresy and blasphemy are nearly synonimous terms in the ecclesiastical courts, though it is admitted on all hands that heresies are not cognizable at common law. Without attempting to define the legal import of the word blasphemy, which is comparatively new in the common law courts, and does not appear to have in itself any very precise or determinate signification, it is sufficient to observe, that it is perfectly evident from all the authorities on the subject, that only such blasphemies come within the principle laid down for the jurisdiction of the temporal courts as affect the power and moral attributes of God, by denying his being and providence, or the revelation of his will to man, so as to impair our reverence of him, and weaken the bond of moral obligation.

If then the legislature has only done here as it has done before, in repeated instances, viz. inflicted a temporal punishment "for the more effectually suppressing" a heresy or blasphemy in the spiritual courts, such enactment would furnish no argument in favour of the prior jurisdiction of the temporal court over the offence; but the necessity of such an enactment would, on the contrary, be rather an argument the other way, as it would not have been required if the temporal courts could punish without it.

If again it should be contended that this statute must be considered as a declaration of the legislature that these opinions are hostile to the Christian religion *in general*, and therefore, within the scope of temporal jurisdiction, it is to be observed, that to put this construction upon such an act after its repeal, would be contrary to the principles by which our law has viewed other penal laws on religious subjects, which, when prohibiting opinions which it was thought at the time expedient to suppress, have never been nice in applying epithets which no one has even thought declaratory of the law on the subject when the enactment is repealed, to which the denomination of the offence meant to be suppressed is merely ancillary. It surely can never be seriously contended that the old penal laws, which are to be found on our statute book, declaring all sorts of opinions in their turns impious, heretical, blasphemous, felonious, &c., are declarations of their criminality in those respects, after the penalties have been long ago swept away. It is quite clear (though in the case of many of these statutes the legislature has not gone so far, as it has in our case, to *repeal* but merely to suspend the penalty) yet that the acts of toleration are considered as making the worship, which had been prohibited by the old statutes, innocent and lawful.

Who that reads Lord Mansfield's and Mr. Justice Foster's speeches on Evans's case, or appeals to common sense, can for a moment conceive that when Unitarians are protected by the toleration acts in their worship, when the ecclesiastical courts are prohibited from prosecuting and the penal enactments against them is repealed, such enactment is to be considered as authorizing the temporal courts to prosecute us for what we are expressly protected in exercising, and in inflicting on us a punishment heavier than the express enactment imposed?

The Liverpool prosecution against Mr. Wright we see is abandoned; and when so much zeal was manifested in the first proceeding, it is not likely that after the parties had so committed themselves they would have desisted if they had not been advised that an indictment would not lie. It only remains to add a few words on the last, and indeed, the only case in which this question has been started

in a court of justice, and this we may certainly consider the unkindest act of all, inasmuch as it is raised against us by brother Dissenters.

One would have thought it was enough for the Orthodox Dissenters to reflect, that their body had once so far forfeited their claim to the title of advocates of religious liberty, as to be instrumental in excluding their Antitrinitarian brethren from the pale of toleration; and it cannot but be strange to see part of their body (after the legislature has opened the door to us) the first to contend that the indulgence is a dead letter, and to contest the grand principle on which their own liberties and privileges mainly rest, viz. that when the punishment imposed by the law has ceased, the crime ceased with it.

Of the ground on which Mr. Shadwell argued that Unitarianism was indictable at common law, every one can now fully judge. The reader will learn from Justice Ashhurst, *the ground on which the Christian religion forms part of the law of England*, and he will observe, that if by the Christianity which Hall and Raymond speak of protecting, we are to understand the Church of England, or any thing but the simple belief in the revelation through Christ, of the will of God to man, and the divine authority of the Scriptures, we are merely reviving the old law of heresy, and making it of temporal, not spiritual jurisdiction; all which has been most carefully guarded against by the great Judges from whose words was taken the garbled proposition upon which the argument was built. The Statute 19 Geo. III. is of itself decisive evidence, that the simple belief in the revelation of the will of God, and the divine authority of the Scriptures, is all that the law requires, or considers essential for temporal purposes.

With regard to the principal conductor of the cause to which I am now alluding, whose name we all justly venerate, and are, therefore, sorry to see so engaged, I can only hint here (though I think it due to him and ourselves to go so far), that he and the reporter of that case are, in some measure, at issue as to the argument used by him on that occasion; but I am happy to add, that it arises from the disavowal, on his part, of all adoption or use on that occasion, of the notion, that impugning the doctrine of the Trinity is an offence at common law; and that it was with surprise and indignation he then, for the first time, heard of the prosecution which proceeded on that notion. The argument which he used, as counsel in that case, was rested, it is said, by him on the ground that (although the maintenance of these opinions be tolerated, and no longer punishable), yet there still remains enough offence to prevent the Court of Chancery from protecting their institutions by administering their trusts.

This argument, it will be observed, is one that would have prevented the Court of Chancery from administering any Dissenting trust, and applies to us only in common with all Dissenters. The common law offence being given up, the whole argument, as it affects Unitarians, distinct from the general body, is given up; and we shall not be afraid to contend that Lord Mansfield and the several Judges who have disallowed it, were justified in so doing, particularly as we should then have to maintain our proposition in common with our brethren, who have so kindly brought us into the dilemma.

E. T.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXII.

Bishop Berkeley's Appeal to a Sceptic.

You are then a downright *Sceptic*. But, Sceptic, as you are, you own it probable there is a God, certain that the Christian religion is useful, possible it may be true, certain that if it be, the *Minute Philosophers* (by whom he means *Free-Thinkers)* are in a bad way. This being the case, how can it be questioned what course a wise man should take? Whether the principles of Christians or Infidels are truest may be made a question, but which are safest can be none. Certainly, if you doubt of all opinions you must doubt of your own; and then, for ought you know, the Christian may be true. The more doubt, the more room there is for faith, a Sceptic of all men having the least right to demand evidence. But, whatever uncertainty there may be in other

points, thus much is certain: either there is or there is not a God: there is or there is not a revelation: man either is or is not an agent: the soul is or is not immortal. If the negatives are not sure, the affirmatives are possible. If the negatives are improbable, the affirmatives are probable. In proportion as any of your ingenious men finds himself unable to prove any one of these negatives, he hath grounds to suspect he may be mistaken. A Minute Philosopher, therefore, that would act a consistent part, should have the diffidence, the modesty and the timidity, as well as the doubts of a Sceptic; not pretend to an ocean of light, and then lead us to an abyss of darkness. If I have any notion of ridicule, this is most ridiculous. But your ridiculing what, for ought you know, may be true, I can make no sense of. It is neither acting as a wise man with regard to your own interest, nor as a good man with regard to that of your country.

No. CCCXIII.

Moral Maxim of Confucius.

Reason (says Bishop Berkeley) is the same, and rightly applied will lead to the same conclusions, in all times and places. *Socrates*, two thousand years ago, seems to have reasoned himself into the same notion of a God which is entertained by the philosophers of our days. And the remark of *Confucius, That a man should guard in his youth against lust, in manhood against faction, and in old age against covetousness*, is as current morality in Europe as in China.

No. CCCXIV.

Recantation.

Hearne, the antiquarian, having edited a work of Dodwell's, which, in the judgment of the heads of houses of the university of Oxford, contained many heretical positions, they suppressed the book, and urged the editor to retract, which he absolutely refused. In relating the circumstances to a friend, he adds as follows: "Indeed if I had been prevailed with to have written any thing to signify my sorrow, it should have been only in some such form as this:—

"I, Thomas Hearne, A. M. of the University of Oxford, having ever since my matriculation, followed my studies with as much application as I have been capable of, and having published several books for the honour and credit of learning, and for the reputation of the aforesaid university, am very sorry that by my declining to say any thing but what I knew to be true, and particularly in the last book I published, intituled, *Henrici Dodwelli de Parma Equestri Woodwardiana Dissertatio, &c.* I should incur the displeasure of the heads of houses; and as a token of my sorrow for their being offended at truth, I subscribe my name to this paper, and permit them to make what use of it they please.

THO. HEARNE."

Although the University did all in their power to suppress the book, it appears that a considerable part of the impression was circulated.

No. CCCXV.

A Diplomatic Difficulty.

In 1600, Queen Elizabeth's Commissioners met at Bayonne those of France, Spain, and the Archduke, to treat of a general Peace. "Having now shewed their credential letters, on both sides, the Spaniards excepted in those of the Queen's against the epithet of *most illustrious* in the Archduke's title, who being descended, as they said, of sacred Emperors, and being son-in-law and brother to two Kings of Spain, the husband and head of the most serene Infanta Isabella, eldest daughter of Spain, was honoured by all princes with the title of *most serene*. When the English shewed that an archduke was not to be equalled to a king in title, and that no other title than *most illustrious* was given in antient treaties to the Archduke Philip, father to Charles the Fifth; the Spaniards answered, that it was no marvel if the title of *most illustrious* were given in that age to the Archduke Philip, seeing no other was given in the same treaty to King Henry the Eighth." The English Commissioners were wise enough to concede the important point, "the title of *most serene* being duly inserted in the Queen's commission, as often as the Archduke's name was mentioned."

Camden's Hist. Q. Eliz. 3d Ed. p. 587.

REVIEW.

ART. I.—*Harrington-School Hymns. Being a Collection of Hymns for the Social Worship of Children.* By John Yates. Liverpool, printed by F. B. Wright. Sold in London by Hunter. 1817. Pp. 293. Crown 12mo.

THE attempt to sow and water the seeds of Devotion in the minds of the young, is, doubtless, practicable. For what do we understand by *Devotion?* Is it not a deep and lively and efficacious sense of God on the heart? The habit of surveying him as our heavenly father, supreme governor, perpetual witness, our friend, our counsellor, our judge, of referring to him every object and person and event and interest? Now this habit may be formed with particular ease in the infant and the youthful breast, in consequence of the readiness with which children feel the force of corresponding earthly relations. What idea, for example, is so familiar to them, and so pleasing, as that of a *parent?* The name then and the thought of a human parent, may, without difficulty, be employed to impress on their souls a just sense of their "Father who is in heaven."

Devotion is no innate principle, no sudden impulse, or momentary feeling: it is a certain state of the understanding, the affections, the will, the temper, and the character, in respect of God; and, so far as men themselves are concerned, it depends, for its existence and growth, on the use of proper means, and the operation of well-known laws. The faculties of Man are calculated for the cultivation and exercise of it: as the young mind is capable of veneration, gratitude, love, attachment, confidence, hope, in regard to human beings, who will maintain that it must necessarily be a stranger to the spirit of Devotion?

These remarks are confirmed by facts. History and observation place before us illustrious examples of early piety. Our readers, we doubt not, have witnessed in many of the rising generation that enlightened and unostentatious, yet steady and influential, Devotion which is most pleasing to the Creator. The hearts of several young persons can attest that we have not described a fictitious quality: for those hearts have been warmed with holy thankfulness, melted in contrition, risen to God in humble trust and profound submission, and triumphed in the hope of his everlasting favour.

If those to whom the care of Infancy and Childhood is entrusted employ every fit opportunity of bringing the young acquainted with their Maker, with his perfections, character, government and will, by means of the objects of creation, the events of life, and the records of history, Devotion, we may presume, will be an early attainment. In most tender minds there is a love of inquiry, a spirit of ingenuous curiosity. *They seek*, as it were, *the Lord, if, haply, they may feel after him, and find him.* It is true, some of their first impressions of this Infinite Being may be very rude and incorrect: not a few of the questions which they address to their parents and teachers concerning him, will more easily awaken perplexity, and a degree of astonishment, than receive an answer. But their desire of knowledge, on a subject of such mighty interest, ought not to be discouraged. On the contrary, let it be, as much as possible, countenanced and gratified. When Reason advances to maturity, those improper conceptions of the Divinity to which we have referred, will soon be rectified. If the feelings, however, of the infant and of the child have no tincture of Devotion, we may justly fear that there will be an almost total want of religious sensibility in the future man. Young persons, we think, are more prone to err respecting the natural attributes of God than respecting his moral character. It is with difficulty they can conceive of his eternal being, his universal presence, the spirituality of his nature, and his perpetual agency. They can sooner believe, and more readily acknowledge, that he is *good*, in every acceptation of the word. This distinction is important to be remembered; being not a little pleasing in itself, and capable of being applied to very useful purposes in Religious Education.

While children are led to the know-

ledge of their Creator not formally and systematically, but as incidents and opportunities arise, they should also be habituated to acts of prayer, private, domestic and social. If on the one hand, it is particularly arduous to withdraw their thoughts from present objects, in which instance, to speak the truth, all mankind partake of the character of children, on the other hand, let it be considered that it is more easy to impress and affect the feelings of the young than those of men of riper years. We are not recommending *long* addresses to the Deity, but those which are regular and fervent. Do we expect that our offspring will reverence, love and trust us, while there is no frequent and cordial intercourse between ourselves and them? That were as rational an expectation as to look for an abundant harvest where no ground has been prepared and no seed been sown. And can the issue be otherwise in regard to our Heavenly Father, Instructor and Sovereign? Is HE *found of them who ask not for him?*

A sense of God may, further, be cherished in the young mind by the use of *devotional poetry*. Few persons habituated to the work of early instruction, can have failed to remark the benefit, and even necessity, of the exercise of language, as one instrument of storing and strengthening the learner's intellect. It is the same in religion. In this view, Sacred Poetry, by the boldness and attraction of its figures, and by the harmony of its numbers, is particularly fitted to engage the attention, to fix itself in the memory, and to stamp in lasting characters on the heart the truths of which it is the vehicle. We are stating the result of our experience as well as of our observation.

The compiler of the volume before us has, therefore, conferred a signal favour on the friends of the religious instruction of children, by offering this "Collection of Hymns" to the acceptance of parents and of teachers. We cordially unite with him in hoping that it "may win young minds to God, and Christ, and Heaven." It is calculated for great and extensive utility; *most* of the hymns being adapted to the capacities and the situation of children *generally*, instead of being limited to the circumstances of pupils in Free and in Sunday schools. Hence we beg leave to suggest the expediency of the respectable Editor likewise presenting to the public, in a separate form, the majority of these poetical compositions, consisting of all those which are not designed exclusively for young persons educated by charity. Numerous indeed are the families and the seminaries into which such a manual of devotional poetry would find admittance: we are inclined to think that it would even be considered as *a standard-book* in this department of education.

To the origin of these benevolent labours of Mr. Yates we have already referred: it demands, however, a more distinct notice. This collection "was made for the use of the children who attend a free school at Harrington, a small town adjoining Liverpool, and in the township of Toxteth Park." Contributions to the support, and assistance in the management, of the school, which instructs more than three hundred children, of both sexes, and was established, in the year 1815, by the more wealthy inhabitants of the township, are invited from charitable persons of all religious denominations. To the children of "the poor of all religious denominations" its doors are open: and, with the same unanimity, the subscribers, highly to their honour, resolved, "that a particular attention should be paid to the religious and moral improvement of the children;" but "that no peculiar doctrines of any sect should be taught." The religious instruction of the children devolves on "the visiters," who administer it more immediately on the Lord's day, during a part of which the school is converted into a church for the pupils, who on the other part of that day are attended to such places of worship as their parents approve. "In discharging the duties of their office, the visiters found great want of a hymn book, sufficiently copious to embrace all the important subjects on which the children were addressed, and at the same time free from all sectarian opinions. To supply this want," was the special object of the compilation under our review.

The number of the Hymns is two hundred and ninety-three, with which the notation of the pages exactly corresponds; a commodious, we presume,

and, for this reason, a proper, arrangement. There are seven classes of subjects: and each class is subdivided into sections, which sections are marked with a running number, amounting to twenty-three. From a good "Index of subjects," which comes after the Preface (the "Index of first lines" being placed at the end of the book), we copy the titles of the classes and of the sections.

"Class I. pp. 1—31. Adapted to the beginning of worship. Sec. I. Lord's day morning. Sec. II. For the beginning of worship on any morning. Sec. 3. For the beginning of worship at any time. Sec. 4. For children at free schools. Class II. 32—78. Adoration, Praise and Thanksgiving. Sec. 5. Adoration of the divine perfections. Sec. 6. Praise for the works of creation and providence. Sec. 7. Thanksgiving for temporal and spiritual mercies. Sec. 8. Thanksgiving from children at free schools. Class III. 79—107. Divine Revelation. Sec. 9. The life, ministry, death and resurrection of Christ. Sec. 10. The excellence of the Gospel. Class IV. 108—141. Duties and Sins of Children and Youth. Sec. 11. Faith and repentance. Sec. 12. Duties to God. Sec. 13. The affections due to Christ our Saviour. Sec. 14. Social virtues. Sec. 15. Personal virtues. Sec. 16. Sins of children and youth. Sec. 17. Motives to early goodness. Sec. 18. Means of religious improvement. Sec. 19. Appropriate to children in free schools. Class V. 235—241. Sec. 20. Life, death and a future state. Class VI. 242—270. Sec. 21. Particular occasions. Class VII. 271—293. Sec. 22. For the conclusion of worship at any time. Sec. 23. For the conclusion of worship in the evening."

A large proportion of these hymns, possess distinguished excellence, and are the compositions of writers of acknowledged merit. The compiler thus pleads, and, in our opinion, very pertinently and judiciously, for the admission of several productions which children on the first perusal will not be able to comprehend, and which are characterized by highly poetical imagery.

"One of the most pleasing and useful employments of the visiters and teachers in schools is, by illustration and interpretation, to co-operate with the sacred muse. And when hymns of beautiful simplicity are not to be obtained, it is far more desirable that the pupils should be assisted to rise, even by a slow and difficult process, to the perception of what is truly excellent, than that, by the use of vulgar compositions, they should become accustomed to associate groveling images and quaint or irreverent expressions with their religious sentiments and feelings, and thus be rendered for ever incapable of acquiring that pure devotional taste, which is in itself one of the highest mental attainments, and which, through the whole period of our existence, will be a source of the most exquisite delight."

For the "few hymns" in this collection "which have but slender claims to admiration," the Editor makes the following apology,

"—— they are the best which could be found upon those subjects concerning which they treat; and it was thought more eligible to take these than to omit the subjects altogether." ——

Of the original hymns in the volume many, we are here informed, "were composed by persons whose names would do great honour to any literary work. But some of these friends did not wish to be announced. On this account, and also because several hymns, even of celebrated authors, were necessarily altered, in order to bring them within the province of this work, it has been thought expedient to omit the names of the authors altogether."

In Liverpool and its neighbourhood persons may, doubtless, be found "whose names would do great honour to any literary work." From one of these, as we conjecture, the first hymn which we shall copy may have been received: at least, the subject reminds us of the translator of some fine strains* of the muse of *Lorenzo de Medici*.

"32. L. M.

The inquiring mind gratified.

1. Who gave the sun his noon-day light?
Who taught the moon to shine by night?
Whose hands the sheet of heav'n unroll'd,
All set with stars like drops of gold?

* Orazione.

2. Who gave the winds their course to know?
The ocean tides to ebb and flow?
And day and night preserve their bounds,
And changing seasons know their rounds?

3. Could man conceive the vast design?
Could he the grand machine combine?
Stretch his weak hands from pole to pole,
And bid them on their centre roll?

4. Could man, with all his skill, compose
The humblest blade of grass that grows?
Or at his will ordain to be
The meanest insect that we see?

5. 'Twas God who gave creation birth,
Who form'd this wondrous globe of earth,
And breath'd throughout the mighty whole,
The likeness of a living soul.

6. Bow then to God, O all that live!
To God eternal praises give!
Who fashion'd by his mighty hand,
Sun, moon and stars, and sea and land."

With the hymn that we shall next transcribe we first met in a recent collection made at Exeter, to which it was an original communication: it is highly pleasing and instructive—

"89. L. M.

The love of Christ to men.

1. See how he lov'd, exclaim'd the Jews, *
When Jesus o'er his Lazarus wept:
My grateful heart the words shall use,
While on his life my eye is kept.

2. See how he lov'd, who travell'd on,
Teaching the doctrine from the skies;
Who bade disease and pain be gone,
And call'd the sleeping dead to rise.

3. See how he lov'd, who firm yet mild,
Patient endur'd the scoffing tongue;
Who, oft provok'd, yet ne'er revil'd,
Nor did his greatest foe a wrong.

4. See how he lov'd, who never shrank
From toil or danger, pain or death;
Who all the cup of sorrow drank,
And meekly yielded up his breath.

5. See how he lov'd, who died for man,
Who labour'd thus, and thus endur'd,
To finish the all-gracious plan,
Which life and heav'n to man secured.

6. And shall such love not meet return?
Not prompt the conduct, move the breast?
Shall not our grateful bosoms burn,
To prove our love by every test?

7. Yes, our great master will we love,
Who every gen'rous feeling knew;
His faithful followers ever prove,
And keep his pattern still in view."

* John xi. 36.

It would gratify us to place before our readers a few others of those poetical compositions in this volume with which they are unacquainted, and which strongly claim their notice. Fearful however of disproportionately extending the present article of review, we confine ourselves to a single further extract:

"159. P. M.

Gratitude to benefactors.

1. Dark is the sky when day retires,
And clouds obscure the glowing fires
That glitter through the night:
But darker is the youthful mind,
That never yet the sun could find
Of learning's purer light.

2. How then shall I my thanks express
To those whose cares have deign'd to bless
My inexperienced youth;
To guard me lest my steps should stray,
To point out wisdom's arduous way,
And clear the path to truth?

3. Had they not stoop'd my youth to save,
Who knows but in the dangerous wave,
Of vice I had been lost?
No helper near, no faithful friend,
In time a needful hand to lend,
Abandon'd, scorn'd and lost.

4. Then I'll intreat the God of love,
That he his blessings from above,
Would shower upon them all;
And more my gratitude to shew,
Whate'er they teach I'll strive to know,
And follow as they call."

We heartily wish, and confidently hope, that this little volume may obtain a wide circulation: and to the editor we shall owe yet greater obligations if he will publish the *selection* of which he speaks towards the conclusion of his preface.

Art. II.—*An Inquiry into the Nature of Benevolence, chiefly with a View to elucidate the Principles of the Poor Laws, and to shew their Immoral Tendency.* By J. E. Bicheno, F. L. S. 8vo. pp. 150. Hunter. 1817.

THIS is a sensible and well-written pamphlet, on a subject which becomes every day of more interest to Englishmen. The burden of the poor is next to the National Debt, the greatest hindrance to national pros-

perity and the most alarming symptom in the body politic. Any writer who points out the means of mitigating the evil, (its removal is out of the question for half a century at least,) or who prepares the way for this being done by tracing it up to its beginnings and exposing its principles, is entitled to the thanks of the community. Such a writer is Mr. Bicheno. He examines the legislative enactments with regard to the poor, and shews that they are founded on these four principles:

"I. Almsgiving is an absolute duty, without regard to the character of its objects. II. Every human being, unable to labour, has a right to sustenance. III. Every human being, able and willing to labour, has a right to receive employment, or the wages of labour. IV. The virtue of charity is capable of being enforced by legislative authority."

All these principles he disputes, and concludes, that whilst the legislature continues to act upon them, "the system will only proceed to a consummation of national ruin."

The author is a disciple of Mr. Malthus, and we apprehend that the times have made and are making thinking men converts to the doctrine of that able but startling reasoner.

OBITUARY.

1817, Jan. 11, the Rev. Timothy Dwight, D. D. President and Professor of Divinity of Yale College, in the United States of America. He was born at Northampton, in the state of Massachusetts, May 1752. He took the degree of bachelor of arts in 1769, at the age of seventeen. At the commencement of 1771, he was elected a tutor of the college, the duties of which station he discharged, for six years, with great fidelity and success. Soon after leaving college, he accepted an offer made him to enter the American army as chaplain; and served in this capacity, in the division commanded by General Putnam. The ease with which he conformed to the habits of a camp, and the facility with which he seized upon the manner best calculated to attract attention, and to secure the object of his official performances, is strongly exhibited in a discourse which he delivered in the American camp, on a day of public thanksgiving for the surrender of General Burgoyne. At the close of the revolutionary war, there were many questions deeply interesting to individuals and to the community, which came before the state legislatures; and especially in Massachusetts, where the revolution began. At this difficult time, Mr. Dwight was chosen to represent the town of Northampton, in the General Court at Boston. In the year 1785, he published an epic poem in eleven books, entitled, "*The Conquest of Canaan.*" In the year 1794, he published *Greenfield Hill*—a poem in seven parts. The subject of this poem seems to have been suggested by the situation of the writer. The village of Greenfield is situated on a pleasant and beautiful eminence, affording an extensive prospect of the surrounding country, and Long Island Sound. The landscape, therefore, is the principal subject of the first part of the poem. The happy condition of the inhabitants is the subject of the second, and was intended as a general description of the towns and villages of New England. It was the intention of the author to exhibit, the blessings which flow from an equal division of property, and a general competence. He has here pourtrayed a state of society and manners, to which, it is well known, he was ardently attached. The other subjects of the poem are:—the burning of Fairfield by the British in the revolutionary war;—the destruction of the Pequods, a warlike race of Indians;—the clergyman's advice to the villagers;—the farmer's advice to the villagers;—and the Vision, or prospect of the future happiness of America.

While Dr. Dwight resided at Greenfield, his reputation as a preacher, and as a man of literature and splendid talents, was constantly increasing and extending. As a preacher, at this time he was especially distinguished for the clearness of his thoughts, for the copiousness and elegance of his diction, and for the distinctness and fervour of his elocution. On the death of President Stiles, in May 1795, the

public attention was immediately turned towards Mr. Dwight as his successor. He was accordingly elected to the presidency of Yale College, at the first meeting of the corporation; and inducted into office the succeeding September. Dr. Dwight did not disappoint the expectations of his friends. Under his superintendence the College soon began to flourish beyond all former example; and perhaps its reputation was never more extensive than at the time of his death. As President, it was his duty to superintend all the general interests of the college; which, in so large an establishment, demanded no inconsiderable portion of his time and attention. He likewise took upon himself the whole instruction of the senior class in rhetoric, logic, metaphysics and ethics,—heard two disputations each week, and once, each during the same period, gave the class an informal lecture on the first principles of theology. As Professor of Divinity, it was his custom to deliver, in the forenoon of each sabbath, a discourse forming part of a general system of theological science,—which it usually took four years to complete; and, in the afternoon, a discourse on some miscellaneous subject, such as he judged the circumstances of his audience to require. In addition to this, he had under his care and instruction a class of graduates, pursuing the study of theology, with professional views.

July 12th, in the 71st year of his age, Mr William Cotes, silk weaver, *Spitalfields*. The gout, that cruel and inexorable disease to which he fell a martyr, had for many years past assailed his bodily frame, so that his protracted sufferings were aggravated and severe: but he bore his affliction with the fortitude of a man and with the resignation of a Christian. Since the decease of the Rev. Hugh Worthington, he had attended the ministry of the Rev. John Evans, *Worship-street, Moorfields*, who had long known and esteemed him. His afflicted widow and family, who were most assiduously attentive to the alleviation of his sufferings, and who were best acquainted with his virtues, affectionately revere his memory. In the communication of the intelligence of his death, by his eldest daughter, to the writer of this article in the country, it is feelingly observed: "He was perfectly sensible to the last hour, and though for the last week his sufferings in his stomach with the oppression on his breath were dreadfully severe, he went off very calmly; he had long anticipated what to him has been a happy release from suffering, and we can never forget the example nor cease to lament the loss of so excellent a parent." His remains were intered by the Rev. Thomas Morgan, in that vast and crowded receptacle of the dead, Bunhill Fields.

Islington, Aug. 18th, 1817. J. E.

Lieut. D. Young.

Aug. 26th, at *Poole*, in the 23rd year of his age, Lieut. David Young, of His Majesty's Royal Marines.

This young officer was at the burning of Washington, in the late American war. He came home an invalid, having had the misfortune to break a blood vessel, which is supposed to have laid the foundation of a pulmonary disease that finally terminated in his death. He was interred on the Sunday evening after his death in the burial ground belonging to the Unitarian Meeting, in Poole; and a sermon from Prov. xxvii. 1, was delivered on the occasion, by Mr. Bennett, to a numerous congregation, supposed to consist of from ten to twelve hundred persons. The meeting-house, though large, was so full that numbers of people went away without being able to get in.

Sunday, Sept. 21st, after a short but severe disease, Mr. George Mead, of *Billericay, Essex*, aged 56 years. He was deservedly beloved by his family, esteemed by his acquaintance, and respected by his neighbours. He was equally characterized by a solid judgment and an affectionate heart. His Christian walk was unostentatious, but he possessed and exemplified the principles and feelings of a faithful follower of Jesus Christ the Righteous.

Addition to the Obituary of Mr. Winder, (p. 490) *being the conclusion of the Discourse on occasion of his death, by Mr. Luke Kirby. Mr. Winder died July 31st, 1817, aged 45 years.*

The distinction of a funeral sermon from any other is mainly this, that it

says something in relation to the dead for the good of the living. It never was my habit to say much, nor shall I on the present occasion; but it is peculiarly pleasing to me, (and I doubt not to you too,) that what little we have known of the deceased, as a friend and a minister of the gospel, has left on our minds impressions that will only be lost when memory shall have lost its office. Mr. WINDER was no common man; he did credit to the discernment of his predecessor who reccommended him to you, and to you who chose him to be your minister: his mind was of a superior cast, bold, penetrating and generous. He could not be held in fetters by whomsoever formed or imposed. This made him leave the Wesleyan connexion after having been a preacher among them some years; and following his sober convictions, he united with a congregation of General Baptists, in Norwich, where, for some time, as among the Methodists, he was popular; and there he became an Unitarian.

Considering he was nearly altogether self-taught, his penetration and diligence must have been wonderful. He could not satisfy himself by looking at the surface of things, nor yet at his own side of a question, though it were ever so particular: he was willing to give the opposite all its weight; he was not more eager to retain his own opinion than he was generous to allow others to differ from him. Some have thought he went too far to meet those who do not entertain the same views of revelation as the generality of Christians. If he erred here, those who knew him would rather ascribe it to his charitable and generous mind than to any wish to encourage scepticism and infidelity. It would, we think, at least, be uncandid for any one to say he violated his conscience in not dealing faithfully with all descriptions of his hearers.

His abilities as a public speaker it is not for me to eulogize before you: his voice was good and his manner of address powerful, even to astonishment, when his weak habit of body was looked at. It appears, as a medical gentleman who last attended him, observed, he had been several years labouring under the complaint of which he died, namely, an affection of the liver. Perhaps few men ever suffered more and said less of their affliction; and it might be from this calm habit of mind that he said so little in his last illness of that, or of death itself. Mentioning the subject to him, he said, "there is always something for which we wish to live:" no doubt referring to his wife and family. I observed, that what we think our lives necessary for, may, by Providence, be ordered in a very different way, and I hoped this affliction would be for good: he replied with considerable emphasis, "I cannot in the least doubt it." He had said to others, he did not wish to live longer than he could be useful. I forbear enlargement, but let me recommend to you his example, not that he was perfect; he pretended to no such thing: but let me recommend to your imitation his humility, his meekness, his patience, his brotherly kindness, his charity and his zeal for truth and righteousness; and remember, you are accountable for all you have seen and heard of him, according to Christ Jesus, *to do*, as you would meet him at the last day, with joy and not with grief. And let me just say, one of the best marks of respect for the deceased will be to be kind to the widow and children, as it is well known they are cast upon the wide world unprovided for, at a time very unfavourable to poverty. But while I mention this I accuse myself of officiousness, conscious that your kindness will not be buried in the grave of the deceased.

Addition to the Account (p. 429) *of Madame de Stael.*

[From the Morning Chronicle.]

As several groundless rumours have prevailed respecting the last events of MADAME DE STAEL'S life and the nature of her unpublished writings, we are requested to lay before the public the following authentic particulars on these subjects:—

She manifested, to her last moments, the same sincere and zealous attachment to the Protestant faith from which her judgment had never deviated. The distribution of her fortune was made with a considerate regard to every equitable claim on her bounty. It is thoroughly approved by the Duchesse de Broglie and the Baron de Stael, who not only shew the most

profound respect for not only her testamentary dispositions, but have already displayed an anxiety to give effect to every wish and intention which they can reasonably believe to have been entertained by her.

Her unpublished work, which will form three volumes in octavo, is entitled, "Considerations on the Principal Events of the French Revolution." The principal part, amounting to two-thirds of the whole, extending from the first administration of M. Necker to the battle of Waterloo, is finished and corrected by her own hand. The style seems scarcely to need the last touches which she was accustomed to bestow on her writings as they were passing through the press.

Though she shunned the pretensions which would have been implied in the title of "A Parallel between the English and French Revolutions," yet the very nature of the subject frequently presented that comparison to her mind. The unhappy results of the attempts of France to become free, turned her eyes to the only great nation of Europe which still maintains her liberty. Towards the free Constitution of England she felt a reverence which indeed can hardly be too great, and for the national character an admiration deeper than is commonly preserved in familiar intercourse with nations or individuals; though in her mind perfectly reconcilable with a warm love of her native country, and a preference for the society of her countrymen, over that of those whom she might sometimes regard with more distant respect. Veneration for the seat of liberty, and sensibility to the honour and happiness of France, were, indeed, naturally corrected by the filial affection which was the ruling sentiment of her life.

To England her third volume is dedicated. The object of it is, to describe the society and the government of this country as they appeared to her during her last visit, with very favourable opportunities of observation, and at one of the most critical moments in the history of Europe. The whole of that volume has not received the last polish; a circumstance peculiarly unfortunate in the case of a writer, who, with all her ardour and boldness of expression, never presumed to offer any composition to the public till it had undergone frequent, patient, and singularly minute revisals.

She has left the care of her Manuscripts to the Duke de Broglie, the Baron de Stael, and the celebrated Mr. William Augustus Schlegel, who will certainly approve themselves worthy of her confidence in the performance of their somewhat delicate task, respecting the unfinished part of the work which they are about to publish.

This publication, agreeable to her desire, will be followed by a complete edition of her writings, which will contain some new matter, and much important correction of her early productions, intended to bring them more near to the standard of her mature and final opinions.

It will also contain an authentic account of her life, which, in her case, will at least soon terminate the circulation of those narratives, which are not likely to spare her memory, as they have attended the death of almost every considerable person in our time; seeking a dishonest profit by the gratification at best of vicious curiosity, and often a jealousy and malice, at the expense of inevitable falsehood, of cruel wounds inflicted on the most virtuous affections, and of a savage violation of the sanctuary of private life.

INTELLIGENCE.

DOMESTIC.

Religious.

Ordination of Mr. Gaskell at Thorne.

Among the peculiarities which mark the different denominations of Christians, few have been more variously modified, than the ordination of ministers over Christian congregations. Whilst some, considering the service in an improper light, have acted as if they wished rather to establish their own authority and power over the consciences of men, than to give that instruction and important advice to their younger brethren which the occasion required; others,

disgusted with their extravagant conduct and absurd notions, have run into the opposite extreme, and neglected it altogether. Indeed, it seems to have been one part of the *rage of Unitarians*, if I may so express myself, to reject as ridiculous and irrational, almost every thing peculiar to those who have professed a creed diametrically opposite to their own. And need we be ashamed of acknowledging that we have erred in this respect? A return to the old method of performing the ceremony is not at all desirable. The much-improved plan of modern settlement-services seems to have taken the place of the authoritative system of ordination with imposition of hands, &c. There are some important advantages to be derived from that service, when conducted in so truly enlightened a manner as those at Bradford, Elland and Thorne. The particulars of the two former have already appeared before your readers;* and of the latter I shall now give you some account. The circumstances of the Thorne Society are too well known to the public to need any explanation in this place. They unanimously invited the Rev. John Gaskell, A. M. late of the college, Glasgow, to undertake the pastoral office amongst them, and, on occasion of his settlement, appointed a public religious service, June 12th.

The Rev. Richard Astley, of Halifax, introduced the solemn services of the day by prayer and reading appropriate parts of the Scriptures. Mr. Martin Simpson, then, in a brief address, stated, in behalf of the congregation, the reasons which induced them to request Mr. Gaskell to become their stated minister. This address was followed by a statement of Mr. G.'s views, in entering on the ministerial office, and more particularly in complying with the request of the people at Thorne. On the remainder of this service, the writer of this could expatiate with pleasure, but must content himself with observing, that the Rev. Charles Wellbeloved, theological tutor of the Manchester College, York, addressed a discourse to Mr. Gaskell, from 1 Tim. iv. 16, the intrinsic excellence of which, joined with the warm and affectionate manner in which it was delivered, will secure it a lasting place in the hearts of those who heard it. He also offered up the second prayer. The Rev. Nathaniel Philipps, D. D. of Sheffield, delivered a discourse to the people, from Phil. i. 27, 28, which was distinguished for the bold, manly and independent tone in which it recommended the people to strive for the faith of the gospel, and to defend its simple uncorrupted truths before men. The Rev. P. Wright, of Stannington, near Sheffield, delivered the concluding prayer. The company afterwards dined together, (Mr. Gaskell in the Chair,) and filled up the afternoon by the rational, cheerful and free interchange of ideas. From the prevailing sentiments which were given, might be inferred the cordial interest and sincere pleasure which the meeting felt in the prospects of the Thorne Society and of Unitarians in general.

Mr. Simpson mentioned an error which had obtained some publicity respecting himself, which it is but justice to mention in this place. It had been stated by Mr. R. Wright, in the account of the Thorne Society, published in the Appendix to Dr. Philipps' Sermon* on the opening of the chapel, that "an *avowed unbeliever* came to hear him preach." It appears that the spirit of opposition to every departure from the orthodox faith, was at that time so strong in the neighbourhood, that the gentleman in question was stigmatized by his adversaries, whilst pursuing his inquiries after truth, as an unbeliever; and hence appears to have originated the mistake. But Mr. Simpson appears never to have disbelieved Christianity.

To the honour of the Thorne Society be it named, they have had regular services on the Lord's day, ever since the opening of the chapel; for which they have been chiefly indebted to the disinterested zeal and steady conduct of Mr. C. J. F. Benson, a member of the society, who has led the devotions of his fellow-worshipers in a manner that deserves the imitation of others, whose abilities qualify them for so noble a service. Long may this infant society flourish under the fostering care of heaven, and be

* Vide Mon. Repos. VIII. pp. 687, 688, X. pp. 594—596.

* Vide p. 38.

the means of bringing up to maturity many heirs of immortal glory and happiness!

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 21st of the Fifth Month, to the 30th of the same, inclusive, 1817, to the Quarterly and Monthly Meetings of Friends, in Great Britain Ireland, and elsewhere.

Dear Friends,

The love of our Heavenly Father has prevailed in this our annual assembly. It has united us in the fellowship of the Gospel, and has extended to our dear absent brethren. Under this influence, our confidence has been renewed, that the foundation upon which the righteous in all ages have built their faith and their hope, is for ever immutable. Notwithstanding our own infirmities, and the discouragements which surround us, we have felt the consoling persuasion that the Lord is still mindful of us. He who hath blessed us and our forefathers with many tokens of his divine regard, is yet waiting to shew himself gracious; and by the Spirit of his Son is calling us to purity of heart, and to holiness in all manner of conversation. May we then consider the sacred duties which devolve upon us as Christians; the awful responsibility we are under as to a right use of all those gifts and talents, with which we have been intrusted; and the necessity of becoming a more spiritually-minded people.

In turning our attention to the state of the Society as it has been now laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our serious attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world. We desire that heads of families, and our younger friends also, may closely examine, whether they are sufficiently solicitous to improve that portion of this day which is not allotted to the great duty of meeting with their friends for the purpose of divine worship. To those who are awakened to a due sense of the eternal interests of the soul—and oh! that this were the case with all—we believe that these intervals have often proved times of much religious benefit. Many have derived great increase of strength both at these and other times, from retiring to wait upon the Lord; from reading the Holy Scriptures with minds turned to their Divine Author, in desire that he would bless them to their comfort and edification; and from perusing the pious lives and experiences of those who have gone before them. But we avoid prescribing any precise line of conduct, believing that if the attention be sincerely turned unto the Heavenly Shepherd, his preserving help and guidance will not be withheld.

Those of the class whom we have just been addressing, may sometimes feel that their faith is low, when about to attend their meetings in the course of the week, it *may* be, under great outward difficulties. These sacrifices of time, and opportunities of withdrawing from wordly cares, have been blessed to many: they have proved, in seasons of deep trial and discouragement, times of refreshing from the presence of the Lord. The waiting, dependent mind has thus been enabled to put on strength to persevere in the Christian course; and under the pressure of many troubles and perplexities, to experience an increase of faith in the merciful and omnipotent care of our Great Creator. Be encouraged then, dear friends, not to neglect your meetings, however small; but to believe that by a diligent attendance of them, and a right engagement of mind therein, you will be strengthened to fill up your stations as faithful and devoted Christians.

In a well-ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times of more than transient benefit. It is our present concern, that no exception to this practice may be found amongst us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also, be turned in gratitude to God, who thus

liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalmist, "Evening, and morning, and at noon, will I pray." (Ps. lv. 17.)

In our last year's epistle, we had to remark the failure of some of our members in paying their just debts. We have been again deeply pained on finding that some disgraceful cases of this kind have since occurred. Whilst we lament the condition of such as have thus wounded their own peace, and brought condemnation on themselves, we also feel very tenderly both for the near relatives of these, and for their creditors who have suffered through them. In adverting to these cases, it is our solicitude that the misconduct of those to whom we allude may be a caution to others. At all times, but more particularly in the present depressed state of trade and commerce, it will be very useful for friends frequently to inspect into the state of their own property, to keep their concerns within proper bounds, and so to confine their wants within the limits of Christian contentment, that should any unforeseen reverses be experienced, they may look back with feelings of conscious integrity. And we would especially recommend to friends of discrimination and sound judgment, in kindness and love, to watch over their brethren for good. Great advantages would result from early, repeated, and private advice to young tradesmen, who from temporary success and inexperience may be in danger of exceeding their capital, and of imprudently extending their business.

Our sympathy is much excited for those, who after fair prospects, have, from a sudden depreciation of property, been subjected to many difficulties. We wish kindly to encourage such of these as have it still within their power, to a timely contraction of their domestic expenses. And we desire that their trials may be lightened by beholding in their offspring a disposition to industry and economy, and a willingness that their expectations should not exceed those limits which become a Christian character: this we believe would ultimately tend to their greatest good. Before we quit this subject, we would remind our friends of the former advice of this meeting, that where any have injured others in their property, the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demand, that none when they have it in their power should rest satisfied, until a just restitution be made to those who have suffered by them.

The amount of sufferings reported this year, for tithes and other ecclesiastical claims, and a few demands of a military nature, is upwards of fourteen thousand four hundred pounds. We have received epistles from all, except one, of the Yearly Meetings on the American continent. From these we observe with pleasure, that besides a watchful care to support the testimonies of our own Society, our brethren beyond the Atlantic are engaged in various acts of benevolence for the welfare of their fellow-men.

Dear young friends, our hearts are warmed with love to *you*. We desire that it may be your frequent concern to seek for an establishment on the only sure foundation, and to wait in humble watchfulness for the teachings of the Heavenly Instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay. Those who steadily pursue the path of a true disciple, will, through the goodness of the Lord, at times be permitted indubitably to feel that they are the objects of his paternal regard. Thus they will have cause to acknowledge the great benefit of patient religious exercise. They will from their own experience know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in Christ Jesus our Lord, they will become firmly persuaded that the tendering power of Redeeming Love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of many of our beloved young friends have been turned into this path. And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of Divine

counsel, come to know an establishment in that faith which giveth the victory. (1 John v. 4.)

And, dear friends, you who love the truth, and who are in the vigour of life; feeling as you must the many blessings of which you have been partakers, and the privilege it is to be employed in the smallest degree, in the service of the Lord, let it be your concern to offer your hearts to his disposal, and under his sacred guidance, to become devoted to the support of his cause.

May our dear elder brethren and sisters, though often depressed on various accounts, be, by continued watchfulness unto prayer, endued with capacity to trust in God. May they receive that Divine support which will enable them acceptably to endure the remaining trials of time; and, being preserved in liveliness and meekness of spirit, be prepared to enter into rest everlasting.—Farewell.

Signed in and on behalf of the Meeting, by

W. DILLWORTH CREWDSON,
Clerk to the Meeting this Year.

Academic Examination, Carmarthen.

[From *The Cambrian* Newspaper, printed at Swansea, July 19.]

The Annual Assembly connected with the Presbyterian College in Carmarthen, was held at Lammas-street chapel, on Thursday the 3d inst. when upwards of forty ministers were present. A meeting was held the preceding evening at six o'clock, when Mr. Williams, of Builth, introduced the service, and Mr. Bulmer, of Haverfordwest, preached, in English, from Psalm lv. 22; and Mr. Powell, of Caebach, preached, in Welsh, from 1 Cor. ix. 24; Mr. Griffiths, of Glandwr, concluded by prayer. On Thursday morning, at ten o'clock, Dr. Lindsay, of London, preached, in English, from Eph. iv. 5; and Mr. Lewis, of Tredustan, preached, in Welsh, from 1 John iii. 18. At four o'clock in the afternoon, Mr. Rees, of London, preached, in English, from Acts iv. 18, 19, 20; and Mr. Jeremy, of Llandovery, preached, in Welsh, from Phil. iii. 1: Messrs. Jones, Thomas, Evans, Griffiths and Davies, conducted the devotional parts of the services, and the Hymns were given out by Mr. Peter. On Friday morning, at ten o'clock, Dr. Rees, Dr. Lindsay and James Esdaile, Esq., who had been deputed by the Presbyterian Board to visit the College, attended at the school-room, for the examination of the students. Many other ministers and lay gentlemen were also present. The students were examined in Hebrew, Greek and Latin; Divinity, Ecclesiastical History, Jewish Antiquities, Logic, Natural and Experimental Philosophy, Universal Grammar and the Belles Lettres. Also, in Geometry, Trigonometry, Conic Sections, Mensuration, Land-surveying and Algebra. At the close of the examination, Dr. Rees and Dr. Lindsay, in elegant and appropriate speeches, thanked the tutors for their unwearied diligence in the discharge of their important duties; congratulated the students on their exemplary conduct and improvement in literature; and in the liveliest terms expressed their full approbation of what they had witnessed, and the satisfaction which the flourishing state of the College afforded them. Dr. R. and Dr. L. having sat down, Mr. Rees, of London, rose, and in a short, but elegant speech, noticed the liberal principles on which the College at Carmarthen was founded, the impartiality of the Board in the admission of students, the friendly and candid behaviour of the tutors to all the students, whatever their religious opinions might be, and the love and friendship which subsist between students of different sentiments, educated at the College. Dr. Lindsay concluded the whole with a solemn and appropriate prayer.

Manchester College, York.

The thirty-first Annual Meeting of Trustees of Manchester College, York, was held at Cross-street Chapel Rooms, Manchester, on Friday, August 1st, Samuel Shore, Esq., of Meersbrook, in Derbyshire, in the Chair. The meeting was attended by the Rev. John Yates, of Liverpool, the Rev. Chas. Wellbeloved, of York, the Rev. William Shepherd, of Gateacre, the Rev. Benjamin Mardon, of Glasgow, the Rev. William Turner, Jun., of York, David Ainsworth, Esq., of Preston, John Lightbody, Jun. Esq., of Liverpool, and a numerous assemblage of Trustees residing in Manchester and the neighbourhood.

The proceedings of the Committee, since the last annual meeting, were read by one of the Secretaries, were approved of and confirmed, and the accounts of the Treasurer, which had been previously audited, were laid before the meeting and passed.

The thanks of the meeting were voted to the President, Vice-Presidents, Visiter, Treasurer and Deputy Treasurers, Secretaries, Auditors and Committee.

Joseph Strutt, Esq., of Derby, was elected President, to succeed Benjamin Gaskell, Esq., M. P. of Thornes House, Yorkshire.

James Touchet, Esq., of Broom House, near Manchester, Peter Martineau, Esq., of St. Albans, and Daniel Gaskell, Esq., of Lupsett, Yorkshire, were re-elected Vice-Presidents; and Abraham Crompton, Esq., of Lune Villa, near Lancaster, was chosen as the new Vice-President, to succeed Mr. Joseph Strutt.

George William Wood, Esq., was re-elected Treasurer; Mr. Thomas Henry Robinson and the Rev. John Gooch Robberds, were re-elected Secretaries; and the Committee of the preceding year were re-chosen, with the exception of Nathaniel Philips, Esq., Jonathan Brooks, Esq., and William Duckworth, Esq., of Manchester, who were ineligible from non-attendance, and who are succeeded by James M'Connel, Esq., of Manchester, the Rev. William Jevons, of Altringham, and Benjamin Heywood Bright, Esq., of Manchester.

The only change made in the Deputy Treasurers is occasioned by the resignation of Dr. Thomson, who is about to leave Halifax, and to settle at Leeds. He is succeeded by Rawdon Briggs, Jun., Esq., of Halifax.

The report made of the state of the funds was encouraging. The annual subscriptions discontinued during the past year amount to upwards of £40; but notwithstanding the distresses of the times, a still larger sum has been received in new annual subscriptions; and the total amount of the subscription list is now very nearly £700 per annum. The benefactions of the year amount to £156 3*s.* 0*d.* and the congregational collections to £128 5*s.* 11*d.*

The sum of £150 18*s.* was voted as an addition to the permanent fund, and £200 was appropriated to the further discharge of the debt on the York Buildings.

There were thirteen divinity students in the college last session, twelve of whom were on the foundation, but one of these was obliged, by ill health, to return home soon after Christmas. The number of lay-students was seventeen. Mr. J. W. Morris, who left the College a year ago, has since settled as minister with the Presbyterian congregation at Dean Row, in Cheshire. Mr. Cannon, the only divinity student who has this year finished his course, is shortly to proceed to Edinburgh, to supply the Unitarian chapel in that city.

Mr. Richard Shawcross, of Manchester, was admitted on the foundation for the next session, as a divinity student.

As an additional stimulus to exertion in the divinity students, it was ordered that an extra exhibition of five guineas per annum should be granted during the fourth and fifth years of their course, to such of the divinity students as should hereafter be successful competitors for the first general prize. The exhibition to be expended in the purchase of theological books.

The Rev. William Shepherd, of Gateacre, has offered a second classical prize of the value of five guineas, to be awarded at the close of the next session, for the best critical essay on the second book of Virgil's Æneid.

After the business of the day had terminated, and Mr. Shore had left the chair, it was taken by the Rev. John Yates, of Liverpool, and the thanks of the meeting were voted to Mr. Shore for his services.

The trustees and supporters of the College afterwards dined together, as usual, at the Bridgewater Arms, when Mr. Shore took the chair. The presence of their much respected and venerable friend, who, in his eightieth year, had travelled on horseback the day preceding nearly fifty miles, to honour them by his attendance, added greatly to the interest of the meeting. The animation and gaiety with which he presided over the festivities of the day, and the playful wit with which he introduced many of the toasts, had the happiest effect on the company.

About ninety gentlemen sat down

to dinner, and in the course of the evening, Mr. Wellbeloved, of York, Mr. Yates, of Liverpool, Mr. William Turner, Jun., of York, Mr. Shepherd, of Gateacre, Mr. Mardon, of Glasgow, Mr. Bakewell, of Chester, Mr. John Ashworth, of New Church, in Rossendale, Mr. Johns and Mr. Robberds, of Manchester, Mr. Brooks, of Hyde, and Mr. George William Wood, of Manchester, and other gentlemen addressed the meeting. After Mr. Shore had retired, the chair was taken for a short time by Mr. Shepherd, and the meeting then broke up highly gratified by the whole proceedings of the day.

T. H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

Manchester, 15th Aug. 1817.

Prize Students, Session 1816-17.

COLLEGE PRIZES.—*For diligence, proficiency and regularity of conduct, confined to Students of not more than three years' standing.*

1st Prize.—Mr. William Henry Fletcher, of Liverpool, first year, Lay Student.

2d Prize.—Mr. Francis Fletcher, of Liverpool, second year, Lay Student.

3d Prize.—Mr. John Wellbeloved, of York, second year, Divinity Student.

COLLEGE PRIZE.—*For the best delivered Sermon or Oration at the Annual Examination.*

Mr. Samuel Wood, of Liverpool, fourth year, Divinity Student.

MATHEMATICAL PRIZE.—*Given by Mr. Philips, of Park.*

Mr. Nich. W. Gibson, of Newcastle-on-Tyne, first year, Lay Student.

CLASSICAL PRIZE.—*Given by the Rev. William Shepherd, of Gateacre.*

Mr. John Wellbeloved, of York, second year, Divinity Student.

T. H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

York, July 1st, 1817.

New Unitarian Chapel at Stainforth, near Thorne.

SIR,

IT has long been the wish of *the friends and advocates of Unitarianism in Stainforth,* that a small and commodious chapel should be erected, in which they could conduct their public religious services. The room in which they now assemble is so inconvenient, in many respects, as to be one very powerful means of retarding the progress of those doctrines which, though stigmatized as "dangerous, unfeeling and pernicious," they know to be benevolent—unspeakably benevolent in their tendency, and honourable, unspeakably honourable, to the character and government of our great and merciful Creator.

Under these impressions, and with the anxious desire of contributing, by any means in their power, to the diffusion of the pure and unadulterated doctrines of the Christian religion, and of promoting the practice of piety and virtue, several of the friends and advocates of Unitarianism in Stainforth, at a meeting held July 6th, 1817, Mr. Martin Simpson in the chair, unanimously adopted the following resolutions:—

Resolved—First, That as the place of worship in which the Unitarians at Stainforth now assemble, is so small as scarcely to contain sixty individuals without considerable inconvenience, and so forbidding in its appearance as to deter several respectable families, who are now friendly to the cause, from joining the society, they are determined to adopt such measures as may enable them to erect a neat and commodious building in which they can conduct their public religious services.

Secondly, That Mr. Simpson and Mr. William Marsdin be requested to inquire whether a suitable plot of ground could be procured upon which a chapel might be erected, and to ascertain the probable amount of the expense that would be incurred in building the same.

Thirdly, That Messrs. Marsdin and Simpson be also requested to call a public meeting of the Unitarians at Stainforth and neighbourhood, as soon as they have inquired into the practicability of building a chapel, and procured an estimate of the probable amount of the expenses with which it would be attended: when such further resolutions shall be adopted as may be deemed necessary to the accomplishment of their object.

MARTIN SIMPSON, Chairman.

In consequence of the above resolutions, Messrs. Marsdin and Simpson

agreed to call a meeting of the friends and advocates of Unitarianism in Stainforth, on Thursday, July 24th, 1817, when the Rev. John Gaskell being called to the chair, it was stated—

First, That an eligible plot of ground in the field adjoining the building in which the Unitarians at Stainforth at present assemble for public worship, could be procured for any sum that Messrs. Marsdin and Simpson might think proper to offer.

Second, That the probable amount of the expenses that would be incurred in erecting a chapel, upon as economical a plan as possible, intended to contain about a hundred and twenty persons, would not exceed one hundred and thirty pounds, which, together with a piece of land large enough for a chapel and burial ground, &c. &c. would be extended to about one hundred and eighty or ninety pounds.

It was then resolved—First, That a chapel capable of containing about one hundred and twenty persons be erected as soon as possible, in the village of Stainforth, for the purpose of conducting the public worship of God upon the principles of Unitarian Christianity.

Second, That a subscription be immediately entered into, for the purpose of defraying the expense that may be incurred in building the same.

Third, That in case the subscriptions collected at Stainforth and in the neighbourhood, should be found inadequate to defray the expense that will be necessarily attendant upon building the chapel, application be made to our distant friends for their benevolent assistance, through the medium of the Monthly Repository, or in any other way that may hereafter be deemed expedient.

Fourth, That Mr. Martin Simpson and Mr. Richard Lee, be requested to collect subscriptions in Stainforth and the neighbourhood, and that they transmit them to the Treasurer when required.

Fifth, That Mr. John Marsdin be requested to act as Treasurer, and Mr. Martin Simpson as Secretary.

Sixth, That Messrs. Marsdin, Simpson and Lee, unite their efforts in procuring materials and workmen for building the chapel, and in superintending and directing the same according to the resolutions passed at this meeting, * and that these gentlemen shall have power to let the building of the chapel, in any way they may think proper, to such undertaker or undertakers, as may appear to them best qualified for the work and most moderate in charges.

Seventh, That the friends and advocates of Unitarianism in Stainforth and the neighbourhood, be respectfully solicited, by the Secretary, to lend their assistance in conveying to Stainforth the materials for building the chapel, in order to diminish, as far as possible, the expense with which it will be attended.

Eighth, That as soon as a chapel has been erected at Stainforth, for the purpose of conducting the public worship of God upon the principles of Unitarian Christianity, it shall be conveyed to the like uses and trusts as those to which the Unitarian chapel at Thorne is conveyed, with a like proviso, that in case Unitarian worship shall cease to be conducted in it for the space of two years, it shall be at the disposal of the Committee, for the time being, of the Unitarian Fund in London.

John Gaskell, Chairman.

As soon as Mr. Gaskell had left the chair, a subscription was immediately entered into, and thirty-one pounds four shillings and six-pence were collected before the company dismissed. In addition to this sum, twenty-two pounds and sixteen shillings have since been collected in Stainforth, Thorne and the neighbourhood. From the statement, however, that has been given of the expense that will be incurred in erecting the chapel, &c., it will be perceived that a debt of about one hundred and thirty-six pounds will still remain to be discharged, which, though to some societies it might appear very small, would for many years remain a very grievous burden to the Unitarians at Stainforth, (who are as yet but few in number, and by far the majority of whom are of the labour-

* Between the first and second resolutions the plan of the chapel was introduced and agreed upon, but which, it was thought, could not be intruded upon the notice of your readers, without occupying too great a portion of your valuable Repository.

ing classes of the community) should they be unable to procure the benevolent assistance of their distant friends. Nothing in fact but the anticipation of such assistance could have encouraged them to commence the building of a chapel, the foundation stone of which was laid on Monday the 18th ult. by Mr. Francis Moat, who expressed with Christian fervour the following devout wish on the occasion:—"God grant his blessing that it may answer the purpose for which it is intended; may it tend to promote the glory of God and the good of our fellow-creatures." The Unitarians at Stainforth are far from being ignorant of the numerous calls which have lately been made upon the kindness of the common supporters of the cause which they have espoused, but they are happy in being able to reflect that there are many among the believers in the faith "once delivered unto the saints," who are neither wanting in the inclination nor in the ability to offer their benevolent assistance when they have reason to expect that it will not be abused but converted to the "glory of God and the good of our fellow-creatures." To these individuals they therefore beg leave, Mr. Editor, to submit the consideration of their circumstances, through the medium of your Monthly Repository.

I have only to add the request, Sir, that you will be pleased to receive any subscriptions that may be presented towards defraying the expense that will be incurred in erecting a Unitarian Chapel at Stainforth, and to report the names of the individuals by whom they are presented, in your Monthly Repository. Subscriptions will also be received by Dr. Thomson, of Leeds; Rev. P. Wright, Sheffield; Rev. John Gaskell, Thorne; and Mr. John Marsdin, Levells, near Thorne.

MARTIN SIMPSON.

Stainforth, Sept. 10th, 1817.

P. S. It may not perhaps be improper to state, in addition to what has been already said, that Stainforth is a small village, about three miles from Thorne and seven from Doncaster. Though it does not contain more than about inhabitants, it is surrounded by other villages in which there are a few Unitarians, and many favourable to the cause.

There is no Meeting-house or Established Church in Stainforth. The Methodists and Calvinists, it is true, conduct public worship in their own dwelling-houses; but they have no chapel expressly set apart for that purpose.

Mr. John Gaskell, who has lately settled as the Pastor of the Unitarian Church at Thorne, preaches also at Stainforth every Sunday afternoon; and we confidently anticipate that his labours among us, assisted by several auspicious circumstances of a local nature, which now seem to favour us, will be attended with considerable success as soon as we shall have procured a neat and commodious place of worship.

We are desired to add the following notice:—

The new Unitarian Chapel at Stainforth will be opened on Thursday, October 9th, 1817, when the Rev. R. Wright, Unitarian Missionary, is expected to officiate. Service to commence at half-past eleven o'clock. There will also be service in the evening.

Subscriptions to the Unitarian Chapel, Glasgow.

I earnestly recommend this case to the consideration of the Unitarian public, as highly important, conceiving that on the prosperity of the Unitarian Church in Glasgow, the spread and success of Unitarianism in the West of Scotland in no small degree depends.

Richard Wright.

In London.			
Mr. John Bowring	1	0	0
Rev. John Evans	1	1	0
Friends to the Cause	0	4	6
Messrs. Balls	1	1	0
Mr. Edward Bowring	1	0	0
Rev. Joseph Hutton	0	10	6
At Yeovil.			
Rev. Samuel Fawcett	1	0	0
Mr. E. Batten	1	1	0
At Moreton.			
Rev. Jacob Isaac	0	10	6
New Meeting Congregation	1	10	0
At Sidmouth.			
Rev. E. Butcher	1	0	0
At Exmouth.			
Charles Baring, Esq.	2	0	0
At Exeter.			
Rev. James Manning	1	10	0
J. F. Barham, Esq.	1	0	0
John Mackintosh, Esq.	2	0	0

Mr. Mountjoy	1	0	0
Rev. W. Hincks	0	10	6
J. M. Wilcocks	0	10	6
Abraham Tozer, Esq.	1	0	0
Mr. Abraham Tozer, jun.	1	0	0
Mr. James Cross	0	10	6
Rev. Joseph Bretland	3	3	0
Rev. John Kenrick (of York)	0	10	6
Mr. B. P. Pope	1	0	0
Mr. W. Bowring	0	10	6
Small sums collected by a Young Friend	3	10	0
At Crewkerne.			
Friend, by Rev. W. Blake	5	0	0
At Birmingham.			
Rev. J. Kentish	5	0	0
Mr. Corn	1	0	0
Mr. Ridout	1	0	0
Miss Mansells	1	1	0
Mr. James Belcher	0	10	6
Mark Sanden, Esq.	1	0	0
Messrs. Waterhouse and Ryland	1	0	0
Richard Peyton, Esq.	1	0	0
At West Bromwich.			
Mr. Archibald Kenrick	1	0	0
At Altringham.			
Rev. William Jevons	0	10	6
John Worthington, Esq.	2	0	0
William Rigby, Esq.	5	0	0
Isaac Harrop, Esq.	2	0	0
Hugo Worthington, Esq	2	0	0
At Manchester.			
George W. Wood, Esq.	1	1	0
Rev. John Grundy	1	1	0
Robert Philips, Esq.	2	0	0
Rev. John Yates (of Liverpool)	3	3	0
S. Shore, Esq. (Meersbrook)	3	3	0
Richard Sanderson, Esq.	1	0	0
Mr. C. Armitage (of Dukenfield)	0	10	6
—— Bentley, Esq.	1	0	0
Mr John Hall	0	10	6
Mr. Thomas Wilkins	0	10	6
Mr. Samuel Kay	1	0	0
T. H. Robinson, Esq.	1	1	0
Mr. Robert Kay	1	0	0
Rev. W. Johns	0	10	6
Mr. W. Croft	1	0	0
James Touchett, jun. Esq.	1	0	0
Mr. Thomas Geary	0	10	6
Mr. Samuel Jackson	1	0	0
Mr. Joseph Pilkington	0	10	6
Rev. W. Turner (of York)	0	10	6
Rev. C. Wellbeloved (of ditto)	1	0	0
Mr. Benjamin Heywood	1	0	0
Mr. B. H. Bright	0	10	6
Mr. John Ashton	1	0	0
Mr. Thomas Phillips	1	0	0
T. M. C.	1	1	0
Rev. W. Hawkes	1	0	0
Mr. Coe	0	10	6
Mr. Pendleton	0	10	6
Mr. W. Reynolds	0	10	6
Mrs. G. Murray	1	1	0
Mr. John Barrow	0	10	6
Mr. Golland	0	10	6
Warrington.			
W. Smith, Esq.	1	0	0
Mrs. Eaton	1	0	0
Liverpool.			
Mr. Freme and Friends	6	0	0
Glasgow.			
Captain Henrison	1	0	0

Unitarian Worship, Huddersfield.

On the 31st ult. a new and large room, in the populous town of *Huddersfield*, was opened for Unitarian worship, by the Rev. James Kaye, Rev. Jeremiah Donoghue, and the Rev. John Beattie. There were three sermons—all well attended. In the afternoon scores, nay, hundreds went away, not being able to get in. Several stood in the street to listen at the door and windows.

Removals, &c. amongst Unitarian Ministers.

The Rev. Robert Little, late of Birmingham, has accepted the pastoral office in the Presbyterian Congregation, *Gainsborough*.

The Rev. N. Heiniken, of Gainsborough, has accepted an invitation from the congregation at *Bradford, Yorkshire*, late under the pastoral care of the Rev. H. Turner, now of Nottingham.

The Rev. Mr. Cannon, of the Manchester College, York, is going to supply for some months at *Edinburgh*.

The Rev. John Corrie has accepted the office of co-pastor, with the Rev. Mr. Kell, of the Presbyterian Congregation at the *Old Meeting, Birmingham*.

FELLOWSHIP FUNDS.

Exeter.

On Sunday, August 17th, a meeting was held in the lecture-room, at George's Meeting, Exeter, for the purpose of forming a Fellowship Fund Society in the congregation. The Rev. W. Hincks introduced the business by prayer, and an address on the objects and advantages of the society. After which, Mr. Hincks having been called to the chair, a series of resolutions were passed respecting the formation and government of the society, and appointing a committee and officers for the ensuing year. It was agreed to name the society, The Exeter Unitarian Fellowship Fund. Its objects were stated to be, to afford occasional

contributions to Unitarian Chapels about to be erected or repaired, to the Unitarian Fund Society, and to Unitarian Academies, and to promote generally the diffusion of Unitarian principles. Subscriptions are limited to one penny a week. About an hundred subscribers have already given their names, and additions are daily made to the list. The formation of this society has been some time in contemplation, but has been delayed by various accidental circumstances. It is hoped that similar ones will soon be established in several of the neighbouring congregations. W. H.

Exeter, Aug. 25th, 1817.

Lewes.

Sir,

Every person who is anxious for the diffusion of religious knowledge must have noticed with delight the accounts that have been given in the Repository of the formation of Fellowship Funds in different parts of the kingdom. The good that may result from these institutions is incalculable, for the objects which they embrace are various and extensive. Besides placing at the disposal of congregations, funds which would not otherwise have been collected, they will tend to unite in closer bonds the individual members of our societies, by exciting amongst them an interest for the promotion of Christian truth. One of the leading causes of the rapid increase of the Methodists may be found in the union that exists amongst the members of each congregation. They are interwoven with each other by societies of various descriptions; the attention of every individual is kept alive to the advancement of religious truth by active engagements; and every one feels himself of importance to the success of the cause which he has espoused. The followers of Calvin are pursuing the same means for the increase and preservation of their congregations. In almost every Meeting are to be found Sunday Schools and Congregational Book Societies, Tract Societies and Missionary Funds; whilst the young are encouraged and exhorted to form amongst themselves juvenile associations of various kinds. Hence, the members of the different societies are actively employed in the support of what they are taught to consider important truth: the connexion that exists amongst them becomes stronger and more pleasing by perpetual intercourse; and a growing attachment to the institutions, in which they are individually engaged, binds them together with ties almost indissoluble. Fellowship Funds, in some measure, promise to have a like pleasing and beneficial influence upon Unitarian congregations. They will create, in every society where they are established, an object towards which the energies of individuals may be exerted; they will augment the pecuniary means of our congregations, and call forth generally a desire for the extension of Unitarian truth. By the Christian emulation to do good, which must necessarily be excited, they will tend to kindle amongst the members of our societies a glow of religious zeal. Sanguine as I am as to the advantages that will mediately and immediately arise from the general adoption of these societies, you will believe that it is with the highest satisfaction that I acquaint you, that a Fellowship Fund has just been established at Lewes. The two Congregations have joined their strength in this Institution, and the prospect of success is very encouraging. I take the liberty of transmitting you a copy of the resolutions which have been agreed to, and which are now acted upon: if you think it proper to insert them, their appearance in your Repository will oblige our friends. T. W. H.

Resolutions.

1. That a Society be formed called the Lewes Fellowship Fund, for the promotion of Unitarianism.

2. That the objects of this Fund shall be the distribution of religious tracts, affording occasional relief to Christian congregations, giving assistance to Unitarian Academies, and promoting generally the diffusion of religious truth.

3. That this Fund shall be supported by weekly contributions of *one penny* and upwards; to be collected every six weeks.

4. That a Committee of fifteen persons, including a Treasurer and Secretary (five of whom shall be empowered to act), shall be appointed for the direction and appropriation of the funds of this Society, agreeably to the objects before stated.

5. That the Committee shall be chosen equally from the Westgate and Southover congregations: and that at the close of a year, five of the number who shall have attended the meetings of the Committee the least number of times, shall not be re-elected for the ensuing year.

6. That the Committee shall meet every six weeks, at four o'clock on Sunday afternoon, at the Westgate and Southover Meetings, alternately, when every subscriber shall be at liberty to attend; but that the right of voting shall be confined to the Committee.

7. That an annual General Meeting shall be held on the first Sunday in September, every year, when the Committee shall be named for the ensuing year, the accounts audited, and the report of the Committee read.

8. That in cases of emergency, the Secretary shall be empowered to call a special meeting of the Committee.

Mr. T. FISHER, *Treasurer.*
Rev. T. W. HORSFIELD, *Sec.*

Newport, Isle of Wight.

A Meeting was held at the Unitarian Chapel, Newport, Isle of Wight, on Sunday, Sept. 7, 1817, immediately after the afternoon service, for the purpose of establishing a Fellowship Fund. Thomas Cooke, Sen. Esq. was called to the Chair. Several resolutions were passed declaratory of the nature and objects of the Society, and stating the rules by which it is to be governed. Thomas Cooke, Sen. Esq. was appointed President of the Society, and Mr. A. Clarke, Treasurer and Secretary. Every person present joined the Society, and many others have given their names as subscribers to the Fund since the meeting.

DOMESTIC.

Miscellaneous.

Dissenting Meeting Houses.

Hayes v. *the Poor Rates of Pailton.*
Warwick, July 17.

This was an appeal brought in consequence of an assessment lately made of a Baptist Chapel, erected about four years ago, in the hamlet of Pailton, in the parish of Monks Kirby. In opposition to the inclinations of the inhabitants of the hamlet, this Chapel had been assessed to the last four rates, as of the annual value of 7*l.* Although the amount was small, the principle was important; and, therefore, the person rated as the occupier considered that as the expenses necessary to religious worship equalled the receipts, there was no beneficial occupation, and that no rate upon him, in respect of the Chapel, could legally be made. He had therefore applied to "the Society for the Protection of the Religious Liberty of Dissenters," in London, and they had authorized him to appeal against the rate.

When the appeal was called, and Mr. Reader and Mr. Reynolds, who were counsel for the appellant, were proceeding in the appeal, Mr. Tench, on the part of the parish officers, stated that they were convinced the rate could not be sustained, and that he was instructed to consent that the rate should be quashed, and 15*l.* paid by them to the appellant for his costs; and which was accordingly ordered by the Court.

General Synod of Ulster.

At a meeting of this Presbyterian Assembly, held on Friday, June the 27th, the Rev. Mr. Carlyle moved for the reading of the report of a deputation to Lord Castlereagh respecting the education of the Protestant Presbyterian students for the Church. Lord Castlereagh had asked whether this was a matter of discipline, which it certainly was, as the education included not merely the classic languages or even theology, but moral education also. He observed, that at Cookstown, an individual, *styling* himself Lord Castlereagh, stated, by verbal messages, that "Government might regard their electing a professor to teach their students in theology as an act of hostility to them, and they were therefore required to desist." "Who, or what was this Lord Castlereagh, that he should send such a message to the Synod of Ulster? Was he an Elder? Had he his credentials with him? What right had he to obtrude himself officially on their deliberations?" The Rev. Mr. C. concluded by proposing a declaratory act, that they considered the education of students as a matter of ecclesiastical discipline, in which they are determined to admit of no interference whatever. Allusions in the debate are made to a letter of Mr. Peel's, and to some other inter-

ference with the academical institution at Belfast. After long discussion, in which many of the clergy spoke, the motion was carried by a great majority, and the Synod immediately after elected the Rev. Mr. Hey to the vacant Professorship of Divinity.

Concessions to the Catholics.

[From the Morning Chronicle, July 10.]

We have no doubt but that the liberal part of the community will be surprised, as well as rejoiced, to learn that a bill has passed both Houses of Parliament, which completely does away and removes the most obnoxious incapacities that stood in the way of our Roman Catholic fellow-subjects. A bill, similar in substance and effect to that on the pretence of which the Administration of Lord Grenville and Lord Grey was put an end to, has passed through both Houses almost *sub silentio:* and what renders the circumstance more singular is, that it was first introduced into the House of Lords by one of the Regent's Ministers, and that it went through all its stages in the hearing of a full bench of Bishops! It is entitled—

"An Act to regulate the administration of oaths in certain cases to officers in his Majesty's land and sea forces—Whereas by certain Acts passed in the reign of his Majesty's royal predecessors, it was provided, that officers in his Majesty's Royal Navy and officers in his Majesty's Army shall take certain oaths, and make and subscribe certain declarations, before they shall enter upon the offices or places of trust to which they may be appointed: and whereas doubts have been entertained whether the provisions of the said Acts are still in force in that behalf, &c. Be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, that from and after the it shall and may be lawful to and for his Majesty's principal Secretaries of State, the Lord High Admiral of the United Kingdom of Great Britain and Ireland, or the Commissioners for executing the office of Lord High Admiral aforesaid, the Commander in Chief of his Majesty's Land Forces, the Master General of the Ordnance, and the Secretary at War for the time being, respectively, or any other persons thereunto lawfully authorized, to deliver commissions or warrants to any officer or officers in his Majesty's Royal Navy, Land Forces, or Royal Marines, without previously requiring such officer or officers to take the said oaths, or make and subscribe the said declarations; any thing in any Act or Acts contained to the contrary thereof in any wise notwithstanding.

"Provided always, That nothing herein contained shall extend or be construed to extend to any oaths required by any Act or Acts now in force to be taken, or to any declarations thereby required to be made and subscribed, by such officer or officers as aforesaid, after he or they shall have accepted and received such commissions or warrants as aforesaid."

By the provisions of this Bill, the great obstacle to the entry of Roman Catholics into the army and navy, and to their advancement to the highest rank in the service, is completely and wisely withdrawn. They are not to be called on to take the oaths before entering the army or navy; and we need not tell our constitutional readers, that after they have entered the service, all further obligation of taking the oaths or the sacrament, is done away by the annual Act of Indemnity which is passed at the beginning of each session. All religious distinction, therefore, is removed as to the military and naval service; and there can be in future no obstacle to a Roman Catholic rising to the command of an army—or to be the Lord High Admiral of England, if that office should cease to be in commission. We highly applaud the wisdom and liberality of this Act of grace; but we cannot help remarking as a curiosity, that the measure should originate with the very ministers who owe their places to the endeavour made by their predecessors to obtain the same boon for their fellow-subjects. That all the bishops should have countenanced the Bill is also truly creditable to their sense of justice, though, after the misrepresentation of the language of the truly liberal-minded Bishop of Norwich, we own we were not prepared to look for

it. The Bill will have the further good effect of doing away one topic of division among us—for after this, at no General Election, and in no County, can the present Ministers presume to revive the cry of *No Popery*.

July 11th.

The Courier, in animadverting on the paragraph in our Paper respecting the Bill which removes the great disability suffered by the Roman Catholics, says that we omitted a sentence in the Bill, by which the measure is misrepresented. We stated in a few words the substance of this sentence, viz. that there were doubts whether the provisions of the ancient Acts were still in force: the words being, "Whereas the practice of taking the said oaths, and making and subscribing the said declarations by officers, previous to their receiving commissions in his Majesty's army, had been long disused; and whereas it is expedient to remove such doubts, and to assimilate the practice of the two services.—Be it therefore enacted," &c.

Now we submit to the consideration of our readers, whether we did not state this curious concession of ministers fairly and candidly. In regard to the army, our Roman Catholic brethren lived upon sufferance. The existing law was dispensed with. In the navy it was rigorously enforced. In the first it hung over them *in terrorem*. In the other it was a positive exclusion. The liberal administration of Lord Grenville and Lord Grey exerted themselves to remove the obstacle to the fair and honourable ambition of gallant men; and a cry was set up, that his Majesty's coronation oath stood in the way. The whole bench of bishops, with one single exception, stood up against the dreadful attack on the conscience of the King. The whole phalanx of the present administration joined the cry—Lord Grenville and Lord Grey yielded their places to their principles. The cry of *No Popery* was sounded all over the united kingdom, and a new parliament was elected under the influence of that clamour—a parliament that added several hundred millions to the national debt, and to which we are so peculiarly indebted for the burthens under which we labour! The curiosity of the measure therefore is, that it is identically the same as that introduced by Lord Grenville and Lord Grey, and this is acknowledged by *The Courier*. "It is very true," says the writer in *The Courier*, "that this bill is nearly the same in practical effect, as that brought in in 1806, by Lords Grenville and Grey, and the defeat of which was one of the grounds of their retirement from office, but the event only shews how crude and undigested their measure was, and how little they understood of the case, since it is clear that the army was at that time *in practice* open to the Catholics, and that it is doubtful whether, *in law*, both army and navy were not so." It is not easy to conceive a train of reasoning more audacious than this, and it betrays the pen from which it came. Mr. Croker brought this famous bill into the House of Commons, after it had passed through the House of Lords, and this is the strain in which he supports it in *The Courier!* The measure is in effect practically the same as that of the bill of 1806, and yet the former was crude and undigested. This bill is to settle doubts that existed on the interpretation of ancient laws—and so was the bill of 1806. This is to open both services equally to the Catholics, and to protect them against the intolerance of any man who might, by administering the oaths and requiring the declarations, prevent them from entering into the military or naval service, and so was the measure against which the whole pack of time-servers, lords of the back stairs, courtiers, bishops and expectants joined in full cry; and upon which the present Cabinet, in an evil hour, was formed. So far, therefore, from the measure being crude and undigested, the conduct of the present ministers serves only to prove its wisdom and liberality, since after ten years' more experience, after having doomed the Roman Catholic population to ten years more of doubtful incapacity as to the army, and of total exclusion as to the navy, they come forward, acknowledge the injustice of the intolerant system, and adopt the very measure for which their predecessors were excluded from office! In 1807 they gave a secret irresponsible advice to his Majesty, that such a concession would be at

variance with his coronation oath; and, in 1817, they give an official advice to the Prince Regent, or his confidential servants, to go down to parliament to give *his Royal assent to the bill!*

Warwickshire Unitarian Tract Society.

The Annual Meeting of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, took place at Coseley, in Staffordshire, on Tuesday, June 17, 1817. The Rev. James Hews Bransby, of Dudley, read the Scriptures and conducted the devotional service. The Rev. James Yates, of Birmingham, delivered a very interesting discourse from 1 Kings xviii. 21. "And Elijah came unto all the people, and said, 'How long halt ye between two opinions? If the Lord (Jehovah) be God, follow him; but if Baal, then follow him.'" Mr. Yates first applied the words of the prophet to the present state of opinions in this country: he then endeavoured to obviate the various excuses which men commonly urge for declining the examination of the most important religious controversies: he afterwards pointed out the dispositions with which such an examination ought to be conducted, and the proper employment of religious truth when discovered.

After the usual business had been transacted, upwards of forty gentlemen, members and friends of the society, dined together. In the course of the afternoon several subjects, connected with the progress of Christian truth and with the interests of religious liberty, engaged the attention of the meeting. The Rev. John Kentish having read a letter, addressed to him by the Chairman of the Committee, for conducting the defence of Mr. John Wright, of Liverpool, against whom a prosecution had been commenced, on the charge of blasphemy, it was resolved,

I. That the meeting cordially sympathize with Mr. Wright in his present circumstances.

II. That they will be most happy to contribute, individually, to the expenses which may be necessary for his defence, at the ensuing assizes, at Lancaster.

III. That the Rev. John Kentish be desired to transmit these resolutions to the friends of Mr. Wright, in such a way as he may judge most proper.

The list of members received a considerable addition of names from Coseley, Wolverhampton, and the neighbourhood. J. H. B.

Protest against the Marriage Ceremony.

Sir,

Your readers have doubtless heard with pleasure the intentions of Mr. Smith, of Norwich, that noble advocate of the rights of conscience, particularly as affecting Unitarians, to bring the marriage question under the consideration of the legislature. It is really a disgrace to our age and country, that men, whatever may be their sentiments and religious opinions, should be called upon to bow at the altar of *any* mode of faith, established or otherwise. Marriage, in fact, is and should be *a civil contract;* it is a private agreement between the parties which is to be publicly sanctioned indeed by law, and which *should* be so sanctioned by the *magistrate*, not the *priest*. The sole object of the legislature in passing the marriage act, that act by which every one who marries is now compelled to visit the established church, the sole object I say, Sir, then in view was *publicity*, and to *prevent illicit and unadvised unions;* this should be ever kept in view in all our endeavours to obtain redress; till we obtain it, however, we must submit; though something may still be done in the way of bearing our testimony against this grievous imposition on the conscience of all Dissenters, Unitarians in particular. As a proof of this I inclose you the copy of a protest which, in a parish church in the city of London, was publicly delivered by two parties at the time of their marriage last Sunday; every effort was, besides, made by them to resist the performance of the ceremony, particularly by their refusing to kneel while the idolatrous and unchristian rite was performing.

Your giving publicity to their protest just at this particular moment, may essentially serve the cause of freedom of conscience in this instance. Requesting, therefore, your speedy attention to it, I am, Sir,

W. L.

London, Sept. 26th, 1817.

"To Mr. ——, commonly called the Rev. ——. The undersigned being Protestant Dissenters, present to you the following protest against the marriage ceremony, to which, according to the law of the land they are compelled to subscribe. They disclaim all intention of acting disrespectfully to the legislature, or to its civil officer before whom they stand; they lament that they are placed in a situation so unnatural, as that even forbearance to what they consider as established error, would be a formal recantation of opinions which they received on conviction, and which they will only renounce on similar grounds: against the marriage ceremony, then they can but most solemnly *protest*,

"*Because* it makes marriage a religious, instead of a civil act.

"*Because*, as Christians and Protestant Dissenters, it is impossible we can allow of the interference of any human institution with matters which concern our faith and consciences.

"*Because*, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person 'in holy orders, or pretended holy orders,' is painful and humiliating to our feelings.

"*Because*, as servants of Jesus, we worship the one living and true God, his God and our God, his Father and our Father, and disbelieve and abominate the doctrine of the Trinity, in whose name the marriage ceremony is performed.

(Signed) WM. LAWRENCE,
JANE CLARK,

"Members of the church of God, meeting at the Crescent, Jewin street, known by the name of 'Free Thinking Christians.'"

Sept. 21, 1817.

Reformation Fête.

The following article from Frankfort shews that the spirit of Luther lives in his countrymen: we fear that a proposal in Scotland to hold a feast in celebration of the memory of John Knox, would not be well received at the present moment:—

"*Frankfort, Sept.* 15.—All the Protestant Universities of Germany have been invited to send, by the end of October, deputations to the Chateau of Wartbourgh, near Lisenach, in the Grand Duchy of Saxe Weimar, where a grand fête is to be celebrated, in honour of the Reformation. It was in this chateau that Luther resided for several years, under the protection of the Dukes of Saxe, when ordered to be arrested by Charles V.

GERMANY.—The Gazette of *Aix la Chapelle* announces that the celebrated MADAME DE KRUDENER, has embraced the Catholic religion.

The *Leipsic Gazette* publishes a notice from the Saxon Government, purporting that the bodies of individuals committing *Suicide* through despair, shall be delivered to the Amphitheatres of Anatomy.

NOTICES.

IN the course of the present month will be published, Part I. of an edition of the Hebrew Bible without points, to be completed in four parts; it is uniform to the Hebrew Bible with points, that was published in May last; either of these Bibles may be had interpaged with English, Greek or Latin; and thus conjoined will not, when bound, exceed one inch in thickness, or, as a Hebrew Bible alone, half an inch.

Bibliography.—The Second Part of Lackington and Co's. Catalogue, containing the classes—curious and rare Books, Old Plays, Astrology, Poetry and the Arts, Philosophy, Natural History, Games and Sports, &c. is now published. The Third Part, containing Greek and Latin Classics and Books in all foreign languages, will be published in October; and the Fourth and last Part at Christmas, which will contain a very large collection of Divinity and an Appendix of Additions to all the classes.—Part the First of English and Foreign History, Voyages, Travels and Miscellanies is recently published.

In the Press and speedily will be published a Reply to the Rev. Mr. Mathias's (of Dublin) Enquiry into the Doctrines of the Reformation, or a right Convincing and Conclusive Confutation of Calvinism: to which is subjoined Icnopaideia, or the true method of instructing the Clergy of the Established Church, being a wholesome Theological Cathartic to Purge the Church of the Predestinarian Pestilence. By a Clergyman of the Church of England.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The New Testament, in an Improved Version. By the Unitarian Society. 4th Edition. Demy 8vo. 10s. 6d. Super Royal 8vo. 1l. 5s.

The Complete Works of Nathaniel Lardner, D. D. in 5 volumes, 4to. Portrait. 10l. 10s. boards.

Sixteen Unitarian Missionary Discourses. By Richard Wright. 12mo. 7s.

Eight Familiar Lectures on Astronomy; intended as an Introduction to the Science, for the Use of Young Persons, and others not conversant with the Mathematics: accompanied by Plates, numerous Diagrams, and a copious Index. By William Phillips. 12mo. 6s. 6d.

A Continuation of the Emerald Isle. By C. Phillips, Esq. Barrister at Law. 4to. 5s.

Plurality of Worlds; or Letters, Notes and Memoranda, Philosophical and Critical, occasioned by Dr. Chalmers's Discourses. 5s.

The Rev. R. Hall's Speech, delivered at the Guildhall, Leicester, July 15, 1817, at the Seventh Anniversary of the Leicester Auxiliary Bible Society. 6d.

The Fulfilment of Prophecy further illustrated by the Signs of the Times: or, an Attempt to ascertain the probable Issues of the recent Restoration of the old Dynasties; of the revival of Popery; and of the present mental Ferment in Europe: as likewise, how far Great Britain is likely to share in the Calamities by which Divine Providence will accomplish the final overthrow of the Kingdoms of the Roman Monarchy. By J. Bicheno, M. A. 6s. 6d.

Dissertations on the Prophecies. By the late D. Levi. Containing all such Prophecies as are applicable to the coming of the Messiah, the Restoration of the Jews, and the Resurrection of the Dead, whether so applied by Jews or Christians: revised and amended by J. King. 2 vols. 1l. 1s.

Sermons

On various Subjects. By the late William Bell, D D. Prebendary of St. Peter's, Westminster. Published by Joseph Allen, M. A. Prebendary of Westminster. 2 vols. 8vo. 18s.

On Faith, Doctrines, and Public Duties. By the Very Rev. William Vincent, D. D. late Dean of Westminster. With a Life of the Author, by the Rev. Robert Nares, Archdeacon of Stafford. 8vo. 10s. 6d.

Of the Rev. Sydney Smith, Rector of Foston, Yorkshire. 2 vols. 8vo. 18s.

A Charge delivered to the Clergy of the Diocese of Rochester, and published at their request. By John Law, D. D. Archdeacon of Rochester. 1s. 6d.

A Visitation Sermon, preached July 1, 1816, at Stamford, before the Bishop of Peterborough, and the Clergy of Rutland and part of Northampton. In which are considered some of the most important Qualifications for the Ministry, and in which is especially evinced the necessity of Learning to a Theologian, by an examination of the chief Requisites for forming a skilful Interpreter of the Sacred Writings. Illustrated with Notes. By S. T. Bloomfield, M. A. Vicar of Bisbrooke, in Rutland. 3s.

A Sermon, preached at Cowbridge at the Primary Visitation of the Right Rev. the Lord Bishop of Llandaff. By the Rev. Henry Scawen Plumptre, A. M.

Miscellaneous.

Public Education: consisting of Three Tracts, reprinted from the Edinburgh Review, the Classical Journal, and the Pamphleteer; together with the Defence of Public Schools. By the late Dean of Westminster. 5s.

Observations on the Diseased Manifestations of the Mind, or Insanity. By J. G. Spurzheim, M D. Royal 8vo. 14s.

The Philological and Biographical Works of Charles Butler, Esq. of Lincoln's Inn. 5 vols. 8vo. 3l. 10s.

Observations on the West India Islands, Medical, Political and Miscellaneous. By John Williamson, M.D. 2 vols. 8vo. 1l. 5s.

Speech of the Right Hon. Robert Peele, on Mr. Grattan's Motion on the Catholic Claims. 8vo. 2s.

Speech of John Leslie Foster, Esq. on the same. 2s.

Speech of Robert, Lord Bishop of Ossory, on the same 1s. 6d.

CORRESPONDENCE.

We have received an elegant and interesting *Memoir* of the late truly excellent *Dr. Estlin*, which will appear in the following Number.

We hope to be able to give in the next Number an abstract of the last *Report of the Unitarian Fund*.

The article on Public Affairs is not come to hand this month, owing to the writer's absence from town.

THE

Monthly Repository,

&c.

No. CXLII.] OCTOBER, 1817. [Vol. XII.

BIOGRAPHY.

Memoir of the late Rev. John Prior Estlin, LL.D.

THE Dissenting congregations have to lament the loss of a faithful servant of the churches, in the person of Dr. Estlin, of Bristol, of whom a short memorial cannot but be acceptable.

JOHN PRIOR ESTLIN was born at Hinckley, in Leicestershire, April 9th, 1747. He received his school education under the auspices of his maternal uncle, the Rev. John Prior, Vicar of Ashby de la Zouch; and his earliest views in life seemed to be directed to the Church of England, towards which, and its religious services, notwithstanding the wide difference with regard to doctrinal points in the sentiments he afterwards entertained, he always felt a certain degree of respect and affection. From school, where he imbibed a taste for classical literature, he was, however, sent by his father to the Dissenting Academy of Warrington, where he was entered in the year 1764; and the course of studies he there went through determined his choice towards a different persuasion. The divinity chair of this seminary was filled at that time by the Rev. Dr. Aikin, for whose character he ever entertained the highest respect and affection; and whose sentiments in morals and religion he for the most part adopted. Having finished his academical course with credit to himself and satisfaction to his tutors, he was invited to the congregation of Lewin's Mead, Bristol, as colleague to the Rev. Thomas Wright, in the room of the Rev. William Richards, and he entered on his ministerial services in January 1771. With this congregation, a numerous, respectable and affectionate one, he continued till those who had sat as children under his early ministry, had themselves become heads of families, or, perhaps, had left those families to fill up their places in the religious assemblies; and Dr. Estlin often spoke with much feeling of the numerous friends he had followed to the grave during his ministration, always adding with energy, that he should ever bless God for the circumstance, that he had not known an instance of a person who regularly attended the worship of God in that place, who had not hope in his death, and of whom he had not the brightest hopes. In his funeral sermon on the death of his co-pastor, in the year 1797, he says, "Two hundred times have I already been called to the discharge of a similar melancholy duty." Soon after settling at Bristol, Dr. Estlin opened a school, which became a very flourishing one, and many of his pupils did credit to themselves and to their tutor by their proficiency in classical learning, which they exhibited when entered in the Universities, to which many of them were removed. Dr. Estlin treated his pupils with great liberality; and their sense of the happy hours they had spent under his tuition was expressed by an annual meeting, which was held on his birth-day, by the gentlemen who had been under his care, at which the Dr. was always a delighted and delighting guest. At one of these meetings they presented him with the degree of Doctor of Laws, which they had procured for him without his knowledge from the University of Glasgow. It was usual with Dr. Estlin, on these occasions, to address his former pupils in a short speech, and that which he delivered on his last birth-day, when he completed his seventieth year, which conveyed an intimation that this might probably be their last meeting, was peculiarly impressive. His school and congregation did not, however, so

engage the active mind of Dr. Estlin, as to prevent his giving to the world several publications, all of them relative to those topics of religion and morals which were the favourite subjects of his investigation. A list of these is subjoined; they testify that he approved himself the watchful and affectionate defender of the truths he professed to teach, and that the powers of his mind were engaged with sincerity and fervour in the duties of his profession. His style was elegant, clear and flowing, rather turned to pathos than to dry argumentation; his delivery in the pulpit animated, solemn and affectionate. He was fond of preaching, and never spared himself when any occasions called him forth. Dr. Estlin's religious opinions were what is called Unitarian, though, with his usual candour, he thought it wrong to restrict that term to those who hold the simple humanity of Christ. He always invited discussion, and though in the confidence of a sanguine disposition (perhaps the best disposition for happiness) he made no doubt of the prevalence of the opinions he held, and *that* in a very short time over the whole Christian world, and the consequent overthrow of all error, he always shewed the utmost candour to those of a different persuasion; the fervour of his religious feelings never led him to bigotry, nor his liberality to scepticism. He approved of forms of prayer, and published in 1814, a volume of such forms, great part of which is taken from the Liturgy of the Church of England, for the mode of whose services, though not for its doctrines, he seems to have retained his early predilections. Dr. Estlin also embraced with great ardour a doctrine so congenial to his temper as the consoling one of Universal Restitution, or the final salvation of all mankind; led to it as well by the benevolent tendencies of his own mind as by the earnest and reiterated arguments of a dear and beloved friend, who bore that all-consoling doctrine the nearest to his heart. The characteristics of Dr. Estlin's mind were an amiable frankness and simplicity of heart, with a kind and sociable disposition, which made him, even when years pressed upon him, always acceptable in the society of the young and active. With openness of heart he never refused his purse to any claim of distress, or useful project to which subscriptions were solicited; and the money he thus disbursed, if put together, would be found to amount to no inconsiderable portion of his income. In the domestic circle, his kindness, his candour, his hospitality, his cheerful piety, the writer of this memoir has often experienced. In truth, in his behaviour to his family principle was not called into action, temper was sufficient. Though fond of his children, he was not apt to indulge that anxiety which saddens the domestic circle, and perhaps often defeats its own purposes; he lived to see his family grown up, and some of them settled in respectable professions. For some years past Dr. Estlin had experienced a decay of sight, and he had often said that after threescore and ten a preacher ought to be *emeritus*. He therefore resigned his situation at Lewin's Mead, where he preached his farewell sermon the 22nd of June, 1817. This respectable society shewed their regard for the services of their minister by very substantial expressions of their esteem and affection, having presented him with a handsome sum of money upon his retiring from his ministerial duties. Dr. Estlin being thus exonerated from all professional duty, having also given up his school, went for the summer to Southerndown, in Glamorganshire, a retired place by the sea side, where he had usually spent his vacations, and where he had amused himself by building a cottage. His health seemed to be declining, yet there appeared nothing immediately alarming. On Sunday, the 10th of August, he performed the morning and afternoon services to his family and a few neighbours assembled in his house: the subject of his sermon was the resurrection. He appeared better that day than usual, but retiring soon after into his chamber, he was seized with a sudden effusion of blood from his lungs; the affectionate partner of his life ran to him; he grew faint, leaned his head upon her bosom, and without a sigh expired. Dr. Estlin's remains were conveyed, attended by his sorrowing family, to Bristol, and interred in the burying ground belonging to Lewin's Mead Chapel, on the 23rd. They were attended to the grave by

more than one hundred and twenty gentlemen on foot, the carriages of many of them following. The burial service was performed by the Rev. Dr. Carpenter, his successor in the pastoral office; and on the next Sunday an affecting and consolatory sermon was preached by his old friend the Rev. James Manning, of Exeter. The chapel was hung with black, and the whole congregation put on mourning. Dr. Estlin was twice married; first to Miss Coates, of Bristol, by whom he had one son who died before him, but who has left a family; in the second instance to Miss Bishop, of Bristol, who, with six children, survives to cherish and do honour to his memory.

The writer of this memoir could have enlarged upon feelings the result of private friendship, but has preferred touching upon no topics which are not equally interesting to all who knew the subject of it. A. L. B.

Stoke Newington,
September 22nd, 1817.

List of Dr. Estlin's Publications.

The Causes of the Inefficacy of Public Instruction considered, in a Sermon preached at the Ordination of the Rev. David Jardine, Bath. 1790.

Evidences of Revealed Religion, and particularly Christianity, stated with reference to a Pamphlet called the Age of Reason. 1796.

The Nature and Causes of Atheism. To which are added, Remarks on a Work called *Origine de tous les cultes, ou Religion universelle. Par Dupuis.* 1797.

An Apology for the Sabbath. 1801.

The Union of Wisdom and Integrity recommended, in a Discourse delivered before the Unitarian Society in the West of England. 1801.

Sermons designed chiefly as a Preservative from Infidelity and Religious Indifference. 1802.

Discourses on Universal Restitution. 1813.

The General Prayer Book; containing Forms of Prayer on principles common to all Christians, for Religious Societies, for Families, and for Individuals. Chiefly selected from the Scriptures, the Book of Common Prayer, and the Writings of various Authors. 1814.

General Instructions in the Doctrines and Duties of Religion, altered from "Practical Instructions." 3rd Edition. 1815.

A Unitarian Christian's Statement and Defence of his Principles, with reference particularly to the Charges of the Right Rev. the Lord Bishop of St. David's; with Notes. 1815.

A Sermon on Persecution, with Extracts from the Rev. Clement Perrot's Report of the Persecutions of the French Protestants. 1816.

Dr. Estlin had also prepared for publication two volumes of Lectures on Moral Philosophy, which he had been accustomed to deliver to his pupils and family on Sunday evenings, and to which many of them may probably trace impressions the most favourable to the formation of a virtuous character. These will speedily be given to the world, although they have not received his last corrections.

ORIGINAL LETTERS.

From Messrs. Palmer and Muir.
[Communicated by Mr. Rutt.]

Clapton, Sept. 29th, 1817.

Sir,

I HOPE I shall not be judged too fond of a favourite theme if I offer you a few more letters, which have come in my way since those were sent, which you inserted pp. 203 and 261. There are still surviving among your readers, some who knew the writers, and a few more, who feel an interest in their story.

The First letter refers to a circumstance, very unpleasant at the time, from the effects to which Mr. Palmer alludes; though I am persuaded, after having referred to what I then wrote to Mr. Muir, that Mr. Palmer did nothing unworthy of his general proper spirit and high integrity.

The Third and Fourth letters are copies, taken for me soon after the originals arrived. The Fourth was written to a gentleman of Scotland, who took the most affectionate interest in all Mr. Muir's concerns. I hope he is still living, though I have not seen him for more than twenty years. *The picture of Dr. Price,*

which was the print by Holloway, I well remember to have seen adorning the chimney-piece of the room where Mr. Muir was detained in Newgate.

The Fifth letter is the original, communicated to me, I believe, by that gentleman, of Mr. Muir's two friends, to whom it is directed. Your readers, by referring to the former pages of this volume, may preserve the connexion of the letters, and perhaps find them explaining each other.

J. T. RUTT.

Letter I.

Stanislaus Hulk, Feb. 7th, 1794.

DEAR SIR,

I have received another affecting testimony of your sympathy, and your concern for the liberties of your country, outraged in my person. Every situation has its peculiar consolations; mine are not wanting; the greatest of all, possibly, the approbation and regard of such men as yourself. I will do nothing to forfeit them. I petitioned the King for justice, I petition the House of Commons as the constitutional guardian of the rights and liberties of the subject, and as the overseer of the criminal courts. In this I do what I think right. My views are very limited, and I may be wrong; but I think it every thing to bring on public discussion as often as possible. I am sorry that my friend Muir sees differently, as it would be better if we drew together. I am still more sorry that my Scotch friends should reprobate the measure with such freeness. But I am sure that my petitions might be signed by any man of honour and my principles.

I have been indiscreet in revealing a sentence of Mr. Vaughan's letter, where I thought I was in perfect safety. This gives me great pain. Make up matters between us by bringing him and Mr.—— to dinner.

Farewell, dear Citizen: in behalf of such men easy are the sufferings of your obliged, T. F. PALMER.

Mr. Rutt.

Letter II.

Surprize, Spithead, Mar. 12th, 1794.

MY DEAR SIR,

No one is more entitled to a letter from me than yourself, for I have not experienced more kindness from my near relations. I know and I esteem the motive. Every day I will endeavour to become more worthy of it.

The signal for sailing is flying: two days are the limits, I apprehend, of our stay. At present nothing can be more uncomfortable than our situation; it is so damp and unwholesome that the health of us all is affected: but I know that it will not last long; and I have very good reasons for believing, that our situation at B. B. will be infinitely better than we have been taught to expect.

The doctor (Thompson) who goes out with us is a very intelligent man, and a free settler, Mr. Boston, remarkably so. They have both a turn for Natural History and Chemistry. In these pursuits I mean to amuse myself, for in spite of the benevolence and good sense of our friend—I am not Quixote enough to attempt reformation in religion or politics under a military government, with a halter round my neck.

You will indulge me with a letter by every opportunity, and with the Cambridge Intelligencer of our friend Flower. The letter you sent me was from my most esteemed and excellent friend, Mr. Turner, of Newcastle. He tells me that he has desired Mr. Johnson to transmit me a token of his friendship. Possibly there will not be time to get this now; but I should be glad to have it by the first opportunity, together with Dunn's Atlas, if that honest man Mr. Johnson, dare trust another.

Farewell, dear Sir: from your obliged and affectionate

T. F. PALMER.

Mr. Rutt.

Letter III.

Sydney, New South Wales, Dec. 12th, 1794.

DEAR SIR,

The gentleman who delivers this letter and packet is Mr. White, Principal Surgeon to the establishment of New South Wales. Tell my friends that I am greatly obliged to him, more indeed than I can estimate, for daring to countenance and to take by the hand, in the region of despotism, an oppressed man accused of the crime of murder. He has given me a cottage and four acres of land.

His kindness to me in the situation

that I arrived here in, will plead in his favour to all the good and worthy; but did they know his general character they would not want my feeble testimony to his worth. His loss will be felt far and wide, but by none more than myself, to whom it was his constant study to render every service. Though planted in the land of lawless power and rigorous discipline, he has sentiments of liberty not uncongenial with your own.

I am, dear Sir, your most obedient and affectionate servant,

THOMAS FYSHE PALMER.

———, *Esq.*

Letter IV.

Sydney, 13*th Dec.* 1794.

My Dearest Friend,

For by that name I shall always address you, I am perfectly well: I am pleased with my situation, as much as a person can be who is for ever separated from all they loved, and from all they respected. But I feel no regret, for in the cause of the people I consider my life and my happiness as things of no value. I can only write you a few lines; I have been constantly occupied in preparing the evidence in exculpation, and the defence of Messrs. Palmer and Skirving. That affair will make a noise in Europe.

Skirving, Palmer and myself, now live in the utmost harmony. From our society Margarott is expelled. Would you believe it? We have been employed in celebrating the anniversary of the first convention, which met upon the 11th December, 1792. Last night we all supped in the Secretary's house [Skirving's], this night in Palmer's, and to-morrow in mine, over the water, in a small farm I purchased for £30 sterling. You see we still have some little enjoyments. Of our treatment here I cannot speak too highly. Gratitude will for ever bind me to the officers, civil and military. I shudder to ask the vain question, What news? I avert my eyes from my friends. Their remembrance is the only idea which disturbs the repose of my tomb; for so I must call this situation of privation from all that was dear to me. Remember me earnestly and affectionately to them all, to Lindsay, Shields, Dr. Hamilton, Bell, Higginson, Maxwell, Dyer, Brand Hollis, Joyce, Dr. Disney. Tell Dr. Disney I gave away his Works at Rio Janeiro to an excellent man, whom I am proud to call my friend, my affectionate friend, the Abbot of St. Antonio. In the magnificent library of that monastery, the picture of Dr. Price, given me by ———, is suspended. To that library I likewise presented the Memoirs of Mr. Hollis, the gift of that excellent man Mr. B. Hollis. As a small matter of curiosity, I send you some Latin addresses I received from the good fathers. They may gratify my friends; they may convince them that liberality of sentiment is confined to no soil and to no climate. I shall always with tender respect think upon *Raymont Binnafort:* the happiest, the most peaceful evenings of my life were spent in his apartments. You must send him copies of my trial, of my engraved picture, and of every thing relating to me. This from you he requests. The address is easy; to him at the Monastery of St. Antonio, at Rio Janeiro. I have a neat little house here. I have another two miles distant at the farm across the water. A servant of a friend, who has a taste for drawing, has sketched the landscape; I have sent it to my mother; you may see it.

I pray to Almighty God that all has succeeded with you, that you are firmly settled: but, indeed, my dear Moffatt, even in writing to you I feel pain, for I dread, but cannot know the storms which at this moment may be blasting individuals and desolating our country. I have not a moment's time to write. Tell all my friends I have been entirely occupied in drawing the papers in Palmer's and in Skirving's case. This must be my apology.

The sincerest wishes of my heart attend Mrs. Moffatt. Do you remember Mrs. Thomson? She has acted to me in every respect during the voyage as a sister; she begs leave to testify to Mrs. M. her esteem.

Remember me to Lord Lauderdale, Messrs. Maitland, Grey, Sheridan, Thomson. I fondly trust that they enjoy the confidence of the people, and no longer vote in the *minority.* Write me long and fully; send me the newspapers, pamphlets, &c. &c. Annexed to this letter I will send you a list of the articles I may want. When

any money is transmitted, cause a considerable part of it to be laid out at the Cape or at Rio Janeiro in rum, tobacco, sugar, &c. &c. which are invaluable, and the only medium of exchange. We bought some rum at Rio for 18*d.* the gallon, and can sell it for 30*s.* Our friends can easily find some person at the Cape, at Batavia, to take the charge of this, with every ship for the port, and will write to R. Binnafort, at Rio Janeiro. Be extremely attentive to this circumstance, as it is of the highest moment. Our mercantile friends can easily settle this. Let them likewise, upon consideration, settle it at Rio, as our friend the Abbot may be recalled to Portugal, of which he had some idea. In a country like this, where money is really of no value, and rum every thing, you must perceive the necessity of my having a constant supply by every vessel. For a goat I would pay, in money, £10 sterling: now, for less than eight gallons of spirits, at 18*d.* the gallon, I can make the same purchase. If it is possible, when you settle your correspondence, cause £50 or £60 sterling worth of rum to be purchased at Rio Janeiro, or at the Cape. Tobacco at Rio sells for 3*d.* per lb. here at 3*s.* 6*d.* That, too, is an article to be considered. Now, my dearest friend, I must conclude, but even in closing a letter to you, it is like taking farewell for ever. I pray for every blessing of heaven upon you and your family. No day passes without you living in my thoughts. I open to you my whole soul. Others might smile, but I close this letter in tears.

Yours sincerely and unalterably,

T. MUIR.

Mr. Moffatt.

Letter V.

Sydney, Dec. 18, 1795.

Messrs. —— and ——.

My Dear Friends,

Prevented by many reasons from writing to particular persons, whose idea must be familiar to your minds, I beg leave, through your medium, to transmit to them my recollections. They live, they will for ever live in my memory. Their existence is entrusted with every thought, and space and distance render the knot more indissoluble. But why should I consume time, in expressing sentiments of which, if ever I had been devoid, I never would have had any pretensions to their notice. Their reflexions may, perhaps, turn upon me. Tell them I live, live faithful to the cause of freedom, and live in a manner not unworthy of its adherents. Surrounded by successive scenes of manifold affliction, the prospect of life, as it lengthens, darkening, I say, and say in the sincerity of my soul, that the sufferings of individual man ought never to be reckoned in account, if conducive to the sum of general happiness. Let then this end require greater sacrifices, life or years of exile, protracted unto the term of life, these sacrifices I am prepared to offer. Nor is this the effect of enthusiasm. Enthusiasm may dazzle its victim and his spectators in the glare of public exhibition, but in dungeons, in the long years of obscure exile, surrounded by beings who degrade the name of man, it must subside, it must dissipate and leave to the mind a solitary and a fearful void. Let me then repeat, without ostentation, what, upon entering the career of life, I have proclaimed. I have been, I am, and until I sink into the grave, I shall continue to be, the advocate of the oppressed.

Every letter I write, my friends, I consider as a renewal of my oath to the cause of man, and, I hope I do it with a correspondent solemnity.

I wish my letters to reach you, I wish them to afford no handles of persecution or misconstruction against you, and I purposely avoid all political reflexions and all political conjectures.

I pray Almighty God, my good friends, that you enjoy in your persons, your circumstances and your families, his choicest blessings. I again congratulate Mr. and Mrs. ———, and let them believe my heart is sincerely attached to them. It is painful for me to begin a letter. It is more painful to conclude. But in these days,——

My dear friends, I am ever yours,

THOMAS MUIR.

Mr. ———,

P. S. I cannot help making one observation—you will smile as I do—*I have seen my death announced.*

[Received Mar. 14, 1797.]

EXTRACTS FROM NEW PUBLICATIONS.

Letter, written after the Battle of Waterloo, by the Queen of Westphalia to her Father, the King of Wirtemburg. (A Literal Translation.)

[We extract the following Letter, exhibiting a rare example of conjugal fidelity and affection, from Sir Robert Wilson's recent publication, entitled—"A Sketch of the Military and Political Power of Russia, in the year 1817." 8vo. The gallant Author's name is voucher sufficient for the document. Ed.]

"Sire and Father,

"YOUR Majesty requested me to descend this morning into your apartment. For the first time in my life I declined the happiness of being in your presence: I knew the subject of the interview; and fearing that my mind might not be sufficiently collected, I have dared to take the liberty of developing the motives of my conduct, and making an appeal to your paternal affection.

"Your Majesty knows the whole truth. Yes, Sire, the Prince Jerome, your son-in-law, my husband and the father of my child, is with me! Yes, Sire! I have withdrawn an instant from the palace of my King, to succour the husband to whom my life is attached. My thoughts have accompanied him to the war—my care has preserved him in a long and painful journey, where his existence was often menaced. My arms have embraced him in his misfortune with more tenderness than even in the time of our prosperity!

"The Prince Jerome is not the husband of my own choice. I received him from your hand, when his house reigned over great kingdoms—when his head wore a crown. Soon the sentiments of my heart cherished and confirmed the bonds which your policy had commanded.

"Marriage and nature impose duties which are not subject to the vicissitudes of fortune: I know their extensive obligations, and I know also how to fulfil them: I was a queen—I am still a wife and a mother! The change of policy among princes, in overthrowing the French empire, has also destroyed the throne, on which your goodness, and the Prince my husband, had seated me. We were obliged to submit to the force of circumstances! The august Maria Louisa afforded me a great example of resignation; but our situation is dissimilar. Public interest may command sacrifices of permanent duration, or which may cease when the interests of a new policy render other changes inevitable.

"Although chance has elevated us above the generality of mankind, we are much more to be pitied. A variable will controuls our destiny; but there its power ceases—it is impotent against the obligations Providence imposes on us.

"The husband which God and you yourself gave me—the child whom I have borne in my bosom—comprise my existence. I have shared a throne with this husband, I will partake with him exile and misfortune: violence alone shall separate me from him. But, O my King! O my father! I know your heart, your justice, and the excellence of your principles: I know what these principles have been at all times on the subject of those domestic duties which should be respected by the Princes of your House.

"I do not ask your Majesty, from affection for me, to make any change in that system of conduct which has been adopted in conformity with the determinations of the most powerful Princes of Europe; but I throw myself at your feet to implore permission that my husband and myself may remain near your person: but, O my father! if that must not be, let us at least be restored to your favour before we remove to a foreign soil. It is only after having received some proof of your paternal love, that I can feel strength sufficient to appear before you. If we must go this very evening, let us depart with the assurance of your affection and protection in a happier time. Our misfortunes must have a period: policy will not always command in respect to us that which is humiliating, nor delight in the ruin and degradation of so many Princes, acknowledged in former treaties, and who have been allied to the most ancient and illustrious houses of Europe. Is not their blood mingled with ours? Pardon me, my father and my Sovereign! for having thus expressed myself; but condescend, by a single word, to let me know that it has not been received with dipleasure."

MISCELLANEOUS COMMUNICATIONS.

Trinitarian Controversy at Exeter.
(Concluded from p. 525.)

MR. STOGDON, having been invited by a congregation to settle among them, wished to be ordained when the assembly should meet, in September 1717, before he entered on the pastoral charge. This being known to the orthodox party, so much intolerance was exhibited, that it was deemed desirable, for the sake of peace, to abandon the design; but Messrs. Hallett, Withers, and Peirce, highly appreciating his talents and his character, gave him a written testimonial of their good opinion,—a proceeding which excited the "hot displeasure" of the "sound in faith," that *they* should venture to speak well of a man so deeply tainted with heresy. Heresy, however, continued to make rapid and "dangerous progress," and at a meeting summoned by the Orthodox, in January 1718, it was determined that a deputation should be sent to the ministers of Exeter, requesting them to preach "in defence of the eternity of Jesus Christ." When these ambassadors waited on Mr. Peirce, he told them that he believed in the eternity of Christ; but they answered, that he was required to acknowledge that Christ was *self-existent* and *self-originated*. On which he asked, if they would have him add that he was *unbegotten too?* They replied, that he wanted to entrap them, and that they did not care to reason further.

However, our reformers did so far comply with the wishes of the meeting as to express their belief publicly in the eternity of our Lord; but as they chose to respect the consciences of others, and dealt out no damnation on those who differed from them, they were accused of not *daring* to be "clear, open and strenuous in their opposition." Mr. Peirce, indeed, went further: he boldly proclaimed *his* right, and the right of all men, to think for themselves in the spirit of unfettered liberty:—

"This liberty let others tamely give up as they please; I do, and will insist upon it for myself, as a reasonable creature, a Christian, a Protestant, and a Dissenter. As I pretend not to impose on others, so nor will I be imposed upon by others. No king, no parliament, no church, no council, no synod, no minister or body of ministers, shall be acknowledged by me to have any power or rightful authority over me. They may deprive me of my civil liberty, of my estate, or of my life, but *this* liberty, by the grace of God, they never shall deprive me of, to think and speak of the matters of God and of religion only in that manner in which I apprehend they are spoken of in the Holy Scriptures by God himself. Tell me not what Athanasius or Arius —what the Council of Nice or Rimini have said; but what Christ and Peter, and Paul, James and John, have said. *I* call no man master upon earth." And afterwards most earnestly, most pathetically, does he implore his hearers, "by the mercies of God, and the gentleness of Christ," to cultivate a spirit of candour and kindness and generous feeling, thus emphatically concluding, "This has been my course, and in the integrity of my heart I recommend it to you all. And now, whether you will hear, or whether you will forbear, I take God,—and now also I take your own consciences, to record, that I have honestly and faithfully delivered my whole soul."

A temporary calm succeeded; but measures were taken by the Orthodox to make the period of the assembly in the following September, the moment for "purging the church" of the heresies which had been introduced. Unknown to the individuals most nearly concerned, advices were sent to London, and a meeting of ministers was called there to condemn the errors respecting the Trinity, which were making such progress in the West; and it was also determined that a subscription should be required from all the ministers at the Exeter assembly, to the first article of the Church of England. In the mean time (to keep up an appearance of liberality) Mr. Peirce and Mr. Withers were requested to meet Mr. Ball and Mr. Walrond,* to "consult upon

* These two ministers, the first of Honiton, the second of Ottery, had afterwards, with five others, the honour of being fixed on to be the immediate instruments of the ejection of the Exeter ministers—a business for which their fiery intolerance well fitted

the subject." The former instantly declared against the anti-christian pretensions of the assembly to dictate in matters of faith; but the latter, after assuring them that *nothing* was intended against those already in the ministry, it was proposed merely to guard against the introduction of "unsound preachers" as candidates, insisted on the necessity of removing the stain and stigma of heresy which attached to the West.

The day previous to the meeting of the assembly, a long discussion took place at a private house in Exeter (where many ministers were collected), in which Mr. Peirce insisted that the right of private judgment is the great principle of dissent, and also contended for the "supremacy of the Father." The liberal ministers proposed that the differences of opinion should be made the subject of friendly and free discussion; but to this the majority objected. To impose a creed is easier than to defend one. Mr. Withers (who had anticipated this debate) read a paper, arguing that the proposal of any test whatever is an encroachment on our common liberty, abhorrent to the spirit of dissent, and which (if allowed) must condemn the Puritans for refusing, and justify their adversaries in imposing the *ex-officio* oaths; that it would be the introduction of a system of encroachment and church-tyranny, which, though satisfied with one test to-day, would require another to-morrow. He then learnedly objected to the test itself. Though his address was candid, conciliatory and convincing, he was several times most rudely interrupted; and then (even in the intercourse of social communion) the friends of truth and free inquiry discovered the malignant spirit which was at work to bring about their overthrow.

The assembly (impatient to manifest their "zeal for the glory of God") met half an hour earlier than usual; and after prayer, Mr. Ball moved, that they should declare against those who denied the divinity of our Saviour. *

them. I have a letter in Mr. Ball's handwriting, from which "the temper of his mind" may be judged. The following verbatim copy may elucidate the foregoing narration.

"Mr. Twogood,

"I hear your Mr. Stogdon is to be ordained at your brother's meeting-house. Doth your brother know what confession of faith is carried about Exon as his, which all the ministers are against? Has any one consulted any of the elder ministers about Bristol? I am not willing my name should be mentioned, because Mr. Stogdon takes me as his enemy, which God is my witness I never was; but must I hold my peace, and see the church overrun with Arianism, to dethrone Christ, and bring in worship of a creature? These things should be considered, or where will faith be, and what a stink will non-conformity end in?

"Yours, J. BALL."

On one occasion, when Mr. Ball preached from Mr. Peirce's pulpit, he had the good manners to indulge in animadversions which could not but be applied to Mr. P. He introduced a Trinitarian doxology, which had been discarded, and publicly returned thanks to God for the liberty of *so* glorifying him. After the list was published of the seven ministers who recommended and procured the ejectment of Mr. Peirce and Mr. Hallett, he said he would have his name put in capitals in the list, and that had he been silent, he should not have died in peace. Mr. Walrond too, was so proud of the distinction, that he says, "he would have the enemies of Christ's Godhead know that he counts it his truest glory, and desires that his name may stand on the list for ever." There indeed it will stand, another monument of human folly, another proof that there are "who GLORY in their shame."

After his exploits at Exeter, Mr. Walrond succeeded in inducing the congregation at Budleigh to discharge their minister, Mr. Beadon (a most exemplary and high-minded man), on a charge of heresy.

* Richard Baxter's words will hardly be misplaced here:—"Had not the devil turned orthodox, he had not made so many true Christians heretics, as Epiphanius and Austin have enrolled in the black list. Had not the enemy of truth and peace got into the *chair*, and made so pathetic an oration as to inflame the minds of the *lovers of truth* to be *over zealous* for it and to do too much, we might have had truth and peace to this day. Yea, still if he see any man of experience and moderation stand up to reduce men to the ancient simplicity, he presently seems the *most zealous for Christ*, and tells the *unexperienced* leaders of the flocks, that it is in favour of some heresy that such a man speaks; he is plotting a carnal syncretism, and attempting the reconcilement of Christ with Belial; he is tainted with Popery, or Socinianism, or Arminianism, or Calvinism, or whatsoever may make him odious to those he speaks to. O, what the devil hath got by overdoing!"

Thirty-two Directions for Peace, XXVII.

The proposal was seconded by a clamorous concurrence of voices. When (after some time) silence was restored, several respectable ministers expressed their wishes that the expediency of so singular a proceeding should be calmly discussed; but no! it had been before determined that the stamp of heresy, of infamy, should be affixed to the obnoxious advocates of civil and religious liberty, and, in consequence, a noisome tumult drowned the reasonable suggestion. Moderation, candour and charity were here successless advocates.

Mr. John Walrond then asked permission to read letters he had received from Mr. William Long and Mr. Benjamin Robinson, of London, * on the subject of the spreading errors; upon which Mr. Peirce proposed that the representations which had caused the now produced letters, should first be laid before the assembly. This reasonable suggestion obtained no attention; though, after-inquiries made it obvious that the statements sent to London were most unfair and exaggerated, not a detail of facts, but a string of eulogiums on the *candour*, *forbearance* and *tenderness* of the orthodox party, and of equally well-merited accusations against the heterodox. A number of silly stories were introduced respecting the "new notions," and the whole combined was admirably calculated to alarm the timid, and to inflame the intolerant. The London letters were read, and it was immediately determined that all present should declare their faith. It was asked, "if the words of Scripture could be accepted as sufficiently orthodox?" "No! no!" was the immediate decision, they are not express enough for such an occasion as this. Mr. Joseph Hallett (the senior minister) then read his declaration, and concluded by saying, that one of the great plagues of the church had been the composing, and then imposing creeds upon others in language of our own. He wished men would have more manners and more humility than to accuse the word of God of imperfection and obscurity, and more wisdom than to endeavour to mend it by their uncharitableness. *

Various were the declarations made. Mr. Peirce openly avowed his belief in the inferiority of the Son. † Some refused to make any confessions of faith whatever; and one said, "I deny any authority that any man or body of men, or this assembly hath to demand my opinion." However, the scribe recorded, as the general sense of the assembly, "That there is but one living and true God, and that the Father, Son and Holy Ghost are the true God." During the discussions, the wildest extravagancies of ultra-orthodoxy were defended, and one of the high party, when the absurdity of his creed was urged upon him, said, "I leave God to reconcile his own contradictions."

The friends of free inquiry exerted themselves as far as they were able in behalf of truth and charity. Mr. Matthew Huddy preached a sermon ‡ to the assembly, earnestly contending for the right of private judgment, recommending the use of reason in matters of religion, and condemning the spirit of intolerance which had been exerted so banefully and so exten-

* The conduct of these London divines was scarcely less illiberal than that of their western co-adjutors. When Mr. Walrond's letter reached town, and had been read at a meeting of ministers, it was proposed, that before any proceedings were grounded on his statements, further inquiry should be made, and Mr. Peirce, in particular, be written to: but this proposition was immediately negatived, they "would not question Mr W.'s veracity!" and they hurried off their anathema without delay.

* This language is borrowed from the Preface to Part II. of Baxter's Saint's Rest; and I may be excused, I hope, in introducing a passage from the same author—Preface to Church History:—"If you know not what to call me, I will tell you. I am a Christian, a mere Christian, of no other religion; and the church that I am of is the Christian church. But you must know of what *sect* or party I am? I am against all sects and dividing parties.

* * * * * *

"I, and such as I, call ourselves mere Christians, or Catholic Christians against all sects and sectarian names, and haters both of true heresy and schism, and proud, unrighteous hereticating and anathematizing."

† It was a subject of after-regret to Mr. P. that he had not manfully resisted the usurping pretensions of the assembly to question him concerning his faith.

‡ September 9, 1718.

sively. Though this admirable sermon was clamorously railed against, Mr. Isaac Gilling resumed the subject two days after, in a discourse, "On the mischief of rash and uncharitable judging," in which he makes a noble stand against those inquisitors who would dictate creeds and tyrannize over consciences

About two months after the assembly, the trust of the Exeter congregations applied to their ministers, requiring their professions of faith in the words of the first article of the Church of England, the Sixth Answer of the Assembly's Catechism, or the test agreed upon at the September assembly. Mr. Peirce refused to comply. They urged that he had already subscribed * (as required by law) when he began to preach, but he candidly told them, he had not lived twenty years longer without some enlightenment of mind, and if *now* he were called on to subscribe, he would on no account comply. They next urged him quietly to lay down his ministry, but this, of course, he refused; telling them, however, that if they chose to dismiss him he should not resist their proceedings.

That the trustees might appear to proceed with some sort of decorum, they called in seven neighbouring ministers to advise with them. These were,

John Ball, of Honiton,
Samuel Hall, of Tiverton,
John Moore,† of ditto,
William Horsham, of Topsham,
John Walrond, of Ottery,
Josiah Eveleigh,‡ of Crediton, and
Joseph Manston, of Lympston,

who were among the most intemperate of the Trinitarian party. They met in the early part of the following year, though no intimation was given to Mr. Peirce and his colleagues of their having been sent for. These (as was expected or foreknown) jointly agreed, that if a minister adopted Anti-Trinitarian principles, his congregation would be justified in discharging him. A circular to this effect was sent over the county. It was known that at the great meeting of ministers about to be held at Salters' Hall, § the subject of the Exeter controversy was to be discussed; but so impatient were they to manifest their zeal against their "false brethren," that they would not wait for the result. The ministers were therefore called before this tribunal, and questioned and cross-questioned as to their belief. Mr. Peirce was asked, if he would allow "Christ and the Father to be one God." He replied that "if they would refer him to one text which said so, he would own it, but that he would subscribe to no test not expressed in Scripture language; that if they came and authoritatively *required* him to say that *two and three make five*, he would refuse to do so; that the days of blind submission were past, for God had roused a noble spirit in men (when least expected), and that *he* would not basely sacrifice the liberty they were so bravely defending." Mr. Hallett made a similar declaration. Mr. Withers offered Bishop Pearson's explanation of the Trinity, which was not accepted. Mr. Lavington roundly gave his assent to the formulary required. The result was, that the Trustees (though not unanimously) shut out the three ministers from their chapels. Whatever might be the opinion of the majority of the members, the trustees insisted on their right to the sole management of ecclesiastical affairs, and thus their anti-christian proceedings were consummated.‖

* When Fox, the martyrologist, was requested to subscribe, he pulled out a Greek Testament from his pocket, declaring that he would subscribe to *that* and to nothing else.

† Mr. Moore afterwards objected to the method adopted for the ejectment of Mr. Peirce and Mr. Hallett.

‡ Mr. Eveleigh pretends (in his Sober Reply, p. 21) to have felt a wonderful interest in behalf of Mr. Peirce, and says he would have cut off his own right hand to have preserved his usefulness: yet his writings and his conduct breathe a spirit of bigotry and slander, which ill become the pert self-complacency which so constantly intrudes.

§ Here too, a similar spirit was manifested; for though it was not possible to get a resolution passed (as was attempted) *obliging* all ministers to express their belief in the Trinity in a form of words to be prescribed, yet the *majority* did agree that a congregation may require a minister to prove to them the soundness of his orthodoxy. A great number of ministers protested against this decision.

‖ Mr. Withers afterwards assented to the first article of the Church of England, and

In May 1719, the assembly again met. Some of the violent party were for making new declarations. Mr. Peirce proposed that a fast should be appointed, and that *all* should unite in prayer to the Divine Being to conduct them into the path of truth; that all animosities should cease, and that the subjects of dispute should be discussed in a frank and friendly manner. So reasonable a suggestion was as a matter of course rejected. During the meeting, Mr. George Jacomb applied to be ordained, but he was refused, because he would not give his confession of faith in any other than Scripture language, and in consequence, the following singular record was proposed by the Moderator: "Whereas Mr. Jacomb, out of respect to the Scripture, has refused to declare his faith in other than Scripture words; so the assembly, out of respect to the Scriptures, refuse to admit it." One individual said, that now-a-days Scripture was not plain enough without explanation; and another hoped that God would restore the ministerial and magisterial power to punish heretics. During the assembly, Mr. Samuel Carkeet preached a most striking Sermon, in which he says, he came forth from "unenvied, unmolested obscurity, to bear his testimony" against those encroaching anti-christian teachers, who presumed to erect their system as the standard of faith and holiness, excommunicating and anathematizing all who claimed for themselves "the liberty with which Christ had made them free."

But the orthodox had determined now to effect their object, and in consequence, forty-five ministers signed a declaration, that they could not consent to the preaching of any candidate, or recommend any minister to a congregation, who would not profess his faith in the Trinity; they say they heartily pity and pray for those who had fallen into dangerous errors, and warn their flocks against them, intimating that their sole hope of future blessedness must depend on the soundness of their opinions, which, to preserve unshaken, they recommend should be undisturbed by restless inquisitiveness into the "mysteries of religion."

Let such men and such acts be forgotten, while we record with honourable mention the names of those distinguished ministers who, refusing to receive imposed creeds themselves, or to be instrumental in imposing creeds on others, signed a public protest against the proceedings of the assembly:—

Joseph Hallett,
Isaac Gilling,*
James Peirce,
John Cox,†
Matthew Huddy,‡
Roger Beadon, §
Samuel Carkeet,‖
Samuel Adams,
John Parr, ¶
Joseph Hallett, jun.**

Mr. Peirce subjoins, "May that good man's yoke sit easy on him! I cannot yet repent that I did not submit to the same."

* Of Newton Abbott. He was deserted by his congregation, calumniated and insulted, for having asserted (to a brother minister, who proclaimed Mr. G.'s heresy) his belief in the subordination of Christ. On another occasion, he said "he could not, and would not, believe the Trinity in Unity." At the September assembly, he refused to make any declaration of faith.

† John Cox, of Kingsbridge, was required by his congregation to subscribe to the Fifth and Sixth Answers of the Assembly's Catechism: he refused, and was dismissed. He was a man of exemplary virtue, to which his enemies themselves bore testimony.

‡ Mr. Huddy would make no declaration at the meeting in September; and in one of his Sermons he is said to have cautioned his hearers "against giving too much honour to the Son."

§ Mr. Peirce calls him "honest Mr. Beadon." He was afterwards ejected by his congregation at Budleigh, for denying the genuineness of 1 John v. 7.; for refusing to teach the Assembly's Catechism; and for saying that the Son is not in all respects equal to the Father. The western inquisitors accuse him (p. 28 of their Answer) of having been unsound in his faith. See Note, pp. 580, 581.

‖ Mr. Carkeet resisted the authority of the assembly in September, and would make no confession of faith whatever.

¶ Mr. Parr gave as his creed the words of Ephesians iv. 4—6, and would give no other. The synod accused him of heresy.

** Mr. Hallett succeeded his father as co-pastor with Mr. Peirce, in 1722. He published a Funeral Sermon for the latter. Himself died in 1744, æt. 52. Some of his works are yet held in high estimation. He was a man of uncommon gentleness of manners and integrity of heart, and was honoured with the friendship and corres-

James How,*
John Force,†
Nathaniel Cock,‡
Thomas Hornbrook,
George Jacomb
John Starr,
John Fox,
Mark Facy,
John Forse.

The violent passions excited by this controversy may be judged of by the opprobrious language used by the orthodox against the Arians; such as "damnable heretics, thieves and robbers, damnable soul-poisoners, dragons and asps, and profane *persecutors*."‖ Their adversaries answered them not by "excellency of speech," and irresistible arguments, but by handing them over to the insults of the mob, making them the subjects of scurrilous ballads and drunken songs. In the very streets they were attacked by the brutal and the base, and there and thus "judiciously confuted." ¶

J. B.

Dr. Walker on the Legality of the Affirmation of the People called Quakers.

Bond Court, Walbrook, 13, 8*th*. 1817.

FRIEND!

FROM thy giving, from time to time, so much place in the Repository to the consideration of the sect called Quakers, who, by the simplicity of their fundamental dogma (inward light) must always, consistently therewith, of necessity be Unitarians, I am induced to address to thee this paper.

In considering the condition of the Quakers not associated with their brethren under the organization of friends, overseers, elders, ministers and clerks, I have thought their lot often to resemble that of the Hindoo who has lost cast, who, deserted by his family and friends, can only console himself with the assurance that the Supreme Being "causeth his sun to shine" on the tent of the outcast. Their peculiar principles sometimes prevent their neighbours from uniting with them in some of the most important concerns of human life; and they are estranged from their fellow-professors. But, what I at present wish to offer to the consideration of thy readers, which include both these descriptions of Quakers, is the matter of giving legal evidence. I have conversed of late with some of both these descriptions of Quakers, on the subject of their affirmation being equivalent to an oath in our courts, in cases not criminal; and both entertain the idea that the law makes no distinction between them; that this was established by the Judge, Lord Mansfield (in a case where counsel attempted to invalidate the testimony of a Quaker, because of his being not associated), in his observing that the law, in recognising the people called Quakers, knew nothing of them as a body, society, or meeting, that he therefore must abide only by the profession of

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pondence of many of the learned of his time.

* Mr. How was not a believer in the Trinity, according to the statement of the inquisitors.

† Of Bovey. The Exeter Assembly endeavoured to procure his ejectment, but were baffled. He had a conference with the disaffected of his congregation, one of whom was honest enough to say, "though I take the Scriptures for information, I go further for confirmation." On one occasion Mr. Force declared "he never believed in his life the Father, Son and Holy Ghost to be one God;" and again, when the necessity of an *infinite satisfaction* was urged, he replied, "Infinite satisfaction is infinite nonsense."

‡ Of Bideford, was most slanderously and industriously vilified, and abandoned by many of his congregation, in consequence of his refusal to acknowledge the authority of the Western Synod; but the writer has heard his virtues proclaimed from lips ("now still in death") whose praise was no unenviable, no unenvied, honour.

§ Mr. Jacomb's account of the proceedings of the assembly in connexion with himself, is a very interesting pamphlet. When they objected to his proposal of making a declaration in Scripture language, that Arians and Socinians would quote Scripture, he quoted an interesting passage in Baxter's History: Some ministers endeavouring to draw up a list of the fundamentals of Christianity, Mr. Baxter made a more general proposal: they told him that a Papist or a Socinian might subscribe to his articles, and he answered, "So much the better, and the fitter to be the matter of concord."

‖ Innocent Vindicated, p. 17.

¶ Mr. Peirce's Animadversions, p. 31.

the evidence; he knew no other criterion of his being a Quaker than that of his own profession.

But does every judge and every magistrate so interpret the law of the land, with regard to the people called Quakers? I meddle not with the *Unitas Fratrum*, or people called Moravians, who also are favoured, in their religious scruples, against the taking of an oath.

I knew an Ex-quaker in Dublin subpœnaed as an evidence; the counsellor, Curran, (what is it that counsellors may not be feed to do?) called out in court, "Hand him the book." "I am a Quaker—cannot take an oath." "You a Quaker, Sir! Pray do you attend their meetings of discipline?" "No." "Do they receive your collections?" "No." "What were you disowned for?" "I have no objection to tell that. I married my wife without consulting my friends." "My Lord! here is a man whom the Quakers have turned out for a breach of their laws, and yet he claims the privilege of giving only his affirmation as a Quaker." "I appeal to the court," said the Quaker, "I avow myself not in membership with the society of Friends, but hold myself liable to all the pains and penalties incurred by taking a false oath, if I affirm what is untrue." "Let his affirmation be taken," said the judge.

Being once subpœnaed myself, in that city, I took the Act of Parliament in that behalf in my pocket. In Ireland it is required that such evidence shall solemnly, sincerely and truly declare, that he is and has been of the profession of the people called Quakers for a year and a day: I proposed to myself to make the declaration; but was not called upon for my testimony. But it has happened to me since, in this city, that on a trial which was to determine (the decision by show of hands) on some points of professional competency, consequently on my bread, on the whole shape, probably, of my future life, one of the company called a public friend (Quaker speaker), a man skilled in the law, publicly declared I was no Quaker, whereby the number of hands in my favour was diminished; though still, happily for me (unheard), constituting the majority. Acknowledged in his society as a minister, I hold him as completely ordained as any minister of Oxford, or Geneva; as fully consecrated as the Pontiff of Rome. I will say more: though I acknowledge not any man to be the Reverend; yet, I acknowledge it would be a breach of charity to assert that I may not sometimes have had reason to believe him the reverent Richard Phillips. I mean on the occasions of his changing his attitude and uncovering his head, on his letting his voice be heard aloud in meeting. Now, if an acknowledged minister of the Quakers of London could make so public a declaration that I was no Quaker, while I, mistaken man, in different countries abroad, on being interrogated on the subject of my Quakerian peculiarities, have always declared myself a Quaker, what might I not expect from the forensic acumen of the gentlemen of the long robe at Westminster Hall? Being lately subpœnaed to the Court of King's Bench, there, as an evidence on behalf of the Defendant, I had intended appealing, *in limine*, to the judge, on the validity of my evidence, and to have utterly withholden it, if he withheld his explanation, as completely as if his decision had accorded with the notions of Richard Phillips, and not with those of Lord Mansfield, or of his brother on the Bench in Ireland. The Plaintiffs, however, withdrew the cause, and my evidence was consequently not required.

Will, then, any of thy readers, Quaker or other, inform me what is the law in the case of giving evidence, of a man professing himself a Quaker, but not being formally in any religious society of his fellow-professors? I am apprehensive the question will not be easily answered. In the answers I have yet obtained from Friends, I cannot come at any certainty; and, in thus soliciting further information, I will suppose, by way of illustration, a case of considerable complexity, or of the greatest difficulty.

The legitimate children of the members of the society of Friends are, in later times, members by inheritance. It is not necessary for them to make any confession of faith whatever. A young couple in this city lately sent in their resignation, as members of the society, on behalf of themselves and their children. The meeting received the resignation of the parents, but

retain the children in membership. If these children, unchristened, arrive at mature age, and be subpœnaed as evidence, in what form is their testimony to be taken? They generally, perhaps, make no profession of Quakerism. Is the book of the Evangelists handed to them? They never were baptized after the example of Jesus and the other primitive Christians. They were not christened, or sprinkled, like the babies of those Christians who have rejected baptism and adopted rantism. But they may say we are Quakers, and bring twenty Quakers, who pay scot and lot, to satisfy the court. *Ce n'est pas l'embarras.* Their affirmation will be received. The following is the supposed case: These said Quakers by inheritance, like others of the same description, beaux or belles of the fashion of the day, who help to make up the outwardly motley assembly, called a meeting of worship, may have absented themselves from such meetings of worship a certain number of times in succession *(par parenthese,* they may stay away as long as they please from meetings of business, where all the affairs of their society are transacted, and where attendance might, with some sort of decency, have been required), they may have been united in marriage by a priest, or they may have paid him tithes; on any of which considerations they may have been disowned to-day by the society. To-morrow they appear in court, on a subpœna. Yesterday they were accredited Quakers; their affirmation would have been received. Now Richard Phillips might, perhaps, attempt to prevent their affirmation from being received: he might say they are no Quakers. Perhaps, however, the judge might have reason to conclude that they were, *bonâ fide,* Quakers, however little appearance of the sect might appear about their persons. The kissing of a book they might consider a piece of idolatry. This would be Quakerism. Not being the original record, they might doubt the accuracy of the transcription; must doubt the accuracy of the translation of the learned priests who interpreted it to the modern nations, tongues, &c. who now receive it; would not dare to say "It is the truth." This would be Quakerism. With all their gaiety and levity of appearance, the charitable conclusion of the judge would be correct: but if the judge were in opposition to them, to prove as dogmatical, or as positive, as Richard Phillips; if he were to conclude they are no Quakers; would the litigant parties in the case, would the cause of justice be deprived of their evidence? Would they be still further degraded by the laws of their country than they were while in membership with the association of their sect, whose testimony in criminal cases is of no avail? *Voila la question.*

J. W.

Sir, *Aug.* 9, 1817.

I HAVE met with a MS. almost 90 years old, an extract from which will display the variety of conjectures, drawn from the prophecies, which, according to a common remark, were not designed to make their readers prophets.

The MS. is dated *May the 8th,* 1728, and is entitled, "Mr. Bedford's Computation of Prophetic Scriptures, guessing at Times of Fulfilment of, or a probable Conjecture of the same." This *Computation* extends to "Anno Christi, 3014, or thereabouts," when the *rapt* Conjecturer sees "errors, immoralities and disturbances arise, and those other particulars which are mentioned as forerunners of the end of the world." I shall confine my quotations to the *Conjecturer's* expectations respecting the period, which has now passed, from the date of the MS. I omit the profusion of texts which, as appears by the events, he so inaccurately expounded.

"1729. This year are terrible battles, with much effusion of blood; all Europe in confusion, and dismal apprehensions. One of the ten kingdoms falls, and a reformation from Popery immediately follows, which is the fatal blow to the Antichristian hierarchy.

"1730. The first vial is poured out upon the enemies of the Church of God. Germany is reformed, not with much effusion of blood, but by a discovery of vile practices of the Romish Church.

"1731. The second vial is poured out. Spain is reformed with much effusion of blood, and probably by a revolution in those kingdoms.

"1733. The fourth vial is poured out. An utter end is put to the Papal hierarchy, of all sorts. Many towns in Italy are burnt with fire, and Rome herself is levelled with the ground.

"1734. All the potentates in Europe throw off the Popish yoke.

"1735. Now Europe begins to enjoy a perfect and general peace; being the happy consequence of the destruction of Antichrist, and settling the kingdom of Christ in these parts.

"1748. The fifth vial is poured out. The Turkish empire is now afflicted with many and great calamities.

"1759. The idolatry of the Church of Rome being now removed, which was the great stumbling block that prejudiced others against Christianity, the Jews are now converted, and, assisted by the European Powers, recover the land of Canaan from the Turks, and are settled there. The Jews being now settled in the land of Canaan, place the several tribes in their order. They rebuild the city of Jerusalem, and a famous church for the worship of God.

"1778. The sixth vial is poured out upon the Turkish empire. The Mahometan superstition seems to decline. Three other vile and abominable heresies arise in that empire. These all encourage the Turks to make war with the Jews, and have frequent skirmishes; but the Turks are always beaten.

"1804. The seventh vial is poured out. The Turks bring their whole army against the Jews, and are most terribly beaten. Their empire is torn in pieces with wars and devastations, and bombarding of towns. It is divided into three kingdoms, and after that into six, and many kingdoms revolt entirely from them; so that their whole power is broken. Here is now a glorious state of the Jews, as converted to the Christian faith, and professing the true religion, and other countries continually coming into the same religion."

There is no mark on the MS. of its having been copied from a printed book, which may have been the case; nor any account besides the name of the Conjecturer, whose fancy favoured him with this *vision through the ivory gate.*

J. W. T.

Dr. Carpenter's Remarks on Dr. Stock's Letter.

[Dr. Stock's Letter, given pp. 481—484, was copied into *The Bristol Mirror*, a newspaper: in the same publication of the 27th ult. appeared the following letter by Dr. Carpenter, which we extract. We cannot help observing, that Dr. Stock's change of religion and his letter have been magnified by his new friends into ridiculous importance. Intelligent Calvinists must, we should think, be disgusted at the hubbub raised by this conversion, as if it gave the party something new in a man of education and respectable talents. In fact, we know that this sentiment has been strongly felt by persons who are distinguished amongst the Calvinists for the excellence of their understanding and character. We need not say that Dr. Stock must be the first to feel shame, at being used as an instrument to throw new reproaches upon those whom vulgar bigotry misnames "Socinians." ED.]

To the Editor of the Bristol Mirror.

Great George-street,

SIR, *Sept.* 18, 1817.

IN your last paper you inserted Dr. Stock's letter to the Rev. John Rowe, with the introductory letter of the person who communicated it to the New Evangelical Magazine of this month. As Dr. Stock's letter is now, for the first time, submitted to the Bristol public, I request the insertion of the following observations.

The anonymous writer is widely mistaken, if he imagine that the letter had been "confined to the private circle of the Doctor's friends." Copies of it had, long before, been handed about in distant parts of the kingdom. It had been shewn, with triumphant exultation, to the advocates of his former opinions: it had been circulated by their opponents, to strengthen the faith of the wavering, or to recal those who had wandered.

Dr. Stock too well understands the nature of *evidence*, to imagine that his letter assigns a single *reason* why another should follow his example. Those who have so much extolled it, and have recently given it a species of celebrity, which his refined taste cannot relish, any more than his judgment can approve, shew that they consider the question as one which is to be

determined by *authority*, and not by the sober appeal to men's understandings, exercised under a serious sense of responsibility, and a sincere desire to learn the truth as it is in Jesus. We think the contrary. If Dr. Stock had been followed by all whose feelings lead their judgment, it would not have affected the foundation on which his former opinions rest; it would not have weakened the conviction which had been formed by a calm and serious investigation of the *scriptural* evidence for and against them.

When Dr. Stock's change was announced to the public, it was the language of many, "Dr. Stock become a Trinitarian! why *this* is decisive." And the greatest triumph was manifested, as though the whole edifice of Unitarianism were shaken to its foundation; and the most sanguine expectations were expressed, that numbers would follow his example. I should have felt no surprise, if others *had* followed his example, not, however, from that class who have formed their opinions for themselves, upon scriptural evidence, but from those who received Unitarianism upon the authority of others, or merely because they thought it rational, from those whom fashion or wordly motives would influence in any question, or whose weak minds sunk under the opprobrium so unjustly attached to the avowed Unitarian, and the denunciations of eternal perdition, which so often supply the place of argument.

To many, I doubt not, the change was a theme of simple sacred joy and devout thanksgiving, that one soul had been rescued from sentiments which, through ignorance, they dreaded more than sin itself. And others, who felt a strong confidence in the truth of their orthodoxy, and had witnessed, with deep sorrow, the number of instances in which the same confidence had fallen before examination and evidence, would naturally have their feelings cheered, and their convictions invigorated, by perceiving the *retrograde* course run by a man of undoubted integrity and piety, and eminent for talents and literature. But the very circumstance which so much raised, should have damped their exultation. *It was but one.* Talents not inferior to his own, the love of truth as pure, acquirements as varied, and character as unsullied, are possessed by many whose convictions of the truth of Unitarianism have been *strengthened* by the repeated examination of opposing evidence: and from among those respected individuals, who, by the study of their English Bible alone, and by comparing Scripture with Scripture, gradually arrived at the firm belief and steady avowal of the great principles of Unitarianism, (and the number of such is considerable, increasing and encouraging,) I know not a single instance of the change which Dr. Stock has made.

When it happens that men who have patiently examined the subject, on both sides, for themselves, (employing all the light afforded them by others, but submitting their understanding to the authority of nothing but revealed truth,) and who, after many a painful struggle with early impressions, attachments and interests, have formed a serious conviction that Unitarianism is the doctrine of the gospel,—when it happens that such men again return to their former opinions, then may it stagger, or at least perplex, the advocate for Unitarianism, and lead him to pause, and reconsider before he takes another step in the service to which he believed Christian duty had called him.

But Dr. Stock was not one of these. I want no other proof of my assertion than his own letter. I do not refer to its total deficiency in argument; because, though its admirers think otherwise, its intelligent author well knows that it neither contains, nor was designed to contain, any. It is the *history* of a peculiar mental process, which is chiefly extraordinary, because the subject of it is a man of intellectual attainments and culture. And that history clearly developes two facts. The one is, that Dr. Stock had never calmly and fully examined *for himself* the arguments *against* Unitarianism, nor fairly appreciated their weight, in opposition to the innumerable passages by which its grand principles are supported. The other is, that when doubts were produced by the affectionate perseverance of Mr. Vernon, he dwelt upon them with restless earnestness; that he pursued the subject with intense eagerness, and under the influence of strongly excited feeling; and that, in

the course of a very few weeks, while in a state of mind utterly unsuited to the calm exercise of the understanding, he came to an unhesitating conviction, that instead of the essential, unpurchased mercy of God in Christ Jesus, he was henceforth to rest his hopes of acceptance on the death of Christ, as the procuring cause of salvation; that instead of regarding the Father as the only true God, he was to consider Jesus Christ, whom he has sent, as himself truly and properly God; that instead of paying religious worship to the Father only, and yielding Him alone the tribute of Supreme love, he was henceforward to have Three Supreme Objects of adoration, thanksgiving and prayer.

And it is to be observed, that this momentous decision was formed without his once conversing with those with whom he had been accustomed to converse freely, and who, he must know, would use no means but argument to prevent his change: it was formed in circumstances, in which, as a medical man, he would have recommended another, if possible, to suspend his judgment: it was formed with extreme rapidity, and it was communicated to the world with a precipitancy which seemed to say, that the desperate step must be made at once, or he should relapse.

Nor can I forbear to express my surprise, that one who, in the search after Christian truth, perused the imposing assertions and eloquent declamation of Wardlaw, should have neglected the close and solid arguments of Yates in reply. Some of Mr. Wardlaw's friends, I have heard, have advised him to relinquish the contest; and I am of opinion that they are his wisest.

If Dr. Stock's recollection told him that fluctuation marked his religious history, experience and his knowledge of human nature should have taught him to suspend his decision, till it had stood the test of a calmer and more judicious investigation, after his feelings had become tranquillized, and his powers of discrimination had acquired their usual vigour.

Should I be asked, if I expect that Dr. Stock will ever return to his former sentiments, I answer, not if he places religion in excitement, rather than in steady affection and principle; not if he makes feeling the test of truth, rather than argument; not, in short, while he believes himself under the special guidance of Divine illumination. If that belief continue, and as long as it continues, he has but one course to pursue; and while so many contribute all they can, to keep him steady to his new doctrines, and to feed the flames of enthusiasm, he will not be likely to follow that resplendent, but less glaring light, by which he would discern, that the spirit of truth cannot contradict itself, and that this has plainly taught, that *besides Jehovah there is no God*, and that *the Father is the only true God.*

I do not presume to set bounds to the agency or influence of God. I believe that the Father of our spirits does afford aid to his frail children, in ways which philosophy cannot yet explain, to strengthen, to console and to guide: but I know no proof that he at present communicates *truth* by any supernatural means. I am sure, at any rate, that we have a right, and that it is our duty, to "try the spirits;" and I feel a firm conviction that that spirit is not of God, which contradicts the plainest principles of common sense, and the plainest declarations of Scripture. What internal feelings can be allowed as a just ground for conviction that Jesus Christ is God Supreme, when his own words are, "The Father is greater than I," and when he exclusively speaks of him, in the solemn act of prayer, as "The only true God"?

"But after all (it will be said) you regret the loss of him." Certainly we do; but not because we cannot do without him. His steady attendance on the duties of public worship, and the still more uniting ordinance of Christian profession,—his ardour of feeling, contributing to cherish zeal in others,—his devout and amiable character, as well as his distinguished attainments,—made him a valuable member of the congregation with which he had been for many years connected. But his importance to its prosperity has been vastly over-rated; not by himself, for he would not do it; but by those who wildly imagined that his change would be the death-blow to Unitarianism, in this city at least. To the welfare of the congregation as a body, various individuals

who have not his claims to the public notice, have contributed much more than he: and as to his importance to the cause of Unitarianism, I do not learn that he took any active share in the measures designed specifically to promote it. His change will prove more beneficial to Unitarianism than his previous services. It will lead, as it has led many, to inquire and to think: and all we ask is, that the serious inquirer will give our cause a fair hearing. Among the many who are afraid to hear, to read or to think, we do not expect success.

I do myself individually regret his change. The little personal intercourse I had with him, and what I knew of him from other sources, led me to believe that I should find in him a friend to value and to love: our pursuits would, in many respects, have been similar; and our great objects, in more: our love of truth would have led us in the same direction; and it would have been cheering, in the duties of my profession, to have had his co-operation. But it should be stated, that he was not the official organ of the Lewin's-Mead Society in their different communications with me. He took, indeed, an active share in the business of the congregation at that period, far beyond what the state of his mind fully authorized; and he composed the letter of invitation to me, (in which he says, "our city has been designated by an eminent writer, as the nursery and hot-bed of English fanaticism; and the particular sentiments which distinguish us as a religious community have to encounter a proportionate degree of misrepresentation and obloquy:") but I was little acquainted with his share in those proceedings till after his change; and I had no direct communication with him whatever.

I regret that change; and believing that it was from truth to error, I regret it on his own account. If, however, in its immediate or remote influence, it should be the means of bending his heart and life, more and more, to the obedience and imitation of Christ, then it must be well with him.

L. CARPENTER.

SIR, *July 10th*, 1817.

YOU inserted in your last volume, (p. 220) my letter on Sir Isaac Newton's "Historical Account," in which I ventured to regret his cautious avoidance of any direct declaration on the subject of the Trinity. I have since observed that Mr. Lindsey had found that great man's "prodigious reserve," as he terms it, "ascribed to a blameable timidity and fear of persecution," by "the anonymous author of a pamphlet of some repute," entitled *Causa Dei contra Novatores*, 1748, pp. 31, 58.

"The author," adds Mr. Lindsey, "having mentioned Mr. Emlyn's sufferings, proceeds to say, this persecuting spirit 'kept in awe and silenced some extraordinary persons amongst us, *Sir Peter King*, *Sir Joseph Jekyll*, and the greatest man of the age and glory of the British nation, I mean—the renowned *Sir Isaac Newton*.' After which he points to Sir Isaac's then unpublished discourse or dissertation upon the pretended text of 1 John v. 7, 8, as an instance of this excessive caution." Historical View, pp. 402, 403.

At the close of my letter I conjectured that Sir Isaac Newton's two tracts were probably written about the time of the *Revolution*. That event, while it brought relief to the impugners of established rites and ceremonies, was followed by the indulgence of a persecuting spirit against those who disputed the Faith *by law established*. Thus the *Bill of Rights*, to all free inquirers in religion, whether Christians or Unbelievers, became, what a celebrated republican once described it, on another account, "a Bill of Wrongs and Insults." The sufferers from Protestant persecution, during those falsely vaunted days of personal freedom, will, I am persuaded, be found, on inquiry, to have been far more numerous than has been generally suspected.

N. L. T.

SIR, *Aug. 12th*, 1817.

IN the elegant and comprehensive Summary of the Evidences for the Christian Revelation, by the Rev. Mr. Belsham, the following sentence occurs in the first discourse:—"The utmost which the generality of sober

and rational inquirers can expect, is to attain a faith, not perhaps wholly unmixed with doubt, and a hope, not entirely unclouded with fear." With this opinion I perfectly accord. But I would beg leave to ask, whence arises this doubt? The fear requires no explanation. If the evidences of Christianity are so strong, particularly the direct historical ones; if "it is self-evident, that the writers" of the Books of the New Testament "could not be themselves *deceived*," if "they were not *deceivers*;" and if "it follows, that their testimony must be true, and that the Christian religion is of divine original, our faith," instead of having the smallest alloy of doubt, should be pure.

We have not any doubt of the facts recorded by Cæsar, or by Tacitus, and yet the evidences for these facts are less powerful, we are told, than for those of the Christian revelation. Whence then, I again beg leave to ask, arises this doubt? Why, in the words of an infidel historian, does "a latent and involuntary scepticism adhere to the most pious minds?"

SCEPTICUS.

Aug. 22nd, 1817.

SIR,

THE following passage is part of the celebrated Prebyterian Mr. Edmund Calamy's speech, at Guildhall, Oct. 6th, 1643, "in order to the persuading the City unto a liberal contribution towards bringing in the Scots in order to *the preservation of the Gospel*, as he several times expresseth himself, in that speech." It will serve to shew that the *Presbyterian* Priests, lent the influence of their religious character as readily as the *Episcopalian*, to the objects of their political party:—

"Let me tell you, if ever, gentlemen, you might use this speech, O happy penny! you may use it now, happy money! that will purchase my gospel; happy money that will purchase my religion, and purchase a reformation to my posterity. O happy money! and blessed be God that I have it to lend."

The speech was probably delivered from the hustings at Guildhall, to the Livery, in a common-hall; and Mr. Calamy was, no doubt, appointed from his extraordinary popularity in the City. It was at a remarkable time, only a few days after the Parliament, the *Assembly* and the Scotch Commissioners had taken the *covenant*, being *prepared*, as Whitlock says, by one prayer of an hour's length. I copy the passage above from "The Modern Pleas of Comprehension," &c. 1675, 18mo. p. 139. Dr. Calamy the historian had seen that book, for, in his *Account*, 2d Ed. 1713, p. 6, he quotes and controverts a passage in it, respecting his Grandfather's inclination to conform, but never mentions the *apostrophe* to *the happy penny*. His silence is a sufficient confirmation of this anonymous author, whose chief objects appear to have been to examine the Presbyterians' professed attachment to the Crown, and to oppose their toleration by the arguments which their own writings and their practices, in the short day of their power, had so amply supplied.

HISTORICUS.

Aug. 18th, 1817.

SIR,

YOUR Correspondent, Mr. Fox, in his reply to "An Old Unitarian," (p. 333) has rather glanced at the conduct of those among his fellow-worshipers who lend their support to Calvinistic Missions. I have some doubts with regard to the soundness of his objection, as matters at present stand; and should be heartily glad to have his answer to one or two queries on the subject. Having lately been applied to by a Calvinist, to add my mite towards promoting the progress of the Church Missionary Society (which circumstance has brought the matter rather *nearer home* perhaps than before), I have been somewhat puzzled respecting the mode of conduct best to be pursued. If it be a certain fact that Calvinistic Missionaries have greatly promoted the circulation of the Scriptures in foreign districts, does it not become an Unitarian Christian to support them? I think it does; and I also think that the assistance given by Unitarians to Calvinists and Churchmen, on such occasions, will be of service to their cause in two ways: it will evince to the world their eagerness for the spread of the Gospel, even under circumstances which they regard

as unfavourable to its progress: and it may, in time, spur on some of the more zealous of the community, who take umbrage at this junction of Unitarians and Trinitarians, to the attempting something similar themselves. If Mr. Fox, Mr. Wright, or Mr. Aspland, are inclined to venture into Iceland, where, in one district, the parish of Hof, containing 400 souls, but one person is to be found above six years old unable to read the Scriptures, and where, by the bye, till a Calvinistic Missionary, Mr. Henderson,* went amongst them, very few copies of the Scriptures were to be found; I shall be very happy to subscribe to *this* mission rather than to one undertaken by Calvinists. Till then, I am doubtful whether we ought to be contented with doing nothing towards promoting the circulation of the Scriptures in foreign parts, even although we are obliged to make Calvinists the instruments of our bounty. In no point are Unitarians more open to attack than in their indifference, or at least, want of activity, in spreading the blessings of the gospel among those who now "sit in darkness." They have only *arguments* with which to answer those who contend that there is nothing in Unitarianism calculated to turn the idolater from his errors: they have no *facts* to produce. Let them take a Calvinist to a Unitarian colony, where, in the midst of heathen superstition, *this* Christianity has been planted with good effect; and more, a thousand times more effect will be produced than can be gained by our pulpit warfare at home. T.

Rus in Urbe, Aug. 24th, 1817.

SIR,

I AM apprehensive that your readers, such especially as converse with our earlier biographers and annalists, have not attended so much as they ought to have done, to an excellent proposal, made several months ago, for rendering your work a *repository* of documents and authorities, which may gradually accumulate, till they serve to furnish, if not to form, some future historian of Anti-Trinitarians, in this and the Sister Island, tracing them from the indistinct notices at the æra of the Reformation, to the fuller narratives of modern times.

That I may, however, attempt something more than complaint, I offer the following communications, hoping you will receive such from a variety of quarters. I begin with writers *against* the Anti-Trinitarians, whose names have occurred, on looking over the first volume of Wood's *Athenæ Oxonienses*, Ed. 1691, for a more general purpose.

No. 142, p. 105. "Bartholomew Traheron, Library-keeper to Edw. VI. who conferred the deanery of Chichester on him, about 1551. When Q. Mary came to the crown, he went into Germany—continued there till her death; and then returning, was restored to what he had lost. Among many things, he wrote

"Exposition of a Part of St. John's Gospel, made in sundry Readings in the English Congregation, against the *Arians*. Printed the second time in 1558. 8vo. The readings were ten, and they were performed in the English congregation beyond the sea." B. Traheron was living in 1562.

No. 152, p. 115. "John Pullayne, a Yorkshireman born, was educated in New College. When Q. Mary came to the crown, he was forced beyond the seas to Geneva, but returned when Q. Elizabeth was in the regal throne, and had the Archdeaconry of Colchester bestowed on him. He hath written,

"Tract against the Arians;" and translated into English verse "The Ecclesiastes of Solomon;" "History of Susannah;" "History of Judith;" "History of Hester;" "Testament of the Twelve Patriarchs." He died in 1565.

No. 161, p. 120. "William Turner, a noted and forward theologist and physician of his time, was born at Morpeth;—educated in Cambridge, in *Trivials*, and afterwards for a time in the study of medicine. While he was a young man, he went, *unsent* for, through many parts of the nation, and preached the word of God, not only in towns and villages, but also in cities. In his rambles, he settled for a time at Oxford. Following his old trade of preaching without a call, he was imprisoned, and kept in close durance for a considerable time. At

* Vide Twelfth Report of the British and Foreign Bible Society, p. 202.

length being let loose, and banished, he travelled into Italy, and at Ferrara he was made a Doctor of Physic. In the latter end of K. Henry VIII. he lived at Cologn, and other places in Germany.—Returning, when K. Edward VI. reigned," besides a prebendship from the Archbishop of York, he had "a canonry of Windsor and the deanery of Wells" given him by the King. About which time, he was incorporated "Doctor of Physic" at Oxford. "He procured a licence to read and to preach, as many laymen did that were scholars; practised his faculty among the nobility and gentry, and became physician to Edward, Duke of Somerset, Lord Protector. After Q. Mary came to the crown, he went into Germany, with several English theologists, thence to Rome, and afterwards, for a time, settled at Basil. But when Q. Elizabeth succeeded, he returned, and was restored to his deanery." Besides several pieces, against the Roman Catholics, he published

"A Preservative or Triacle against the Poison of Pelagius, lately renewed, and stirred up again, by the furious sect of the Anabaptists. London, 1551," 12mo. which book being dedicated to Hugh Latimer, was ushered into the world by several copies of Latin and English verses set before and at the end of it, made by Nich. Grimoald, of Merton College; Thomas Norton, of Sharpenhoe; Randal Harleston, or Huddleston; and Thomas Soame, a preacher.

Though Pelagius does not appear to have impugned the Trinity; yet, it can scarcely be doubted that *Anabaptists*, in 1551, accused of Pelagianism, were also Anti-Trinitarians. Dr. Turner wrote several pieces, more in the way of his medical profession; one entitled "Of the Nature and Virtue of Triacle." By this double use of *Triacle*, he was not unlike Bishop Berkeley, who recommended, even in the same pamphlet, *tar-water* and the Trinity. Dr. Turner died in 1568.

No. 629, p. 512. "Alexander Gill, born in Lincolnshire, 1564, admitted scholar of Corp. Christ. Coll. 1583. In 1590, left the College and became an instructor of youth," probably "in the city of Norwich, where he lived 1597, and then wrote his treatise of the *Trinity*. In 1608 he became the chief master of St. Paul's school, was esteemed a noted Latinist, critic and divine. His works are

"Treatise concerning the Trinity in Unity of the Deity. Lond. 1601, 8vo. written to *Thomas Mannering*, an Anabaptist, who denied that *Jesus* is very God of very God.

"Sacred Philosophy of Holy Scripture, or a Commentary on the Creed. Lond. 1635, fol. At the end of which is printed, also, his Treatise of the Trinity, before-mentioned. He died 17th Nov. 1635." Dr. Knight mentions *Gill* among the masters of St. Paul's school, *Life of Colet*, p. 378, but gives no particulars except from *Wood*.

Fasti. p. 840, 1621. "George Walker, B. D. born at Hawkeshead, in Lancashire, educated in St. John's College, Cambridge, where he was esteemed an excellent Logician, Orientalian and Divine. When *Walker*, who was a severe Puritan, beheld the profanation of the Lord's day, he preached against it, and other practices and opinions, which procured him trouble and two years' imprisonment, as it is said. After the *Long* Parliament began, he preached against the King and his followers, and published several things, which before he was not permitted to do, among which were, *Socinianism in the Fundamental Point of Justification Discovered and Confuted*. Lond. 1641, 8vo. He died in 1651, aged about 70."

At the close of the first volume of the *Athenæ*, is the following account of a *Socinian*, whose political propensities were such as have not been common among Christians who indulged in *free inquiry*:

Fasti. p. 901, 1640. "John Webberley, of Lincolne College, B.D. the son of Thomas W. of *East-Kirbey*, in Lincolnshire, was now esteemed by all a high-flown Socinian, and afterwards a desperate zealot for the King's cause, in the grand Rebellion. He had translated into English several Socinian books: some of which he had published without his name set to them: and others, which were lying by him, were taken out of his study by the parliamentarian visiters, *an*. 1648, in which year he suffered

much for his loyalty, by imprisonment first and afterwards by expulsion."

Wood then refers to L. 1, p. 405, of *Hist. and Antiq. Univ. Oxon.* the Latin version of his History. His original MSS. in the *Bodleian*, were not many years ago edited by Mr. Gutch. In that work I find the following paragraph:

"1648, April 17, Monday. The visiters commanded a mad woman to be whipt for calling them roundheads and rebels. Mr. Thomas Smith, also, of Magdall. Coll. and Mr. Webberley, of Lincoln, were committed to Bridewell for speaking boldly to and uttering rash words against them; and especially for that Webberley did presume to take his commons in the Hall, after they had suspended him from his office of sub-rector and the emoluments of his place." *Hist.* &c. 5 vols. 4to. 1786—1792, B. i. II. p. 574.

Dr. Walker, a Churchman, of the school of Sacheverell, and worthy of the highest *form*, has mentioned Mr. Webberley, in his *Sufferings of the Clergy*. He has all his information from Wood, adding, "I should have been glad to omit him, because he was esteemed by all a high-flown *Socinian*. So that his expulsion wanted nothing but a lawful authority, to make it a most commendable act." *Attempt*, 1714, Pt. ii. p. 121.

Should you accept this offer of correspondence, you may, perhaps, hear again from

CIVIS RUSTICUS.

[We beg *Civis Rusticus* to continue his correspondence. He will find some account of Mr. Webberley, Mon. Repos. X. 82, 83, 498, 499. Ed.]

Clapton, Aug. 30, 1817.

Sir,

In a note to the first article in the Review of your Repository for July (p. 413), Mr. Wardlaw is charged with repeating a *calumny*, when he says, "truly the laxity of the views of Unitarians respecting the plenary inspiration and universal authority of the Scriptures, is a matter of such flagrant and lamentable notoriety, that I feel no anxiety to defend myself on this head from the charge of misrepresentation, to any who are at all acquainted with their writings." I apprehend the passage contains no calumny. It states, as I suppose, a fact, and in terms not more offensive than might be expected from a man of Mr. Wardlaw's faith. If to believe in "plenary inspiration," is to acknowledge every word of the Old and New Testament to be the dictate of inspiration; and if to submit to the "universal authority of the Scriptures," is to receive every book, and the whole of every book in the present Canon, as the undoubted word of God, I do not think it is a calumny to affirm that Unitarians do not generally believe in the plenary inspiration, and acknowledge the universal authority of the Scriptures. A railing and injurious and absurd accusation is indeed brought against them, when it is pretended, that they withhold their faith from what God has revealed, as if they disputed the veracity of God. They do refuse to submit their understanding to those interpreters of Divine revelation, *especially*, who presume to array their own interpretation in the same authority as the revelation itself; but this is to question not the veracity of God, but the infallibility of men. To an acknowledged declaration from God no man in his senses ever did, or ever could refuse his belief; and it is manifestly absurd to accuse him of such extravagant and impious folly, who refuses his belief only to what he does not acknowledge to be a declaration from God, to what he considers on the contrary the mere doctrine of man, unsupported and contradicted by the revelation from God. This the Unitarian does in refusing his assent to the popular creed; and to accuse him on this ground of refusing to submit to the authority of God, if it be not calumny, is misrepresentation and injustice. On this charge Mr. Wardlaw and his brethren ought to plead guilty; they construe dissent from their explanation of the Scriptures into resistance to the authority of God. But without pretending to say what is the actual opinion of the body of Unitarian Christians, I do not for myself complain of misrepresentation, when it is said, that they doubt the genuineness of a part of the present Canon of Scripture, and the plenary inspiration of a much greater part. It should, indeed, be added, that they do this because the evidence of plenary inspiration appears to be incomplete,

and not, as is asserted by their opponents, from an unwillingness to submit the controversy to the decision of the Scriptures. None more readily acknowledge that the only safe appeal is to the Scriptures, and that the only authoritative decision must be sought in the Scriptures; they wish their doctrine to be tried by no other test; and they demand constantly and earnestly that this test be applied fairly, that is, critically. But it may be asked, with what consistency do they unite in this appeal to a book of which they acknowledge not the inspiration and authority in every part? The question might be returned upon their opponents—Do they believe every word in the present Canon of the Old and New Testament to be the dictate of inspiration? Perhaps Mr. Wardlaw does so; if he does not, his own conscience will reveal to him, that he has betrayed a want of simplicity and candour in his accusation of the Unitarians, quoted above. He has not calumniated them, but he has presumed to cast a stone, though himself not without sin. It is, however, charitable to believe that Mr. Wardlaw's faith on the subject of inspiration extends farther than that of many of his brethren. Of them there are many who know, that there is not equal evidence of genuineness for every book in the Canon; and there are many too, who, admitting some difference of circumstances in the narration of facts substantially the same, are rational enough to acknowledge, that the narrators were not all inspired. If any of this better informed class of believers join also in the popular cry against Unitarians, "that they do not accept the entire Canon as the undoubted word of God," they may have their reward; but it is not in the satisfaction of an honest mind. Let them not accuse other Christians of want of reverence for the sacred writings in refusing to subscribe to a proposition which is not an article of their own belief; but to those who assert the plenary inspiration of the canonical books of the Old and New Testament a different answer is due: why appeal, they say, to an authority which is not held sacred? In the first place it is proper to ask, what are the grounds of their own persuasion? Where is the proof of the proposition to which they subscribe? Is it in tradition, in the decrees of councils, or in the writings themselves? In what part of the Scriptures is it asserted that the present Canon was all written under inspiration of God? The Apostles did, indeed, affirm that they received their commission from Christ, and, that they were instructed by him and by the holy spirit what was Christian doctrine: but this was a very different thing from asserting that every word they spoke or wrote in the discharge of their commission was dictated to them by inspiration. Admit the former, and Unitarians do admit it as well as other Christians, and the authority of the Apostolic writings is sufficiently established; and the appeal to that authority, on every question of Christian doctrine, is made decisive. Yet, on this hypothesis, it is fair to ask, may not the Apostles as well as other men have conveyed their meaning in such terms as to make it difficult to ascertain at all times what they did mean? Undoubtedly they may: and, Peter being judge, it is certain that the Apostle of the Gentiles, whose Epistles form so large a part of the New Testament Canon, did write things difficult to understand, and liable to be greatly mistaken even by men who lived in the same age and spoke the same language as himself. It is, therefore, in vain to contend that the interpretation, which would first, or generally occur to the most simple and unlearned readers, must be the true interpretation of his meaning. The same labour and rules of criticism must be applied to some parts of the sacred writings, and especially to the epistolary for very obvious reasons, which are applied to other ancient writings, in order to arrive at the true interpretation. I apprehend it is in this opinion, and not in want of deference to the authority of the Christian Scriptures, that the Unitarian differs from the majority of Christians, and as long as this difference remains there is, indeed, little probability that he, and the great body of Christians, should think alike on several of the most important articles of the Christian faith.

J. M.

Letter to a Dissenting Minister's Wife.

[The following Letter has been communicated to us as no unsuitable companion to the "Letter to a Young Dissenting Minister," Vol. VI. (1811), p. 471. Ed.]

——— ——— ———.

THOUGH I have followed you in idea, my dearest daughter, almost from hour to hour since you left us, amidst the various scenes through which I pleased myself with supposing you to be passing, I have not thought it necessary, or even seasonable, to trouble you with either my good wishes or my advice; because I was sure you would give my affection full credit for the former; and because I had no doubt of your conducting yourself, through the various circumstances attendant on your change of character, with that modest and unaffected propriety, which would render the latter quite unnecessary, had I been qualified to offer it in this stage of your proceedings But now that the ceremonials attending your first introduction are over, and you are beginning to think of settling upon a plain domestic plan, will you allow me to pour forth some of the overflowings of a father's heart, which has often, of late, engaged the head to meditate on your future duties and prospects?

On the qualities which a man of sense will most regard in the choice of a wife, you have read the judicious remarks of Dr. Aikin;* on the general duties of a wife you have availed yourself of the advice of Mr. Gisborne, and you have perused the strong and often coarse, though too often well-founded, strictures of Mrs. Wollstonecraft. I need not, therefore, say any thing to you on the *general* rights and obligations of husband and wife: you are neither of you, I trust, disposed to be jealous of each other's rights, or grudging in the discharge of mutual obligations. You will not be disposed to exclaim with Mrs. Wollstonecraft, "Is a wife to be an upper servant, to provide her husband's meals and take care of his linen?" No: not as an upper servant; but as a companion and helper, to make his home comfortable and his meals pleasant, when he returns from acting the part of a fellow-servant, in the discharge of those public or more private duties, by which he is to make the necessary provision for the common maintenance.

But to have done with generals: it was my object to point out some of those particular duties which may be required from the wife of a minister, connected with such a congregation as that at ———. Such a person may render herself a help-meet for her husband in various respects.

In order to form a full idea of all the ways in which she may be so, it is necessary that she carefully consider the nature of his profession, and the ends of it. No less than the religious and moral improvement of *all* his hearers, in order to their usefulness here, and their happiness hereafter. To answer such important purposes he is not to be a mere lecturer, to make his weekly appearance before them with a set discourse; he is to be their teacher, their exemplar, their friend and counsellor; the mediator between his richer and poorer hearers, the director of the charities of the former, and the consoler of the latter in distress; the institutor and manager of useful plans for religious education of the young, and the religious information of persons of all ages; in short, the promoter of religious truth and practice, both by precept and example.

In most of these respects he may be materially assisted by his wife: in many she may, with great advantage, be his proxy.

If she be not fitted or disposed to help him in any of them, he is greatly to be pitied, and, perhaps, even in some degree to be blamed: it is, at least, a sign that he has made a very injudicious choice. The conduct of a minister's wife may often benefit or mislead his flock, almost as much as his own. I have somewhere read, that in the Protestant churches of Hungary, a minister has been degraded "whose wife has indulged herself in amusements which bespeak the gaiety of a mere lover of the world, rather than the gravity of a Christian matron:" a severity said to be grounded on the supposition, "that a wife having promised obedience to her husband, can do nothing but what he either directs or approves." It might have been grounded on the apostolic precept, that the deaconesses "must be grave,

* Letters to a Son. Vol. I.

not slanderers, sober, faithful in all things." 1 Tim. iii. 11.

A minister's wife ought, therefore, to study her husband's reputation, and give weight to his instructions, by her own discreet and prudent conduct. In the management of her family, aware that she has taken upon herself the task of making a limited income support a respectable appearance, she will study the arts of frugal but decent housekeeping: and will be particularly careful that no needless expenses be incurred on her own account.

But this is, comparatively, a trifling object, though by no means to be overlooked. The main object of the Christian teacher will naturally be, to have his family set an example of attention to religious duties, and of general decorum and propriety of conduct: he will particularly look to his wife for ready and active co-operation in these important particulars. He will be greatly disappointed if she throw any obstacles in the way, if she do not rather cordially join with, and even encourage him, in the establishment and maintenance of family prayer; he will rejoice if she appear disposed to qualify herself for the future education of her own young family (if it should please God to entrust her with such a charge), by previous reading, by personal observation and inquiry, and by an active attention, in the meantime, to the religious and other instruction of the lower classes of the congregation, either in charity or Sunday schools or otherwise; and if she set, in these respects, a good example to the young women in general of her acquaintance. What better preparation can she make for a successful discharge of duty in the education of her own children; who, in the natural course of things, fall to be almost exclusively the objects of their mother's attention during that most important period of their lives, when those impressions are to be made which are most likely to be lasting, and even to give the prevailing direction to the whole of their future lives! For this you are indeed better prepared than most young women, by the care and attention you have shewn to the management of the Sunday schools at ———; and by the alacrity with which, even to your marriage day, you have submitted to be taught, as well as to exert yourself to teach. In both these respects you will, I am sure, continue to set a good example, as far as your situation affords you opportunity, will willingly place yourself on the bench of instruction, under either your husband or Mr. ———; or will lend your assistance to establish order in any school which may at present subsist, or hereafter be established. But while you are thus actively religious yourself, and engaged in promoting it among others, you will not forget that you are to help, encourage and support your husband, by cultivating a prevailing cheerfulness, both of the countenance and heart. In the ordinary course of his multiplied employments, he will often return from the school, the study, or from visits abroad, fatigued and exhausted; let him find his home made comfortable by pleasant looks and cheerful conversation, or by a readiness to join in his plans of relaxation by such reading as you can be both interested in. I hope he will not often, but I cannot flatter him he will not sometimes meet with disappointments, from want of success in his public or private schemes, from the misbehaviour of his friends, either in a general, moral respect, or to himself in particular. In such cases you must be his refuge, his comfort and counsellor. In no such cases will you ever aggravate, but soften and conciliate as much as possible. In particular you will study to allay any little resentments he may feel upon such occasions. This caution may, perhaps, be particularly necessary in the case of two ministers; for each of whom there will, of course, be partialities, according to the particular tastes and intimacies of individuals. Your husband is in this respect particularly happy in a colleague who, I trust, will always find himself equally happy in him; indeed, I persuade myself that there will never be any jealousies or heart-burnings, in consequence of preferences which are inevitable, and in themselves perfectly innocent, either between them or among the members of the congregation. But if any thing of this kind should occur, let it be your business never to hear any officious reports that may be suggested to you by well

or ill-meaning people: but always study the things which make for peace, and things by which both your husband and his colleague may edify one another, as well as those with whom they are connected. I hardly need to caution you against a proneness to take offence on your own account, or embarrassing your husband with any of your own squabbles. You must alter very much before you engage in any.

Neither do I think you are in any great danger of contracting a meddling, gossiping habit, or giving countenance or encouragement to those that have. A more mischievous quality can scarcely be imagined: by which, instead of becoming her husband's help-meet, a wife contributes more than any thing to his trouble and vexation. I should otherwise be cautious of offering my next piece of advice, to make yourself acquainted with the several members of the congregation, their characters, occupations, habits, wants, &c. &c. I dont mean that you should personally know them all; but the more extensively the better. You can, at least, learn all the particulars which your husband has collected concerning each in his congregational common-place book. You will thus become acquainted with all the ways in which they can severally be of use to you, or you can render yourself useful to them; you will also learn, by this means, who are the persons with whom you can with the greatest mutual advantage, deal for the several articles you may want to purchase. For, certainly, all other things being equal, or even nearly so, it is a reciprocity which is only fair and reasonable that you should lay out among the congregation that income which you receive from them. You will thus, as well as by a mutual interchange of good offices in other respects, strengthen your husband's interest with his people. Even by knowing their places of abode, and at chapel, you will be prepared to receive and return the civilities of those who will feel entitled to offer them, and not incur the hazard of having it said by any, "that their minister's wife was too proud to speak to them." But you may thus besides have various opportunities of assisting him, and often may even be a *preferable* substitute: in various cases of sickness, and other circumstances of distress, especially among your own sex and children, the good offices of a female may be more essentially useful than those of any *man*. "It is not only in his own person," says an eloquent preacher, "that the conscientious minister of the gospel can answer the high purpose of his calling: in his wife, and even in his children, he may find the most useful auxiliaries in his holy employment. To the former, in particular, both himself and those entrusted to his charge are often, in the highest degree, indebted. I will not enter into a full detail of the various means by which the services of this invaluable partner of the cares and duties of the ministerial office are dispensed throughout the district of the husband's labours: but the subject of this discourse *(letter)* would be treated very imperfectly, if so important a particular were altogether omitted. Let it be remembered, then, that it is to her assiduous co-operation that almost all the good that can be rendered to her own sex, out of the house of God, is principally owing. That quick perception, that nice sensibility, which are the natural characteristics of the female mind, peculiarly fit her for the occupation. It is she who can best win the confidence of her neighbours, and penetrate the secret wants and wishes, which modest poverty is often backward to reveal. It is she who can best enter into the detail of their domestic interests, and devise the readiest means of alleviating their distress or employing their industry. It is she whose familiar experience of the cares and duties which belong to them, as wives and mothers, aided by that superior intelligence which leisure and education naturally give, enables her to bring her counsels home to the hearts of her hearers, and to convince them that her precepts are practicable as well as just. In short, by appearing in the character of a friend as well as a benefactress, by engaging the feelings of respectful affection no less than of gratitude, she establishes over them an influence, which the harsher nature and dissimilar occupations of man disable him from acquiring. Now to those who bear in mind how much, under Providence, the success of every endeavour to implant religious feel-

ings, and to promote the habits of virtue in the most numerous class of society, depends upon the conduct of its women, how entirely almost the principles and the morals of the young of both sexes rest upon it, no argument will be necessary to prove the importance of that aid, which the wives, and often, too, the daughters, of the clergy, contribute towards the great purposes of the Christian ministry." Philpott's Sermon at St. Paul's, May 12, 1814. In various cases, also, of co-operation in the management of certain public charities, you may contribute those personal services which it will be out of your husband's line to offer. See Mrs. Cappe's excellent Paper on Female Visiters in Hospitals, in the Pamphleteer.

But besides cheerfulness and active co-operation, fidelity to admonish your husband, if any case should occur of neglect or deficiency, and to remind him of duties, whether general or particular, will never, I persuade myself, be undervalued or ill-received by him. You may, indeed, be of great use to each other in maintaining your respective provinces regular, by keeping an exact account of the business of each day, and by comparing notes every night before bed-time, of what each has respectively done or omitted doing.

I am far from pretending to claim a right, from having myself observed them, to give either to you now, or to your husband formerly, the advices with which you have both been troubled: but I persuade myself, you both will take them in good part; and will believe that there exists no jealousy of either of you excelling, as much as you please, the friends who have gone before you.

With my best love, then, to yourself and your dearest friend, I will at length relieve you by subscribing myself,

Your affectionate Father,
V. F.

Sir, *Aug.* 28, 1817.

It is with peculiar satisfaction I have observed in one of your late Numbers, (April, XII. 250,) that a benevolent fund has been established at Birmingham, on the plan suggested by Dr. Thomson, of Halifax, which has for its leading object, the affording pecuniary aid to new congregations of Unitarians, as they may arise, with the view of procuring for them suitable chapels, and otherwise supporting them in their infant efforts, until they shall attain to sufficient strength to depend upon their own exertions.

We need not experience to teach us the benefit which must arise from such institutions. It is evident, at first sight, that if infant societies of any kind can only be carried through the difficulties attendant upon that stage of their existence, as a child is carried through the helpless period of its infancy by parental care, many of the impediments to their arrival at maturity, may either be greatly lessened or altogether removed, their future permanence insured, and their usefulness greatly increased. For these reasons I consider our friends at Birmingham entitled to the cordial thanks of their brethren at large, for their disinterested conduct on this occasion, and would gladly hope that their example will be speedily followed by all other congregations of Unitarians, who find their circumstances such as will enable them to do so. Were such societies more numerous, the general result would be great, probably beyond what we can at present conjecture, while the expense to individuals would be scarcely perceptible. We should then see Unitarian congregations more speedily formed, because their members would more readily be induced to abandon the Established Church, when they saw some prospect of establishing themselves immediately, instead of labouring for ten, twenty or thirty years, almost without hope and without friends, through an accumulation of difficulties, which few men are found firm enough to endure.

But while I would recommend the example above-mentioned, I would at the same time propose to these infant institutions, the adoption of another plan, which, while it would tend to ensure to them the advantages of the benevolent societies already alluded to, would also greatly accelerate the accomplishment of the end in view. The plan I would recommend to them is the establishment of a fund, to be exclusively appropriated to the building of a chapel, in every case where such a measure shall be found indispensably necessary. Let them

not wait in the hope that the day will soon arrive when, by additions to their numbers and by liberal subscriptions, they will be enabled to provide the necessary means. But after they have adopted some method of conducting public worship among themselves, let them try whether a few individuals cannot be found who, while they may not have it in their power to pay down a large sum at once, would be willing to contribute annually or monthly to a fund for building a chapel; and if so, let them immediately constitute such a fund. The accumulation of these subscriptions, in a few years, would amount to a sum greater, perhaps, than what, even at the expiration of that period, they might be enabled to raise by immediate subscription; at all events, a sum to a certain amount would infallibly be secured: and this sum, added to the assistance they might obtain from such benevolent societies as may hereafter be formed among other congregations, would secure to them a small comfortable chapel, which, in nine cases out of ten, is a requisite of the first importance to their perfect establishment as a society, not excepting even the obtaining the services of a regular minister.

AN UNITARIAN.

Assumption of Dr. Chalmers's.

[Extract from a Letter from a friend, dated August 8, 1817.]

TO the admirable Review of Dr. Chalmers, [Mon. Repos. XII. 418—426,] I should have been desirous to have added, if I had had the necessary documents, that the objection arising from the Newtonian philosophy, did not originally occur among the unbelievers, if it was ever brought forward by them, for which I have only Dr. C.'s information, and he quotes no authorities; but by the high orthodox, who make Revelation plaintiff against Plurality of Worlds defendant. Baker's Reflections on Learning, (Ch. viii.) is quoted by Parkhurst, under the word ככב against the "delusive idea" of the moon's being inhabited: but there is a book, under the title of Εις Θεος, Εις Μεσιτης, (written, I think it was said, by Mr. Nares,) reviewed in the Gent. Mag. fifteen or twenty years ago, the principal object of which is, to argue against the Plurality of Worlds, from the fatal consequence that would arise of the absurdity of the supposition, that the Creator of the worlds should go about dying for every set of his rebellious creatures.

Addition to Names of Writers in the Theological Repository.

SIR, *Oct.* 2, 1817.

IN the Monthly Review for 1776, (Vol. LIV. p. 134,) there is a very correct account of the writers in the first three volumes of the Theological Repository, so far as they had come to the knowledge of the Editor, Dr. Priestley, by whom they were furnished to Dr. Kippis, the Reviewer of the work. From that article, and from some private resources, I offer you the following additions to the list furnished you by T. R. S. p. 526.

Cautus, 1, Rev. Newcome Cappe, York.

Cornelius, 2, Rev. William Lillie, Bingley, Yorkshire.

Eclecticus, 1, App. Rev. Dr. Calder (omitted by T. R. S.)

Erastus, 3, Rev. George Walker, F. R. S. who republished this excellent article on the character of Judas in his Sermons. Vol. I. Sermons xi. and xii. p. 241—297.

Eusebius, 1, 2, 3, Rev. W. Turner, Wakefield; whose Life is reprinted, with some important additions in the Universal Theol. Mag. Vol. I. p. 113; in p 85 of which valuable Miscellany, is a correspondence between Mr. Turner and John Buncle, Esq. (T. Amory), on the meaning of 2 Pet. i. 19.

Jodvadib, 6, Rev. Job David, Frome.

Marmos, 6, Mr. John Marsom. This excellent refutation of the doctrine of an intermediate state was communicated, with the Author's leave, by your present correspondent.

Moderatus, 4, 5, Rev. Benjamin Carpenter, Stourbridge.

Nepiodidascalus, 4, 5, 6, Rev. Gilbert Wakefield.

Philander, 2, A Dissenting Clergyman in the North of Ireland, at that time deceased: so that the *Philander* of Vols. 4 and 6, must be some other person.

Pyrrho, 1, 2, Rev. Wm. Graham, M. A. of Halifax: an early and constant friend of Dr. Priestley, and author of several very valuable Sermons and Tracts.

——*r*. The Rev. Jeremiah Gill, of Gainsborough.

Theophilus, is Mr. Mottershead, of Manchester, and U, (not V,) Mr. Scott, of Ipswich.

Of *Verus*, *Mr. Brekell*, and of *W. W Mr. Willets*, there will be found Memoirs in the Appendix to Toulmin's Life of Bourn.

V. F.

SIR, *Leeds, Oct.* 2, 1817.

I AM happy in being able to throw some farther light on the names of the contributors to the Theological Repository, edited by Dr. Priestley. The following I have extracted from a copy of the said work, which belonged to an intimate friend of the Doctor's, during his residence at Leeds, and I have no doubt of their authenticity. J. S.

B. Rev. George Walker.
Vigilius, Eusebius, Erastus, Rev Wm. Turner, Wakefield.
Theophilus, Rev. Mr. Mottershead, Manchester.
Pyrrho, Rev. —, Graham, of Halifax.
V. Rev. Mr. Scott, of Ipswich.
John Buncle, Mr. Amory.
Cautus, Rev. Newcome Cappe, York.
Verus, Rev. Mr. Brekell.
Charistes, Mr. Merivale.
Philalethes, Rationalis, Rev. Mr. Hazlitt, of Maidstone.
Phileleutherus Vigorniensis, Mr. Cardale, of Evesham.
Cornelius, Rev. Mr. Lely.
Barumensis, Rev. Mr. Badcock, of Barnstaple.
W. W. Rev. Mr. Willetts, of Newcastle-under-Line.
J. F. Rev. Jotham Foljambe.
Pacificus, Rev. Mr. Badcock.

On Vitality.

SIR, *Aug.* 30, 1817.

BEFORE I resume my subject, [see pp. 210 and 342,] that more may not be expected from me than I have proposed to myself, I would observe, that it is not my intention to prove what is vitality, or of what it is composed, or how it acts upon matter, or whether it is material or immaterial, or if the Deity can impress organized matter with a principle of life and a thinking faculty, or to state what is the modus of its corporeal dominion, or how that dominion first took place, or how its separation from the decomposed body is effected, or where is its place after such separation; these, and many more curious questions, are connected with the subject, but do not come under this investigation, in which, I only purpose to inquire, whether this our organized corporeal form is one with, or distinct from the vitality which animates it and gives us the consciousness of our personal identity, and what is the Scripture doctrine concerning it.

If organic matter is so impressed with vitality, that no separation can take place, it follows, that man's resurrection is not a calling into action the vital principle alone, but a recall to active exertions of the vitalized organic body. This resurrection presents innumerable difficulties in the way of our belief in it. To human reason, it is impossible; the believer in it has no ground to rest on, but the miraculous and more than creative power of Deity. But if the vital, conscious principle is as distinct from the organized matter it animates, as the mouth is from the trumpet, then all these difficulties vanish, the same mighty power of God is still employed, but we shall see that he created with foresight, and looked forward before the birth to man's future existence, and death was in the Divine intention but a mean for that mutation the Creator designed should take place. The fear of death then ceases. It is looked to, by the believer in it, with expectation; it is the passage to a higher order of existence, and to a glory far beyond and exceeding that of this dispensation. Death becomes a stimulus to virtue, an assured foundation for the hope of immortality.

Paul, in his reasoning on this subject, appears to me most fully to argue on the ground of the most complete distinctness between the man and his corporeal form. In 1 Cor. xv. 50, he asserts, that "flesh and blood cannot inherit the kingdom of God;" and his after reasoning shews, that he did not mean these words figuratively in this place, that a man subject to carnal appetites could not, whilst he was thus enslaved, be a Christian, by being a member of the kingdom of God on earth; though this may be true, the apostle was looking beyond this, to the next state of things, for he explains, "neither doth corruption inherit incorruption."

These strong and direct assertions arise out of the premises, *v.* 35, "Some will say, how are the dead raised? With what body do they come?"—stating in these questions the greatest difficulties there are against man's belief in the resurrection. The objector seems to imply by his question, how is it possible to raise the dead? Some bodies are consumed by animals, others by fire, others turn to vegetable

mould and become the food of vegetation, after having been decomposed by the putrefactive fermentation, one way or other. Time dissolves every corporeal fabric, and their atoms are dissipated and dispersed through the elements, and not a vestige of their recrements can be found; how then is the body to be raised from death? This first question of the objector alone belongs to our subject.

The apostle, in his reply, shews the objection was founded on the objector's ignorance of facts. "Inconsiderate man," replies Paul, "that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat or some other, but God giveth it a body as it hath pleased him, and to every seed its own body." Without entering into a philosophical examination of this argument, which I think to be strictly analogous to nature, I need only observe, that whether Paul was right or wrong in his comparison, his conclusion evidently is, that we are not to expect the same body to arise from the dead, but though it is a medium for a future state of existence, when buried it is no more than a decayed and worn out garment waiting to be changed.

Again, the same mode of reasoning we find 2 Cor. v. 6, "Whilst we are at home in the body, we are absent from the Lord." And that this *at home in the body*, signifies being in this earthly tabernacle, instead of being in a state of utility, glory and happiness with Jesus, is further evident from the 8th ver. "We are confident, and willing, rather to be absent from the body and to be present with the Lord. Wherefore, we labour, that whether present or absent we may be accepted of him." In the 1st ver. of this chapter he speaks similar language: "We know," says he, "that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands." It was from this confidence that injury done to this mortal body does not affect the man farther than for the time being, that Paul was enabled to anticipate death with joy: thus, in writing to the Church of Philippi, Phil. i. 22, he says, "If I live in the flesh." Ver. 23, "I am in a strait between two, having a desire to depart and be with Christ which is far better; nevertheless, to abide in the flesh is more useful to you." So to 2 Tim. iv. 6, "I am now ready to be offered, the time of my departure is at hand;" thus ceasing to be in the flesh, is departing from this earthly tabernacle to the kingdom of our Father.

But without multiplying passages to shew that this was the general tenour of the language of the apostles, and endeavouring to prove from history that such were the consequences of this their teaching upon the primitive church, that for two or three centuries the early Christians courted death, in its most awful forms, from the most perfect conviction that martyrdom, whilst it destroyed the body, liberated the mind from mortality, and prepared it to receive an incorruptible organization that could not pass away, and a mansion in the palace of God, John xiv. 2:—instead of doing this, I shall now endeavour to shew that Jesus had the same ideas on this subject; probably both Jesus and his apostles derived them from the Jewish Church, and that church from primitive revelation.

Mark relates, xii. 18, that the Sadducees came to Jesus, and stated a case, the decision of which they might think would overturn the doctrine of the resurrection. The case was this, seven brothers had, in succession, as one died after the other, married the same woman, in obedience to the law of Moses; and the question was, whose wife, of the seven brothers, the woman should be at the resurrection? Obedience to the law of Moses was righteousness. Here was, then, a case of eight righteous persons who, in the most trying of all circumstances, obeyed unto death. To this question Jesus replies, that the difficulty of the case arose, first, from their ignorance of the Scriptures, and secondly, of the power of God. And first, The Scriptures call the Deity, "the God of Abraham, of Isaac and of Jacob." "God," said he, "is not the God of the dead, but of the living." Therefore, the consequence must be, that though Abraham, Isaac and Jacob, died and were buried in the cave of the field of Macpelah, and that their bodies there mouldered into dust and past away, yet they them-

selves were amongst the living, and the God of the living was their God. Secondly, For such is the mighty power of God exerted towards the righteous dead, who are worthy of a part in the first resurrection, that when this mortal state of things is over, there is no further increase by marriage, therefore marriage ceases, and the righteous dead become like the messengers of God in heaven.

This reply of Jesus is much illustrated by the transfiguration on Mount Tabor, when Moses, one of the righteous dead, who had been buried in the land of Nebo, appeared as a messenger of God to Jesus, with Elias the prophet, another messenger, and conversed with Jesus on his crucifixion that was to be. This is also farther illustrated by Rev. xix. 10, xxii. 9. In both which places we find, that the angel or messenger of Jesus, sent to make known future events to John, expressly tells John, "I am thy fellow-servant, and of thy brethren the teachers, and of them who keep the sayings of this book." Probably a James or a Stephen, one of the first martyred teachers of Christianity; whosoever he was, at least his resurrection and office shew that there has been, and still is, a first resurrection prior to the general resurrection from the dead: and, that such resurrection is not the raising of the body, but the raising of the vital, mental conscious principle; and of which principle Jesus said, Matt. x. 28, "Fear not them who are able to kill the body, but are not able to kill the living principle, but rather fear him who is able to destroy both living principle and body in the grave."

Passing from the New Testament to the Old Testament, there the language for death is, "he slept, he slept with his fathers, he was gathered to his fathers," all speaking of the dead as in a state of existence, though their bodies were in general passed away. If we may be permitted to take the language of the historians as evidence of their ideas concerning things, it may be said that the history of ancient times by Moses, confirms the language of Jesus, where he tells the Sadducees that the righteous dead are, in the state called heaven, as the messengers or angels of God. Thus Moses, in the xviii. and xix. chapters of Genesis, in different places of the same account, speaking of the persons who appeared, he sometimes calls them angels and sometimes men, using the words synonimously with each other, which he could not do if they were, as they appear to have been, supernatural agents, but on the ground of the righteous dead being employed as divine messengers, when the Deity thought proper to appoint such extraordinary intercourse on any occasion with his creature man. This synonimous use of the word is also to be found in Judges xiii. when the angel of the Lord appeared to Manoah's wife; and again in the appearances at the sepulchre of Jesus, by comparing John xx. 12, Luke xxiv. 4, Matt. xxviii. 2—5, Acts i. 10. See also the appearance to Lot, Gen. xviii. xix., and Simpson's admirable Essay on Angels.

From this evidence, and that in my former Letters, I conclude, that seeing all living existence is formed, ab origine, by a union of the vital principle to matter, there is not any ground for supposing that this vital principle does not exist at the death of the body, and completely independent of it, with a capacity of animating with all its recollections such spiritual body, as may be appointed for it, seeing that original life, by its recollections, continues, though the matter is momentarily changing.

Against this doctrine, Dr. Priestley has justly been considered as the most formidable antagonist. If I understand his arguments they may be reduced to these four objections:—

1, All ideas have come from corporeal senses; thought cannot exist without an organic body; the induction, therefore, from these allowed facts is, that the organic body thinks.

2, That the reason why it is contended that the mind and body are distinct is, that the mind may be proved capable of living after the death of the body; but if it was capable of such separate existence, it would also continue its activity when the body swooned or slept.

3. If the mental faculty is immaterial and immortal, all its particular faculties would be so too; but every faculty is liable to be impaired, and death renders them all extinct.

4, If the sentient principle is imma-

terial it cannot have extension, and, therefore, all belonging to it must be simple and indivisible; but our ideas, the archetype of our minds, are facts retained: these ideas are divisible or they could not be reasoned on, and such reasoning is an extension and divisibility of the mind, and by it proves its materiality.

If I have, as I intended to do, rightly stated the learned Doctor's objections, I think they can have no force against facts and Scripture, and that the reasoning of them confounds the distinct principles of mind and body, and are no more conclusive than the Doctor's argument would be to prove that himself and his pneumatic trough were one person, because the one never did, or could act without the other; but my paper being filled, I have only room to say, that I mean not to be disrespectful to his memory, by observing, that the premises and conclusion appear to me unphilosophical and unworthy so great a man.

N. *

Sir, *Stockport, July* 9, 1817.

As a friend to free inquiry, and an impartial examination of subjects connected with religion and morals, I rejoice that so convenient and valuble a medium for discussion is presented to the public through your Repository.

The topic of *vitality* has, in some late Numbers, been considered by your Correspondent N. (pp. 210 and 342). In his two Letters or Essays he has, doubtless, discovered much knowledge of natural science; yet it appears to me, that the points which he aims to prove are not so clearly established, as I apprehend he imagines, and that there is much justice and force in the remarks of your Correspondent E. (p. 341), upon his first essay. The subject, if I rightly understand the author of the two essays, is the same as that which has often been discussed by metaphysicians and divines, whether the soul is a principle distinct from the body, and can exist without it or not? This, I presume, will, to many persons, be in general an interesting topic of inquiry; and is, perhaps, at the present time more peculiarly interesting, on account of the expected approaching trial of Mr. John Wright, on the charge of blasphemy, in consequence of having, in a discourse, advanced sentiments upon this subject contrary to the popular notions. Sentiments similar to those espoused by Mr. J. W. were many years ago publicly professed by some persons of high rank in the Church of England, as well as by men of research and learning amongst the Dissenters. Your Correspondent V. F. (p. 276), has made some just remarks upon the speech of the Bishop of Chester, in the House of Lords, as given in some of the public prints, in reference to the case of Mr. J. Wright. The father of this prelate, the late Dr. Edmund Law, Bishop of Carlisle, was a man whose soul could not be confined by the shackles of an established system, but would avail itself of its natural liberty. Those who wish to make themselves well acquainted with matters, which have a connexion with the topic discussed in your learned Correspondent N.'s essays, and with the subject, which is the ground of offence in Mr. J. Wright's Sermon, would do well to consult Dr. E. Law's "Discourse on the Nature and End of Death under the Christian Covenant, with the Appendix and Postscript," subjoined to his "Considerations on the Theory of Religion." This judicious and learned writer, in this Discourse, considers 1, "In what sense we are *delivered from death* by the sufferings and death of Christ." 2, "Why so much of *the power of death* is still permitted to continue in the world." 3, "What *notions* of it are now proper and agreeable to the Christian state." Under the first head he endeavours to ascertain the meaning of the word *death*, as it is strictly and properly applied in Scripture; and to do this, he refers to that "remarkable passage, where it is first used in that denunciation which brought Adam and his posterity under it, and where, we must suppose it used in all the plainness and propriety of speech imaginable." (Gen. ii. 17.) Our author asserts, that the original

* [As another Correspondent has, for many years, used the signature of N. attached to this and the former communications on Vitality, we ought to have requested some addition or alteration in the subscription, which perhaps our present correspondent will hereafter make. Ed.]

Hebrew signifies, "thou shalt *utterly* die." He supposes that this matter is "sufficiently explained in the sentence passed on our first parents; where they are reminded of their original, and of that state to which this change should reduce them. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust shalt thou return.'" (Gen. iii. 19.) This language, he considers, must have been understood by our first parents, as meaning "a resumption of that natural *life*, or conscious *being*, which their Creator had been lately pleased to bestow upon them, the forfeiting which, must necessarily include a total loss of all those benefits, that then did, or ever could proceed from him." After considering the meaning of the word *death*, he proceeds to shew, how we are delivered from it by the obedience of our Lord. This, he asserts, "will appear more clearly from the *date* of that deliverance, and this is every where in Scripture represented as commencing at the resurrection. 'Since by man came death, by man came also the resurrection from the dead,' and 'as in Adam all die, even so in Christ shall all be made alive.'" Under the second head our author takes notice, that mankind "could not have subsisted always in the present world; at least not been supported in such numbers as now take their turn there, and supply each other's places in succeeding generations." He also says, "could we, at any time, without pain or the apprehension of any, quit our abode here, and convey ourselves to the realms above, how ready, on every slight occasion, would each be to dispatch himself and others thither!" Our author likewise shews, "that such a dispensation as this of death, however disagreeable, is yet in our present circumstances of great service." Under the third head of the Discourse, the writer intimates, that we have ground for comfort, and that we may look upon death, as "a passage from a mixed, imperfect, to a pure and perfect portion of felicity, the end of all our labours in one state, and the beginning of our recompense in another. 'Mortality is swallowed up of life.'" Death is represented as a sleep. "Though in the sight of the unwise we seem to die, yet is our hope full of immortality." In the Appendix our author treats, "concerning the use of the words *soul* or *spirit* in the Holy Scriptures, and the *state of the dead* there described;" and he says, that "all philosophical arguments drawn from our notions of *matter*, and urged against the possibility of life, thought and agency being so connected with some portions of it as to constitute a *compound being* or *person*, are merely grounded on our *ignorance*, and will prove equally against known fact and daily observation; in the production of various animals, (oviparous and vegetable ones particularly,) as well as against the *union* of two such heterogeneous principles, as those of our own soul and body are supposed to be." In the Postscript Dr. Law defends his sentiments relating to the subject which he had been discussing, and points out the inconsistency of the popular scheme with the gospel, representing it as "a total subversion of that positive covenant which professes to entitle us to everlasting life."

S. P.

Mr. Belsham's Animadversions on the Attack, in the "Monthly Retrospect," upon his "Plea for Infant Baptism."

Essex House,

October 8th, 1817.

Sir,

THE writer of that article in the Repository for July, which is rather quaintly styled "The Christian's Survey of the Political World," has thought fit to travel somewhat out of his record, [p. 448,] in order to pass a censure upon a work which he has probably never read, and to controvert an argument which it is plain that he does not understand. As the passage is but short, as it is a sort of *bonne bouche* in controversial theology, and finally, that I may not be accused of misrepresenting a writer upon whom I find it necessary in self-defence, and in justice to the argument which I have advanced, to animadvert, I will, with your permission, transcribe the passage entire.

"But we must not be too severe in our strictures on this abuse of baptism, (alluding to the unwarrantable stress laid upon the rite of baptism in the Roman Church as applied to the in-

fant daughter of the Duchess of Berri,) when even in our own body is found a writer to set up the strange notion of the propriety of infant sprinkling as a Christian rite, derived from the apostles. The true Christian will not, however, be led away by such strange fancies: he will consider what baptism really was, and that it could not be introduced till the parties were prepared to be disciples. Make disciples was the precept; the initiatory rite was the consequence: and how a disciple is to be made of a babe who cannot assent to any proposition, it is in vain for any learned Rabbinism to attempt to explain. We must not set the plain terms of a law aside to bring it within the pale of tradition. For, had the tradition been well-grounded, and we believe that there is no foundation for it, this would no more justify the practice than it would justify Peter's error which was by Paul so justly condemned."

Upon this precious *morceau* of theological lore, which, in the estimation of the writer and perhaps of the οι πολλοι with whom confidence of assertion and a contemptuous sneer supply the place of proof, is regarded as a decisive answer to a late PLEA FOR INFANT BAPTISM, I beg leave to offer the following animadversions.

In the first place, this political Christian, or Christian Politician, professes to soften the severity of his censure upon the Romish error of baptismal salvation out of courtesy to the author of the Plea, who has asserted the obligation of infant baptism upon totally different grounds. The author is not insensible to the intended kindness, and in return he would whisper to his gentle monitor, that another time it might be advisable just to take the pains to understand a question before he publishes his remarks upon it.

But the Christian Politican regards infant baptism as a *strange fancy.*—Perhaps he considers infant circumcision as also a *strange fancy:* and yet there are many *true Christians* who seriously believe that circumcision was a divine institution.—Perhaps the Christian Politician may go a little further still: he may think public worship a *strange fancy:* he may call the Lord's Supper a *strange fancy:* he may regard the appointment of the Lord's-day as a religious and joyful commemoration of the resurrection of Christ as a *strange fancy;* for these external rites, however reasonable and useful in themselves, yet as Christian institutions, they stand upon no other foundation, nor can a better be desired, than infant baptism, viz. the uniform, universal, undisputed practice of the primitive Church from the apostolic age. This the Christian Politician, by a misnomer, calls tradition, whereas it is in truth the very strongest species of historic evidence. It is by far the surest method of tracing an institution to its original authority, infinitely better than any positive testimony from single texts which are liable to be altered and mutilated in a thousand ways. And, in fact, it is the self-same evidence by which the records of the Christian religion are authenticated and their genuineness is established. For how is it known that the Gospel of Matthew was written by Matthew, and the Gospel of John by John, but from the uniform undisputed testimony of Christian antiquity: and why do the Epistle to the Hebrews and the Book of Revelation stand upon a lower scale of credibility or rather of authenticity than the Gospels and Paul's Epistles: but that they are in the number of the ανθιλεγομενα, books whose genuineness was not universally admitted by the earliest Christians?

But though the rite of infant baptism stands upon this very strong ground of primitive antiquity, yet it appears that those who practise it are not true Christians in the estimation of our Christian Politician. "The true Christian will not," says he, "be led away by such strange fancies." This, methinks, is somewhat of a sweeping censure. I have myself been pretty severely schooled for not extending indiscriminately the appellation of Unitarian to the mixed multitude, who, for one reason or another, claim the title, and who gather in such swarms around the Unitarian standard, that they almost remind one of the old saying, "how we apples swim!" But never did I dream of excluding from the great community of Christians any who professed to believe in Christ, and whose lives were correspondent to their profession, for any difference of opinion or practice relating either to Christian

doctrine or to positive institutions. But this Christian Politician wields his theological hatchet with a more ruthless mind than the savage throws his tomahawk; and in the true spirit of the imperial tyrant who wished that the Roman people had but one head that he might enjoy the pleasure of striking it off, he severs at one mighty and decisive stroke, from the Christian community, the great mass of professing Christians for the first ten centuries, all the members of the Asiatic, the African, the Greek, and the Roman Churches; Catholic and Protestant, Lutheran and Reformed, Episcopalian, Presbyterian and Independent, the vast majority of martyrs and confessors of ancient and modern times, the teachers, the reformers, the pillars and bulwarks of the church, and without hesitation he delivers them over to Satan, and assigns them their portion with hypocrites and unbelievers; for whatever they might profess, or however eminent they might be for talents and virtues, for their piety, their orthodoxy, their zeal and usefulness, they baptized infants and consequently were no "true Christians." Indeed, according to this new gospel, so "strait is the gate and so narrow is the way," that few beside the Christian Politician himself, and the noted John of Leyden, and those far-famed Christian politicians, the pious German Anabaptists of the sixteenth century, and a few worthy and good men of modern times, stand any chance of salvation.

But the Christian Politician appeals to positive law. "Make disciples was the precept: the initiatory rite was the consequence. We must not set the plain terms of a law aside to bring it within the pale of tradition." Granted. But does it follow that because proselyte baptism is a Christian institution, infant baptism is not? Where is the Christian Politician's logic, if from such premises he draws such a conclusion? Proselyte baptism is unquestionably a rite of the highest authority: and upon what ground does the evidence rest? Not surely upon the doubtful authority of a doubtful and reasonably suspected text: but upon the uniform, universal, and invariable practice and testimony of the primitive church; upon that high ground of historic evidence, which the Christian Politician is pleased to call tradition, but which he well knows is the only evidence upon which the Gospel of Matthew can be received as genuine, and consequently the only authority upon which the precept rests. But the very same testimony which establishes the obligation of proselyte baptism, establishes that of infant baptism: and if it is competent to authorize the one, it is equally competent to authorize the other. What foundation is there, then, for that unmeaning sneer of the Christian Politician, "how a disciple is to be made of a babe, who cannot assent to any proposition, it is in vain for any learned Rabbinism to attempt to explain"?

But the Christian Politician demurs to the fact. "We," says he, meaning, I suppose, himself and his snug party of true Christians, "believe that there is no foundation for it." Had these true but simple Christians been men of sound understandings and of competent learning, they would not only have told us *what* they believe, but *why* they believe; they would have shewn, that though Jerome and Augustin on the one side, and Pelagius and Celestius on the other, who examined the subject with the greatest attention, declare the universality of infant baptism, and that they had never seen or read of any heretics so impious as to deny it; yet that nevertheless these great and learned men, the most eminent writers of the fifth century, were quite mistaken; and that there had been a time, when the whole Christian church were utter strangers to infant baptism, and applied the rite only to adults. They would have appealed to some nation, or sect, or church, in which adult baptism only was practised: or they would have produced some early instance of the descendant of a baptized person, whose baptism was deferred to years of discretion: or at least some early ecclesiastical writer, who opposed the practice of infant baptism, and denied its apostolical authority. And finally, these well-meaning true Christians, if they had understood any thing of the art of reasoning, would have endeavoured to shew how it came to pass that when Christ and his apostles had appointed one mode of baptism, the universal church should, in less than a century, practise a different mode; and that this great change should have

taken place in total silence, without the smallest opposition, without one single voice being heard, without a single line being written, in defence of the original apostolic divinely authorized practice. No: all that these worthy good-hearted true Christians, with the learned Christian Politician at their head, have to say for themselves is this, "We believe that there is no foundation for it."

Although, however, this may be a very concise way of disposing of the question, it is possible that some speculative persons may not be altogether satisfied with this solution of the case. But happily our Christian Politician has, with great ingenuity, devised a hypothesis which, if admitted, completely relieves his pious and believing brethren, "the true Christians," out of all their difficulties. It is, indeed, perfectly original: none will dispute the honour of the invention: it could only occur to an adventurous and enterprising mind, perfectly free from the trammels of vulgar prejudice. It is this: "Had the tradition been well grounded, viz. that infant baptism was an institution of the apostles, and the universal practice of the primitive church, this could no more justify the practice than it would justify Peter's error, who was by Paul so justly condemned."

Now it appears that the offence for which the apostle Peter was publicly and severely rebuked by the apostle Paul, was doing a thing which, at the time, he knew to be wrong. See Gal. ii. 11. And upon the Christian Politician's principles, by parity of reason, if the apostles instituted infant baptism, they knowingly contravened the explicit orders of their great Master; they promulgated a strange fancy of their own as an ordinance of Christ; they did what they at the time knew to be wrong, and instead of being approved and obeyed, as it appears they were by the universal primitive church, they ought to have been severely rebuked, and publicly censured, as Peter in a similar case had been condemned by Paul.

This is an argument so novel and unexpected, that I frankly acknowledge that I am not prepared to answer it. I had always been accustomed to regard the apostles as authorized interpreters of their Master's will: and I had the simplicity to believe, that whatever was taught by the apostles, and received unanimously by the primitive church, constituted a vital part of the Christian revelation. And having traced infant baptism to this sacred source, I was content to leave it there: nor is it in my power to add any thing further to the argument.

If, however, through weakness of judgment, I have unfortunately erred in assuming this principle, I have only to request, not in my own name only, but in that of many others, who would be "true Christians," if they could, that the Christian Politician will have the goodness to embrace an early opportunity of stating all those doctrines and institutions which, having been taught by the apostles and universally acknowledged by the primitive church, are now discovered to be "strange fancies," which endanger men's salvation, and "by which no true Christian can be led away:" and for the promulgation of which, in opposition to their better knowledge, the apostles deserve to be severely rebuked as Peter was by Paul. A communication of such importance cannot but be most gratefully received by multitudes, as well as by, Sir,

Your Constant Reader,
T. BELSHAM.

SIR, *Palgrave, Oct.* 6, 1817.

I AM very happy to find, by a late Number of the Repository, [pp. 503, 504,] that the Unitarians of Kent and Sussex have petitioned Parliament to be permitted to marry among themselves, in conformity with their religious principles; in the same manner as Jews and Quakers have been for some time permitted to do. And I should hope, that if this boon be granted, and I can hardly see upon what grounds it can be refused, that our Unitarian divines will not introduce into their service any of the ludicrous and really indelicate observations which pollute the present established marriage ceremony, and are quite sufficient to suffuse with blushes the face of female modesty. But before the question is carried before Parliament, so far as to come to discussion, would it not be well to consider, how far it might be desirable to endeavour to remove the solemnization of the marriage contract alto-

gether out of the hands of those who minister in holy things, and place it, where, I confess, it appears to me it ought to be, in the hands of the magistrate. I am not going here to discuss what is marriage, or what the views with which it ought to be entered into, or with which it is entered into. But whatever may be determined on these points, if it should hereafter be necessary to discuss them, the manner in which the intention of the parties, intending to be man and wife, should be made public is a *civil* affair, and is designed for the preservation of harmony in society. Any grievances arising to married parties, as far as redress can be obtained, is sought for in our civil courts: the proceedings in the ecclesiastical courts scarcely can be said to form any exception to this remark. At all events, the *moral* guilt of parties offending, seems to be considered of trifling importance. Their punishment is visited in degree, according to the supposed magnitude of their civil offence. Besides, suppose a Unitarian should happen to marry a Trinitarian, the latter must be married (I use the term as it is generally used) according to the present law at church, because the mode adopted by Unitarians would not be binding on the Calvinistic lady. This is now done by Quakers, I believe, when they happen to marry out of their own community. It will be necessary that some clause should be introduced into the act, to obviate this inconvenience, provided the affair is still to be considered so far as a religious matter as to be left in the hands of ministers: but I wish to see from any of your correspondents, a substantial reason why it should not be rather ratified before the magistrate.

J. F.

SIR, *Nantwich, Aug.* 6, 1817.

I HAVE long thought that the subject of the marriage ceremony deserved the most serious consideration of the worshipers of the one undivided God, and I am glad that it is again introduced into the Repository. The remedy, however, which your Warrington Correspondent [p. 409,] proposes, appears to me to be worse than no remedy at all. There is something in it of hostility to the Established Church, and, therefore, to adopt it would frustrate our efforts to obtain relief. Let us neither seek to "increase the scanty incomes of our own ministers," nor to "deprive the church of any pecuniary object," but to be eased of a burden which we ought not to bear. Let us respectfully petition Parliament, not for permission to solemnize our own marriages, but for relief from a ceremony which does violence to our consciences, leaving it to their wisdom how such relief shall be afforded.

If a request so reasonable should be denied, nothing will then remain for us, but to "obey God rather than men." Let us be determined to do our duty, but let us do it in singleness of eye as unto God and not unto men, and with meekness and gentleness, and universal peace and love.

F. K.

Marriage Ceremony, as it respects Unitarians.

This subject has attracted public attention. A better proof of this cannot be given than its being agitated in the *Times* Newspaper, a Journal, which is conducted, we believe, upon the mercantile principle, of provoking the discussion or of adopting the side which is most popular, that is, most profitable. From this paper we make the following extracts: No. I. consists of *Remarks* in the *Times*, Sept. 18; No. II. is a *Letter* from *Mr. W. Smith* on those Remarks; and No. III. contains the further *Remarks* of the *Times* upon the general subject and upon Mr. Smith's Letter.

No. I.

Remarks in the Times, Sept. 18.

IT will be recollected, that towards the close of last session of parliament a notice was given by Mr. Smith, the member for Norwich, of some intention to move a bill, the object of which was to allow Unitarians, as they call themselves, or Socinians, as they are more generally called, to marry in their own chapels, and according, we presume, to a ritual of their own, either already compiled, or to be compiled hereafter. About the same time, we should suppose, a question relating to the same subject has been agitated with uncommon warmth in the British settlement of

Newfoundland, where marriages have actually been solemnized by authorities deemed incompetent in this country, and the legitimacy of which was therefore doubted. The Methodist ministers, it appears, have performed this ceremony, arguing, that the marriage act of England did not extend to that colony; and that it was therefore competent to them, or even to laymen, to officiate. The matter being of great importance, application was made to the government of England, from which the following official communication has been received at the colony, and has thence found its way into the mother country:—

Provincial Secretary's Office, Halifax, Aug. 19, 1817.

The following copy of a letter from Earl Bathurst to his Excellency the Lieutenant-Governor, is published by authority:—

"*Downing-street, May* 31, 1817.

"My Lord,—Herewith I have the honour of enclosing to your Lordship an order of his Royal Highness the Prince Regent in Council, dated the 26th ult., disallowing an Act passed by the Legislature of the Province of Nova Scotia, in 1816, entitled, 'An Act to explain the Acts concerning Marriage and Divorce, passed in the thirty-second year of his late Majesty's reign, and the first year of his present Majesty's reign.'

"I have the honour to be, &c.

"BATHURST.

"*To Lieutenant-General the Earl of Dalhousie.*"

Immediately after the date of this letter, a bill to the above effect was proposed to Parliament by Mr. Goulbourn, and on the 27th of June, received the Royal assent. From this act it appears, that the interpretation of the Methodist ministers, upon which an act of the Provincial Legislature of Nova Scotia had been founded, has been set aside, and that the British marriage act has been averred to extend to the colonies. The subject is so interesting to the morals of society, that we are disposed to say something more upon it than what merely results from the occasion. It appears to us, that in situations where regularly ordained or licensed ministers cannot be had, the ceremony should be performed in such practicable way as may be best calculated to give it solemnity and publicity, and that such marriages should be held valid. In Scotland, if we recollect right, the declaration of the parties that they are married, added to the notoriety that they live together as in a conjugal state, is a conclusive proof that the ceremony has been performed. The Quakers, who have no priesthood, marry by a simple declaration of the parties, which is afterwards signed and attested in their meetings. But it may be asserted as a general rule, that in every Christian country marriage has been esteemed a religious solemnity and a civil contract united, and has been performed in the face of the Church by the Established Clergy, with consequences as to settlement, issue and relationship, prescribed and ordained by law. We confess that we shall be sorry to see any of these forms set aside, because we shall apprehend injurious effects to the purity and morals of our posterity. The Romish Church considers marriage as one of its seven sacraments; and when Christianity was interdicted in France, then, also, was the religious solemnization of marriage prohibited. Whatever respect, also, may be due to Dissenting ministers of various denominations and sects, whatever extraordinary purity we might, for argument's sake, be disposed to allow to their creed; yet they do not themselves, under the existing state of things, pretend to put their public acts upon a level as to general effect, as to the power of exciting attention, or making an impression, with those of the Established Clergy; and we are convinced that every thing of solemnity that can be added to that ceremony, from which all the relations of life spring, is necessary to sanction and enforce the due observance of its obligations.

If it be asked, whether we would oppose the progress of Mr. Smith's bill through Parliament, we confess that we have such apprehension of raising the terrible howl of intolerance, that we should rather recommend it to the sound discretion of that gentleman to relinquish his intention; for if the Socinians are allowed to marry in their chapels, there is no reason why the same privilege should not be

conceded to the other sects; some of whose ministers would be obliged to attest the performance of the ceremony with their marks instead of their names. There is no reason why the solemnization should not take place in every licensed house of worship; though these structures so often change the purposes for which they are employed; and are one time dedicated to the worship of the Deity, at another to the consummation of those vices which he abhors.

We trust that the Established Church will always be pre-eminent for the dignity and the solemnity of its ceremonies: but we should farther think, that the more respectable Dissenters will shudder at the introduction of a custom, through which they will certainly be disgraced by the practices of their ruder brethren. We think it, however, our duty to add, that the Marriage Act of George II. is a very confused production.

No. II.

Letter from Mr. W. Smith on the above Remarks.

To the Editor of the Times,

Sir,—I observe in your paper of yesterday some remarks on the solemnization of marriage, the calm and dispassionate tone of which, while in those who most differ from you it need not provoke an angry feeling, seems proportionally better calculated to excite useful discussion on the subject. In this discussion, however, I do not now propose to engage, but only request to correct that part of your statement, which erroneously represents me as having "given notice in the House of Commons of some intention to bring forward a motion," for the purpose of altering the law of the case; and from whence occasion is taken to appeal to what you are pleased to term "my sound discretion" against such a proceeding. Now, whatever may be my opinion, I beg it may be understood, that on the occasion referred to, acting only as the organ of others, I merely presented the petition of a number of Unitarians who conceive themselves to be aggrieved by the existing law, and that I did not hold out any pledge, or (to the best of my recollection) even hint a design of farther prosecuting the business. Allow me, before I conclude, to embrace the opportunity of making one remark. You say that "in every Christian country marriage has been esteemed a religious ceremony and a civil contract united." Now, for the argument's sake, allowing this to be ever so accurately true, I would wish to ask, whether the most logical and legitimate, as well as the best practical inference from the premises, would not be, that while for the security of social order and of property, descendible or otherwise, the most effectual means should be adopted to render the civil contract firm, indissoluble and easy of judicial proof, the strength and permanence of the *moral* tie would not be best ensured by leaving the religious ceremony to be performed in the mode most congenial to the religious sentiments of the persons themselves; by which their most valuable feelings would inevitably be more deeply interested in the transaction than they can be by the use of a form to which the parties may unfortunately have annexed the ideas of inexpedience or impropriety?

I am, Sir,
Your obedient humble servant,
W. SMITH.

Parndon House, Essex, Sept. 19.

No. III.

Remarks of the Times upon the general Subject and upon Mr. Smith's Letter.

It seems that Mr. Smith, the member for Norwich, did not give notice of any motion for the purpose of altering the law of the land on the subject of marriage in favour of Socinian or Unitarian Dissenters; but, "acting as the organ of others," simply presented a petition from a number of that body who conceive themselves aggrieved by the existing law. In conformity with the request of that honourable gentleman, we hasten to correct our mistake, and have inserted his letter to us in another part of the journal. In that he asks, adopting our definition of marriage "as a religious ceremony and a civil contract united," whether "the most logical and legitimate, as well as the best practical inference would not be, that while for the security of social order and of property, descendible or other-

wise, the most effectual means should be adopted to render the civil contract firm, indissoluble and easy of judicial proof, the strength and permanence of the *moral* tie would not be best ensured by leaving the religious ceremony to be performed in the mode most congenial to the religious sentiments of the persons themselves?" To this question we cheerfully reply; first, that logically, Mr. Smith's supposition would make marriage *not* a religious ceremony and a civil contract *united*, but a religious ceremony and a civil contract separated, and therefore, not necessarily co-existent; and that the practical inference would be, that the contracting parties would take as much of either as they liked. For example, the Socinians, we believe, exist in all conceivable gradations, from Christianity, or something near it, down to no Christians at all. There can be no reason why the latter should practise a religious ceremony enjoined by Christ, and recalled by him to primitive purity, by the restriction of single male to single female: with these, therefore, the marriage rite would lose all its solemnity, and become an affair of wax and parchment. On the contrary, the religionists of an opposite description, the enthusiasts, would make it wholly a pious rite or celebration, and limit its commencement and duration to the feeling or experience of passion; the internal motions of what they call godly love, directing them and giving them a right to the enjoyment of its object. With such the civil contract, affecting to bind those whom God had bound, would be superfluous, nay, even impious; and we are not speaking here by conjecture: this has been the language and the practice also of enthusiasts on the subject. Indeed we think it obvious, that if marriage were to be considered as a civil contract only, there can be no reason why it should not observe the character of all civil contracts, and be dissoluble at the will of the parties: but as a divine ordinance, it obtains a controul over the mind itself, and can only be directed, as to form and circumstance, by human laws.

At present the church service enjoys by prescription the right of solemnizing this ceremony with most effect; and we should think, that the respectable Dissenters of all classes would desire, as they have hitherto acquiesced in the practice, that it should not now be set aside. It is only their respectability that can suffer by the change; the marriages of the Established Church will not be affected.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXVI.

Magnanimity of a King of Sweden at a Public Execution.

The late King of Sweden had condemned a soldier to die; and stood at a little distance from the place of execution. The fellow, when he heard this, was in hopes of a pardon; but being assured he was mistaken, cried, his tongue was yet free, he would use it at his pleasure, which he did with great license, accusing the King most insolently, and as loud as he could speak, of barbarity and injustice, and appealing to God for revenge of his wronged innocence. The King, not hearing him distinctly, inquired of those about him, what the soldier had been saying; and was told, by a general officer, who was unwilling to heighten his resentment against the miserable, that he had only repeated very often and loud, that God loves the merciful, and teaches the mighty to moderate their anger. The King was touched by the lesson, and sent his pardon to the criminal. But a courtier, of an opposite interest, took advantage of the occasion, and repeated to the King exactly the licentiousness of the fellow's railing; adding gravely when he had done, that men of quality and trust ought never, in his opinion, to misrepresent facts to their sovereign. The King for some time stood suspended in his thoughts; but turning at length toward the courtier, with a face of reproof; *it is the first time*, said he, *that ever I have been betrayed for my advantage! But the* LIE *of your enemy pleased me better than your* TRUTH *does.*

Plain-Dealer, No. I. *May* 12, 1724.

BIBLICAL CRITICISM.

Dr. Alexander on Philip. ii. 5—11.

SIR, *Wakefield, June* 12, 1817.

LOOKING over some of my papers the other day, I cast my eye on the following criticism on Philip. ii. 5—11; and recollecting some years ago to have shewn it to my friend Mr. Jones,* who, at that time, expressed his cordial approbation of it, it occurred to me, that it might not be unacceptable to your readers in general. In no *version* that I have yet seen does the sense of the original appear to me to have been adequately expressed; nor does any *exposition* of the passage that I have hitherto met with, convey, in my apprehension, the full force and peculiar propriety of the apostle's language. If, therefore, you deem it not unworthy of a place in your miscellany, it is entirely at your service.

DISNEY ALEXANDER, M. D.

In the passage before us the apostle is exhorting the converts at Philippi to cultivate the amiable virtues of *humility, condescension* and *benevolence*, intimating to them, at the same time, that they would be called to *suffer* in the cause of religion. And in order to give the greater effect to his exhortation, he places before them the animating example of the Founder of their faith, and reminds them of the glorious reward with which *his* obedience has been crowned. "Let this mind be in you which was likewise in Christ Jesus, who, though in the form of God, *thought not of the robbery of being equal with God*, but divested himself of it, and assumed the form of a servant; who being in the likeness of men, and proved to be in frame as a man, abased himself so as to become obedient unto death, even the death of the cross. On which account God hath highly exalted him, and conferred on him a name which is above every name, that in the name of Jesus every knee should bow, among those that are in heaven and on the earth and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." On the passage thus rendered, I proceed to submit the following observations to the judgment of the reader.

Though in the form of God. The allusion is, as I conceive, to the transfiguration on the mount, where he assumed a *divine* or luminous or supernaturally splendid *appearance*, his face shining as the sun and his raiment becoming white as snow: μορφῃ Θεϖ without the article, literally *in a form of God*, a phraseology precisely answering to that in Mark ii. 22, Acts vii. 20, Gen. xxx. 8, and various other passages.

Thought not of the robbery of being equal with God. This is an exactly literal version of ϖχ ἁρπαγμὸν ἡγήσαῖο τὸ εἶναι ισα Θεῷ. So far was he from *claiming* it as his *due*, that he never *harboured* such an *idea*, never once thought of the *robbery* of being equal with God; *i. e.* of arrogating to himself that worship which he well knew to be the prerogative of God alone. The language is evidently borrowed from the Jewish Scriptures. "Shall a man *rob* God? Yet ye have *robbed* me." Mal. iii. 8. "Ye are cursed with a curse, for ye have *robbed* me, even thy whole nation," ver. 9. See also Jer. vii. 11. But what gives a singular force and energy to this expression, is the circumstance that the Jews *did actually accuse* our Lord, during the exercise of his ministry among them, of *this sacrilegious act*. Compare carefully John v. 18, and x. 33. To repel, therefore, so unjust and invidious a charge, a charge which, it is probable, still continued to be urged against the meek and lowly Jesus by many, both among the open enemies and false friends of the Christian faith, appears to have been the chief, if not the sole object

* Author of *Illustrations of the Four Gospels*, a work replete with ingenious criticism and philosophical research; and which the scholar should read for its elegance, the Christian for the confirmation of his faith, and the sceptic for the cogent and luminous display of those beauties and evidences of our religion, which, however they may escape the notice of the careless and superficial, are nevertheless powerfully adapted to impress conviction on the mind of every serious and dispassionate inquirer.

of the writer in using this pointed and energetic language. And this remark shews the futility of the ingenious Mr. Robinson's sarcastic animadversions on the Unitarian interpretation of the passage in his *Plea for the Divinity of Jesus Christ*, a book, nevertheless, which contains the best and most eloquent defence of that doctrine which has, perhaps, ever yet appeared, and reflects equal credit on the talents and on the integrity of its author. The *common English* translation of this text, suggests a sense decidedly at variance with the uniform tenour of Scripture. But the propriety of retaining the *literal* sense of the term ἁρπαγμὸν is, I think, obvious from what has already been remarked; and I may add, it is still farther confirmed by our Lord's own language; for in John x. 8, speaking of those false shepherds who obtruded themselves into the fold of God, and *claimed divine honours*, he explicitly denominates such persons *thieves and robbers*. Compare Acts viii. 9, 10, and 2 Thess. ii. 4.

But divested himself of it, i. e. of that divine or supernaturally splendid form which he assumed on the mount, and which, had he been so disposed, he might have *retained*. So far, however, was he from seeking his own aggrandisement and exaltation, that, as soon as it had answered the end proposed, he laid it aside and assumed a character and situation exactly the reverse, *taking upon him the form of a servant*. How striking a contrast is here! and how necessary it is that it should be preserved in the translation! Wakefield, though he may have given the general sense of the passage, has not expressed it with that point and energy which the original manifestly displays—*the form of a servant*. We have seen, that in the former verse the apostle had been alluding to *one specific* and *remarkable* occurrence, and we shall find that he here refers to *another*; thus preserving the strength and beauty of the contrast. And when did Jesus assume the form, in other words, sustain the character of a *servant*? Surely, when after *girding himself with a towel, he washed the feet of his disciples*. Such a singular instance of *condescension* in one whom they regarded as their Teacher and Lord, was not less likely to live in the recollection of the apostles, than the *luminous and transporting scene* which had presented itself on the mount; and it is no wonder that we find Paul making honourable mention of it, and deducing, from so memorable an act of humility and affection, an argument to enforce on his brethren the indispensable obligations they were under to be mutually affectionate and condescending one to another.

The impostors, while they maintained the Divinity of Christ, asserted that he was a *man* only *in appearance*, denying at the same time the *reality* of his *death*. They denied his death, with a view to set aside the scriptural doctrine of the resurrection; and it is probable they rejected his real humanity, that they might have a more plausible pretext for disputing the reality of his death; and thus we see why the great doctrines of the *humanity* and *death* of Jesus were necessarily *connected and associated together in the mind of our apostle;* and likewise, why the apostles in general, both in their discourses and in their epistles, so frequently recur to these topics, and appear to lay so much stress upon them. It is to these that the writer next adverts. *Who being in the likeness of men, and proved to be in frame as a man, abased himself so as to become obedient unto death, even the death of the cross*, i. e. as Jesus in form *resembled* men, so he was *found or proved*, on the fullest investigation, to be *really* a man. The term εὑρεθεὶς *found* or *proved*, seems to be used in a *judicial sense*, and implies *full* and *satisfactory evidence* of the fact (compare John xx. 27, Acts i. 3, Luke xxiv. 39, and 1 John i. 1, &c.); and as a farther confirmation of his "possessing a real human nature, and at the same time a mind infinitely exalted above all selfish or ambitious views, he submitted to a death at once the most *public*, *painful* and *ignominious* that can be conceived."

Wherefore, or *on which account God also hath highly exalted him*, agreeably to the tenour of his own declaration, *he that humbleth himself shall be exalted*. That the exaltation of Jesus to a state of unrivalled dominion and supreme felicity, was the *reward* of his previous self-abasement and voluntary sufferings, is the uniform doctrine both of the Old and of the New Tes-

tament. "*Therefore*," says the prophet, "will I divide him a portion with the great, and he shall divide the spoil with the strong; *because he hath poured out his soul unto death*," &c. Isa. liii. 12. "Thou hast loved righteousness and hated iniquity; *therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows*:" Heb. i. 9, and see Heb. ii. 9.

And given him a name that is above every name; that in the name of Jesus every knee should bow, of those that are in heaven and in the earth and under the earth.

The first thing observable here is the *double* sense of the word *name*, which occurs three times in this paragraph. This I conceive to be a distinction of some importance, though it has escaped, to the best of my knowledge, the notice of commentators. In the *two* first places, it is, I believe, generally admitted to denote that *power* or *authority*, that *pre-eminence* of *rank* or *dignity*, with which Jesus was invested, as the *Son of God*, the *Lord* of the new creation, the *Saviour* and *Judge* of the universe. Very opposite to this is the signification which it bears in the *third* or *last* place of its occurrence. It there refers to the *simple humanity* of the Messiah, to the *personal name* of Jesus, with which his enemies had associated every sentiment of obloquy, derision and contempt, and which many, even among the professed converts to Christianity, were reluctant and *ashamed publicly to acknowledge*. The obscure son of a carpenter, the humble and persecuted prophet of Nazareth, a condemned malefactor, a crucified Redeemer, were sounds equally abhorrent from the feelings and hostile to the prejudices both of Jew and Gentile; and it is a fact, well known to readers of ecclesiastical history, and amply corroborated by the testimony of the sacred writers, that, in those early days, numbers of the professed advocates of the gospel, in order to facilitate its acceptance among the higher ranks of society, endeavoured to sink the *personal name* of Jesus under the splendour of his assumed divinity, and to roll away the reproach of the cross, by representing him as a *supernatural* being, incapable of suffering and superior to death. And this circumstance not only satisfactorily explains, but will be found to throw a new and beautiful light upon several other passages in the New Testament, which, without the knowledge of the above fact, must be allowed to be extremely obscure, if not quite unintelligible. See 1 Cor. xvi. 22, Acts ii. 22, 32, 33, 36, 1 John iv. 2, 3, Rom. i. 16, Mark viii. 38, Gal. vi. 14, 1 Peter ii. 7.

The apostle, therefore, by this clause intimates, that whatever *odium* may be affixed to the name of Jesus by his open enemies or pretended friends, it was a name, beyond all others, *precious* in the sight of *God*; and that, that very Jesus whom men rejected and anathematized was appointed *sole Mediator* between God and man, the honoured instrument of effecting the subjugation of all created intelligences whatsoever, to the dominion of the one living and true God.

And *that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

The apostles, no less than the Saviour himself, uniformly made the glory of God their ultimate end and object. The glory of God required that his Son should be honoured and acknowledged. He had sent him into the world: he had entrusted him with a most awful and important commission. This commission the Son had executed to the perfect satisfaction of the Father. The Father had already expressed his approbation of the conduct of his Son, by the high state of exaltation and glory to which he had raised him; he had given him a kingdom, he had seated him upon a throne, and he now called upon all men to acknowledge his authority and to obey his commands. And so far is this from derogating from the honour due to God alone, that by it the Father is glorified; as a monarch esteems himself honoured when his ambassador is treated with respect. Compare Isa. xlv. 23, John v. 23.

I conclude by remarking, that this passage seems to me strongly to inculcate that most consolatory and animating doctrine, *the final restitution of all men to virtue and to happiness.* What! shall the designs of Providence, in the redemption of mankind, be frustrated? Shall the puny arm of a feeble mortal counteract the intentions of Omnipotence? If Jesus

Christ hath tasted death for *every* man—if he be exalted a Prince and a Saviour to give repentance and remission of sins unto his people—if the lip of infallible truth have declared by the mouth of an apostle, that for this very end Christ was thus exalted, viz. "that *every* knee might bow and *every* tongue confess Jesus to be Lord, to the glory of the Father;" does it not follow, as a necessary inference, even supposing it no where to have been expressly asserted, that, under the government of an infinitely wise and powerful and benevolent Being, a period will come, when, to use the emphatic language of Scripture, "death and hell" having been "cast into the lake of fire," God shall reign the acknowledged Sovereign and beloved Father of all his rational offspring, and the empire of truth, of virtue and of happiness, be universally and eternally predominant?

Translation and Emendation of Psalm cxxxvii.

SIR, *Alnwick, Aug.* 30, 1817.

IN perusing your Monthly Repository, I frequently find many valuable criticisms upon obscure passages in the New Testament. This encourages me to hope, that some observations upon difficult texts in the Old Testament, will not prove uninteresting. I am not so presumptuous as to imagine, that my views will always be correct, or that my solutions will afford constant satisfaction; yet, if what I advance, will induce abler pens to discuss the subject, I shall be satisfied; as the end I have in view will be attained.

The 137th Psalm has often been admired for the tenderness of its strains, and it is presumed, that no person can peruse it without being affected. Beautiful as it is, there is a harshness in the last verse, of which I can never approve, and which, I think, the writer never intended. The verse to which I allude runs thus:—"Happy shall he be, that taketh and *dasheth thy little ones* against a stone." If we consider the book of Psalms, as many do, to have been written by men divinely inspired for that purpose, we perceive a spirit of savageness and barbarity in this passage utterly incompatible with that goodness which characterizes a holy God. Or, if we view the Psalms, as some sensible Christians do, to be the effusions of uninspired men, still the brutal fierceness expressed in the text, is irreconcileable with all our ideas of humanity, honour and justice. To seize little children and to dash them against stones; to refuse to censure the perpetrator of such an act, but even to applaud the monster, and to consider him a happy man, evince a ferocity and insensibility of mind, which, it is presumed, could not exist, in the breasts of men, so enlightened and polished as the Jewish prophets were.

The Hebrew עוללין here rendered children, has a variety of significations; but as it often denotes wickedness, injustice, &c., I would suggest, that it should be rendered in this passage, *idols*, not children. What confirms the idea is this, the Babylonians were idolators. The worship of their idols brought upon the Jews such heavy calamities, as led them to deprecate idolatry, and to consider that man happy, who durst seize the little household gods of their oppressors, and dash them to pieces. Let us translate the whole Psalm anew, and consider how it agrees with this emendation.

1. By the rivers of Babylon, there we sat down,
   We wept also, when we remembered Zion.
2. Upon the willows in the midst, we hung our harps;
3. For there, those who captivated us,
   Demanded of us, the recitation of a song;
   And our spoilers said in mirth,
   "Sing us one of Zion's songs."
4. How can we sing the song of Jehovah,
   In a foreign land?
5. But if I forget thee, O Jerusalem!
   Let my right hand forget its office.
6. Let my tongue cleave to the roof of my mouth,
   If I do not remember thee ——
   If I do not exalt thee, O Jerusalem!
   Above my chief joy.
7. Jehovah remembers the Edomites,
   Since the day Jerusalem was taken;
   Who said, "Raze, raze it to its foundations."
8. Daughter of Babylon! who art to be destroyed,
   He will be happy who will repay thee;
   Who will reward thee, as thou hast acted towards us.
9. He will be happy, who will seize,
   And dash *thy idols* against the stone.

CAMBER.

REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Second Part of Armata.* 8vo. pp. 218. Murray. 1817.

THE hand of the same noble author appears in this Second Part that we traced in the First Part of Armata. [Mon. Repos. present Vol. p. 140, &c.] The work is unquestionably *Lord Erskine's.* But whilst it bears the character of his mind, it can scarcely be said to reflect honour on his genius. The story of Armata is clumsy and ridiculous. Its merit consists in its fine speeches, or rather fragments of speeches. In these, however, the Second Part is decidedly inferior to the First. We do not make an exception of Chapter VI. or of that part of it relating to Law, which is the best portion of the present publication.

Lord Erskine is quite a religionist. He sets out with an odd thought, namely, that *but for the sea,* " the propitiation for sin accomplished in Palestine," would have been of no avail: as if apostles could not have travelled by land! He describes " Revelation" as " communicating a fallen condition and a mediatorial redemption." He is in favour of a reconsideration of the Articles, and against their being made use of as Tests. He declares himself a churchman, but expresses a wish that the " national religion, as well as civil state, should be balanced by a popular constitution, and that the free spirit of the Dissenters should continue." " Many persons," he says, " have been reproached or sneered at as *Methodists,* only for maintaining and believing the very same doctrines which OUR SAVIOUR preached when upon the earth."

With these marks of attention to religion, we know not how to reconcile certain expressions and inuendoes, and one abominable degradation of the most sublime passage of Scripture; but we observe, that the noble author has a theory of his own, with regard to perfection, which is, that it consists in the equal mixture of opposite qualities, and we conclude, that he applies this not only to political constitutions and ecclesiastical establishments, but also to individual character.

ART. II.—*An Excursion to Windsor, in July,* 1810; *interspersed with Historical and Biographical Anecdotes, for the Improvement of the Rising Generation. Also a Sail down the River Medway, July,* 1811. By John Evans, A. M. *To which is annexed, a Journal of a Trip to Paris, in the Autumn of* 1816. By John Evans, Jun. A. M. 12mo. pp. 568. Sherwood and Co. 1817.

MR. EVANS designs this work to be a companion to his " Juvenile Tourist," and, like that publication, it is well adapted for the amusement and " improvement of the rising generation." The author has brought together the acquisitions of an active literary life, and has illustrated the little route from London to Windsor, and the " Sail down the river Medway," with a great variety of anecdote, biography, history, poetry and moral reflection. He preserves in himself, and he encourages in the reader, a feeling of good nature towards all ranks of persons in civil life and all religious sects. This freedom from prejudice and bigotry makes his pages of great value to the younger reader.

On his arrival at Windsor, Mr. Evans led his party to the Terrace, and the following is his description of the Royal Family:

" We entered Windsor about six o'clock, and having refreshed ourselves at the inn with a cup of tea, hastened to the Terrace, where we found a considerable portion of genteel company. Intent on the gratification of a laudable curiosity, we felt peculiarly happy in joining them on this occasion. It was seven o'clock, and the good old King soon made his appearance with his accustomed punctuality. A little door in the castle was thrown open, when two attendants were seen leading this venerable personage with great care down a flight of steps till he safely alighted upon the Terrace. Then the Princesses Elizabeth and Augusta, who were present, accompanied him, one on each side, or rather took hold of his arm; they paced backwards and forwards for an hour, two bands of music playing alternately; the fine tones of the several instruments being heightened by the stillness of closing day. The King was dressed neatly; blue coat with gilt

buttons and star, white waistcoat and small-clothes, white stockings and gold buckles in his shoes. His hat somewhat resembled that worn by the clergy, with the addition of a gold button and loop, mounted by a black cockade, which marks him out conspicuously from the rest of the company. His Majesty looked ruddy and full; his voice sonorous, and he converses with cheerfulness, though, when he attempts to speak rather hastily, it is with hesitation. His want of sight is very apparent, for his hat is drawn over the upper part of his face, and he feels about with his cane, especially ascending or descending a step. It is affecting to see him, though he appears cheerful when he speaks, and seems as if nothing were the matter with him. He now and then stops to converse either with the officers or with the nobility and gentry. We saw him several times on the Terrace; but on this first evening there was a more than ordinary degree of conversation. He was full of inquiries respecting the installation of Lord Grenville, as Chancellor of the University of Oxford, which had taken place during the week. He inquired also about the balloon in which Mr. Sadler had ascended on the occasion, and was particularly anxious to know how long it continued in the air and where it had alighted. Harrow on the Hill was mentioned, though the spot had not then been ascertained. He conversed at all times on a variety of topics with the utmost freedom and even hilarity. This daily promenade must benefit both his mind and body, while the presence, as well as the attention, of so many of his subjects, some coming from distant parts, must yield him no inconsiderable gratification. The countenances of the Princesses are replete with good nature, and most exemplary is their attention to their aged parent. This, indeed, is their best praise, their noblest recommendation. Filial piety is the characteristic attribute of humanity. It sheds a lustre upon all the other virtues which enrich and adorn the great family of mankind. It should be mentioned that the King, in returning back to his apartments in the Castle, passing by the band of musicians on the steps, always touched his hat, and said, in an audible voice, 'Gentlemen, good night, I thank you.' Indeed, his Majesty, during the whole time, seemed in perfect good humour with all the company.

"The only etiquette observed on the Terrace is, that when the King passes, the ladies and gentlemen withdraw on either side, the latter merely uncovering the head, bows and curtsies being dispensed with on the occasion. A police officer is in attendance, who, with a little switch, keeps individuals from pressing too much on the King when he stops to converse; but this is done with the greatest urbanity."—Pp. 291—295.

Mr. Evans paid a visit to Dr. Herschel, which he thus relates:

"We now pushed on to the little village of Slough, and paid our respects to the venerable Herschel, of astronomic renown. Introduced to him by a letter, he received us politely, and in shewing us his wonderful apparatus in the gardén paid every possible attention. His immense telescope, forty feet long, raised and supported by complicated appendages, is seen by every passing traveller from the public road. The lesser instruments are ranged around, like so many Satellites in the planetary system!

"Dr. Herschel, a native of Germany, and originally a musician in the army, was the discoverer (13th of March, 1781,) of a new planet, denominated the Georgium Sidus, out of compliment to his Majesty. It is apparently at the extreme boundary of the solar system. Other discoveries have been made by this indefatigable astronomer. He was pleased to present me with a well-executed engraving of his great telescope, upon my telling him that I always explained its construction to my pupils at the conclusion of my lecture on astronomy. Mentioning, also, an excellent Orrery I had lately purchased, he replied, with great good humour, 'Orreries are pretty play-things—my Orrery is up there!' —pointing to the sky. The old gentleman was very affable, and, notwithstanding his extraordinary merit, is distinguished for his modesty. He is evidently an enthusiast in his profession, enamoured of the divine science of astronomy; its pleasures are ineffable."—Pp. 359, 360.

The account of Bishop Pearce [p. 421], bears marks of a too hasty pen. For "Commentary on the Epistles," should be read *Commentary on the Gospels;* and something more might surely have been said of this invaluable work, than it "is held in estimation," and some higher eulogium might have been passed upon the author, as a scholar, than that he "possessed *a considerable portion* of theological learning." Mr. Evans relates the story of this prelate's wishing to resign his bishopric, and being opposed by his brethren the bishops, who reckoned that the measure would form an invidious precedent.

The latter part of the volume is furnished, as the title-page announces, by Mr. Evans, Junior; and his Journal is introduced in a manner creditable to both father and son.

ART. III.—*The Confessions of an Arian Minister; containing a Narrative of his Conversion, and exhibiting his present Views of the principal Doctrines of the Gospel, in a Letter to his Son.* By William Gellibrand. 8vo. pp. 31. Williams and Co. 1817.

WE recollect to have read a pamphlet* satisfactorily accounting for "the unbelief of Edward Gibbon, Esq." from the circumstances of his life. In like manner, it will not be difficult to explain Mr. Gellibrand's *conversion;* this letter shewing that his change of religious sentiment has been the effect of a bad theological education, of the want of studious habits, and of the force of certain social attachments. From his *confessions* we shall collect abundant evidence in support of our allegation: nor will attentive readers fail to perceive that such a convert's avowal of reputedly *evangelical* opinions is far from being presumptive of their truth.

I. The *Divinity Professor* under whom Mr. G. studied, he represents (7) as "a man of great learning, eminent piety, and much Biblical acuteness," but adds that he "had not the happy talent of engaging the attention, or even of securing the respect of his pupils." As the natural consequence, "his labours were disregarded," and in this branch of education the students "exhibited the most deplorable ignorance." Mr. Gellibrand's creed therefore was not the result of theological knowledge and inquiry: it did not rest on an examination of the Scriptures. With some inconsistency † he speaks of himself as having been, at this period of his life, *a determined Arian;* "advancing fast," says he, "to what I then considered as the pure and rational views of Christianity, as supported and recommended by Dr. Priestly" [Priestley]. Now it does not appear that Mr. G. ever gave up the doctrine of our Lord's pre-existence: and the following sentences are a memorable comment on this *Arian* minister's approximation to pure views of Christianity. His experience and his *confessions* prove, as ecclesiastical history also proves, that the grossest mistakes concerning the person of Christ have originated in a false shame of the "mere humanity" of the Saviour. Let us hear our author's acknowledgment: [13]

"I could listen without any disgust or uneasiness whilst this friend and benefactor to the world was not only praised, but even exalted to a seat upon the throne of God. I often thought that the preacher erred, but it was an error more in unison with my heart and my love, than if he had attempted to degrade his Saviour by sinking him to the level of mere humanity."

Defective indeed must have been the theological education of the man who could write such a sentence! What is Mr. G.'s avowal? That he approved of a creed which, nevertheless, he considered as erroneous! Of the light (Pref. 4) in which *we* view this or any part of his Letter let him be as careless as he please: he should know however that, by the declaration before us, he virtually accuses himself of inconsistency, and proves how little he is acquainted with the laws of evidence and with the test of truth. Numerous additional illustrations of the evils of an ignorance of the principles of Biblical and Scriptural criticism, are supplied by his pamphlet. When the candidate for the ministry is a stranger to them, he will not possess the ability—perhaps not the desire—of explaining to his fellow-men the records of Revelation: his sermons will not be really *evangelical;* and it is probable that he will be indifferent to religious opinions,—will lightly embrace and as easily dismiss them.

II. But did the "Arian minister," who makes these *confessions,* attempt to supply the deficiencies of his theological course, in the former academy at Hoxton, by any subsequent regard to theological studies? "The world," says he, (8, 9,) "presented itself to my view, and stole too much of my heart from God and from heaven—I was hastening fast to a state of irreligion and unbelief; I was immersed in the pursuits, in the pleasures, and, oh! sad to relate, in many of the vices of the world." This, be it remembered, is his own statement of his own case. We "would not hear his enemy say so:" and, possibly, in the revulsion of his feelings, his self-accusation is extravagant. If however he was *immersed* in the pursuits of the world,

* By the Rev. John Evans, M. A.

† See p. 13 of this pamphlet.

he, plainly, had neither time nor relish for those of sacred literature. His studies took a different, and even opposite, direction. Perhaps they were of a gainful nature (19). The neighbourhood of the metropolis, presents well-known temptations to such employments: and we have heard of Dissenting ministers, some of them orthodox, some of them heretical, who have been assiduous, and not unsuccessful, votaries at the shrine of *Mammon.*

So far as his own care and exertions are concerned, the respectability and usefulness of the Christian minister will much depend on the object and the regularity of his studies, after he has quitted the college or the academy. On the foundation which he there laid he ought constantly to build. His education is only begun: he must every day carry it forward to maturity. In the excellent charge which Mr. G. received * at his ordination (8), this advice was enforced with the affection and earnestness due to its importance. By many divines, of every communion, Scriptural learning is neglected. Some of them, it is true, possess not the means of access to books which they are desirous of consulting: and more, we humbly think, should be done, by the enlightened, opulent and generous friends of religion and literature, to prevent or remedy this evil. If clergymen and ministers do not feel, or cannot fulfil, their obligation to make themselves acquainted with the volume of Revelation, in a critical no less than in a devotional and practical view, it is little wonderful if, like Mr. G. they are unfurnished with any consistent and stable knowledge of its doctrines.

III. This "Arian minister" confesses, further, that his change of sentiment has been produced, in part, by the force of certain social attachments. To his son he says (11),

> "Since I married your most excellent mother-in-law, whom I must ever regard as being, in the hands of Providence, a principal means of my recovery to a just sense of the obligations of religion and virtue, I have constantly attended," &c.

Now we cannot doubt that this consideration has exercised a much stronger influence on the mind of Mr. G. than he seems to be aware. But is not such an influence, however natural, and, to a particular extent, honourable and salutary, perfectly distinct from any thing like *evidence*, whether presumptive or direct?

Speaking with reference to his conversion, he alleges (17), that "the plain and unlearned interpretations of the Scriptures seemed to his mind more consistent with the design and end for which they were written than those subtle and scholastic views he had been accustomed to regard." An unequivocal proof of his not being in the habit of studying the Scriptures as they ought to be studied, of his not making them, as Locke made them, their own interpreter! The true meaning of the sacred volume, is not necessarily, or even probably, that which those men affix to it whose explanations are dictated by the creed of their infancy or by the articles of their church; although, under the bias of self-love and self-deception, we confound vulgar prejudices with natural and unforced comments. Nothing can be more incongruous than to explain the language of ancient and of foreign writers in uniform agreement with the conceptions of a modern age. *Plain* interpretations are not those which appear such to uninformed and unreflecting readers, but those, on the contrary, which are suggested by a correct acquaintance with the phraseology of the Scriptures. What Mr. G. intends by "subtle and scholastic views of Christianity," he has left us to conjecture. The propriety of his applying such epithets to the "Arian" and Trinitarian hypotheses we fully admit: to the *views* of the persons who unequivocally believe in one God, the Father, and in one Mediator, the man Christ Jesus, they are not in the slightest degree applicable. From scholastic ideas and scholastic terms the creed of the Unitarian is altogether free: and to its friends its simplicity is truly attractive, but to the lovers of mysticism, unspeakably revolting. Not a single passage of Scripture expresses literally and unreservedly the doctrine of the Trinitarian and of the Arian: while that of the Unitarian is represented in numerous texts, which are understood by us without any mental gloss. Is this *subtle?* Is this *scholastic?*

* From Dr. Kippis.

Mr. G., as might be looked for, is no friend to the *Improved Version*, &c. Part of his advice however in respect of this work, we shall adopt with regard to his own performance; excepting, of course, the epithets that we inclose in brackets,

"—— exercise your GOOD JUDGMENT and your COMMON SENSE upon their [laboured and far-fetched] interpretations and commentaries" (28).

Thus we perceive that *common sense* is appealed to even by those who censure others for employing it. On the whole of these *Confessions* we wish the reader to exercise his "good judgment" and his "common sense;" and we shall not then doubt what will be his verdict.

POETRY.

SONNET BY MR. ROSCOE
ON PARTING WITH HIS LIBRARY.

AS one, who destined from his friends to part
Regrets his loss, but hopes again ere while
To share their converse and enjoy their smile,
And tempers as he may, affliction's dart—
—— Thus lov'd associates! chiefs of elder art,
Teachers of wisdom! who could once beguile
My tedious hours and lighten every toil,
I now resign you—nor with fainting heart,
For, pass a few short years or days or hours,
And happier seasons may their dawn unfold,
And all your sacred fellowship restore,
When, freed from earth, unlimited its powers,
Mind shall with mind direct communion hold,
And kindred spirits meet to part no more.

THE MOSLEM BRIDAL-SONG.
FROM THE ITALIAN.

Attributed to a modern living Poet.

[From the Literary Gazette.]

There is a radiance in the sky,
A flush of gold and purple dye.
Night lingers in the west,—the sun
Floats on the sea.—The day's begun.
The wave slow swelling to the shore
Gleams on the green like silver ore;
The grove, the cloud, the mountain's brow,
Are burning in the crimson glow;
Yet all is silence,—till the gale
Shakes its rich pinions from the vale.

It is a lovely hour,—tho' heaven
Had ne'er to man his partner given,
That thing of beauty, fatal, fair,
Bright, fickle—child of flame and air;
Yet such an hour, such skies above,
Such earth below, had taught him love.

But there are sounds along the gale—
Not murmurs of the grot or vale—
Yet wild, yet sweet, as ever stole
To soothe their twilight wanderer's soul.
It comes from yonder jasmine bower,
From yonder mosque's enamelled tower,
From yonder harem's roof of gold,
From yonder castle's haughty hold:
Oh strain of witchery! who e'er
That heard thee, felt not joy was near?
My soul shall in the grave be dim
Ere it forgets that bridal hymn.
'Twas such a morn, 'twas such a tone
That woke me;—visions! are you gone?

The flutes breathe nigh,—the portals now
Pour out the train, white veiled, like snow
Upon its mountain summit spread,
In splendour beyond man's rude tread;
And o'er their pomp, emerging far
The bride, like morning's virgin star.
And soon along the eve may swim
The chorus of the bridal hymn;
Again the bright procession move
To take the last, sweet veil from Love.
Then speed thee on, thou glorious sun!
Swift rise,—swift set,—be bright—and done.

HERMES.

TO THE EXILED PATRIOTS, MUIR AND PALMER.
[FROM POEMS, BY ROBERT SOUTHEY, THE POET LAUREATE.]

Martyrs of Freedom, ye who, firmly good,
Stept forth the champions in her glorious cause:
Ye who against Corruption nobly stood
For Justice, Liberty and equal laws:

Ye who have urged the cause of men so well,
Firm when Corruption's torrent swept along;
Ye who so firmly stood—so nobly fell—
Accept one *honest* Briton's grateful song.

Take from one honest heart the meed of praise;
Let Justice strike her high-toned harp for you;
Take from the minstrel's hand the garland bays,
Who feels your energy—and sorrows too.

But be it your's to triumph in disgrace—
Above the storms of Fate be your's to tower,—
Unchang'd is Virtue, or by time, or place,
Unscared is Justice by the throne of power.

No, by the Tyrant's heart let fear be known,
Let the Judge tremble who perverts his trust;
Let proud Oppression totter on his throne,
Fear is a stranger to the good and just.

And is there ought amid the Tyrant's state,
Or ought in mighty nature's ample reign—
So excellently good—so grandly great
As Freedom struggling with Oppression's chain?

Swells not the soul with ardour at the view?
Bounds not the breast at Freedom's sacred call?
Ye noble Martyrs—then she feels for you—
Glows in your cause and crimsons at your fall.

And shall Oppression vainly think—by fear
To quench the fearless energy of mind?
And glorying in your fall exult it here,
As tho' no free-born soul was left behind?

CANZONETTE.

BY THE LATE JOHN BOWDLER, JUN. ESQ.

'Tis sweet, when in the glowing west
The Sun's bright wheels their course are leaving,
Upon the azure Ocean's breast
To watch the dark wave slowly heaving.

And oh! at glimpse of early morn,
When holy Monks their beads are telling,
'Tis sweet to hear the hunter's horn
From glen to mountain wildly swelling.

And it is sweet, at mid-day hour,
Beneath the forest oak reclining,
To hear the driving tempests pour,
Each sense to fairy dreams resigning.

'Tis sweet, where nodding rocks around
The nightshade dark is wildly wreathing,
To listen to some solemn sound
From harp or lyre divinely breathing.

And sweeter yet the genuine glow
Of youthful Friendship's high devotion,
Responsive to the voice of woe,
When heaves the heart with strong emotion.

And Youth is sweet with many a joy,
That frolic by in artless measure;
And age is sweet, with less alloy,
In tranquil thought and silent pleasure.

For He who gave the life we share,
With every charm His gift adorning,
Bade Eve her pearly dew-drops wear,
And dressed in smiles the blush of Morning.

TWO SONNETS ON THE GRASSHOPPER AND CRICKET.

[FROM POEMS BY JOHN KEATS.]

I.

The poetry of earth is never dead:
When all the birds are faint with the hot sun,
And hide in cooling trees, a voice will run
From hedge to hedge about the new-mown mead;
That is the Grasshopper's;—he takes the lead
In summer luxury,—he has never done
With his delights; for when tired out with fun,
He rests at ease beneath some pleasant weed.
The poetry of earth is ceasing never;
On a lone winter evening, when the frost
Has wrought a silence, from the stove there shrills
The Cricket's song, in warmth increasing ever,
And seems to one, in drowsiness half lost,
The Grasshopper's among some grassy hills.

December 30, 1816.

II.

BY LEIGH HUNT.

Green little vaulter in the sunny grass,
Catching your heart up at the feel of June,
Sole voice left stirring 'midst the lazy noon,
When e'en the bees lag at the summoning brass;—
And you, warm little housekeeper, who class
With those who think the candles come too soon,
Loving the fire, and with your tricksome tune
Nick the glad silent moments as they pass;—
O sweet and tiny cousins, that belong,
One to the fields, the other to the hearth,
Both have your sunshine; both though small are strong
At your clear hearts; and both were sent on earth
To ring in thoughtful ears this natural song,
—In doors and out,—summer and winter,—Mirth.

December 30, 1816.

OBITUARY.

1817, June 25, at *Paris*, at the age of 82, JEAN ETIENNE HARDOUIN, the translator of Young's Night Thoughts into French verse. He also paraphrased Fenelon's Telemachus; translated the fragment of the 91st book of Livy, discovered by Paul Jacques Burns, in the MSS. Library of the Vatican; and published a collection of Anacreon's Poems in the original Greek text, with a Glossary, and translations into Latin prose and verse, and French prose and verse.

— 30, at *Athens*, of a fever, brought on by fatigue, in the ardent pursuit of knowledge, and rendered fatal by the extreme heat, Mr. BENJAMIN GOTT, second son of Benjamin Gott, Esq. of Leeds. This excellent young man was endowed with virtues and talents which eminently qualified him for an exalted rank in both public and private life. He died the day after he had completed his 24th year, and his remains were deposited in the temple of Theseus, close by those of the celebrated Tweddell.

July 17, in *Glen-street, Kilmarnock*, WILLIAM STEVENSON, aged 87. He was originally from Dunlop, and bred a mason; but during many of the latter years of his life he wandered about as a common beggar. Thirty years ago, he and his wife separated upon these strange conditions, that the first that proposed an agreement should forfeit £100. This singular pair never met again, and it is not now known whether the heroine yet lives. Stevenson was much afflicted, during the last two years of his life, with the stone. As his disease increased, he was fully aware of his approaching dissolution; and for this event he made the following extraordinary preparation:—He sent for a baker and ordered twelve dozen of burial cakes, and a great profusion of sugar biscuit; together with a corresponding quantity of wine and spirituous liquors. He next sent for the joiner, and ordered a coffin decently mounted, with particular instructions that the wood should be quite dry, and the joints firm and impervious to the water. The grave-digger was next sent for, and asked if he thought he could get a place to put him in after he was dead. The spot fixed upon was in the church-yard of Riccarton, a village about half a mile distant. He enjoined the sexton to be sure and make his grave roomy and in a dry and comfortable corner; and he might rest assured that he would be well rewarded for his care and trouble. Having made these arrangements, he ordered the old woman that attended him to go to a certain nook, and bring out £9 to be appropriated to defray the funeral charges. He told her, at the same time, not to be grieved, for he had not forgotten her in his will. In a few hours afterwards, in the full exercise of his mental powers, but in the most excruciating agonies, he expired. A neighbour and a man of business were immediately sent for to examine and seal up his effects. The first thing they found was a bag, containing large silver pieces, such as crowns, half-crowns and dollars, to a large amount: in a corner was secreted, amongst a vast quantity of musty rags, a great number of guineas and seven shilling pieces. In his trunk was found a bond for £800, and other bonds and securities to a very considerable amount. In all, we heard, the property amounted to £900. His will was found among some old paper, leaving to his housekeeper £20, and the rest of his property to be divided among his distant relations. As it required some time to give his relatives intimation of his death, and to make preparations for his funeral, he lay in state four days, during which period, the place where he was resembled more an Irish wake, than a deserted room where the Scots lock up their dead. The invitations to his funeral were most singular. Persons were not asked individually, but whole families; so that, except a few relatives dressed in black, his obsequies were attended by tradesmen in their working clothes, bare-footed boys and girls, an immense crowd of tattered beggars; to the aged among whom he left sixpence, and to the younger threepence. After the interment, this motley group retired to a large barn fitted up for the purpose, where a scene of profusion and inebriety was exhibited almost without a parallel.—*(Glasgow Courier.)*

In August, at *Birmingham*, about 65 years of age, the Rev. GEORGE WATSON, late Dissenting minister of Daventry. He was a native of Kettering in Northamptonshire, of reputable parents, and was employed for some time as a mechanic; but being of a serious turn of mind, and wishing to be a Christian minister, his friends sent him to the Rev. Mr. (afterwards Dr.) Addington, of Market-Harborough, who, at that time, kept a flourishing boarding-school in that town. From thence he removed, in 1773, to the Dissenting academy at Daventry, then under the care of that strict disciplinarian, very studious and able tutor, Dr. Caleb Ashworth. After con-

tinuing there five years he settled, in the year 1778, with a congregation at Horwich, near Bolton, in Lancashire. There he continued until the year 1797, when he was invited to be co-pastor with the Rev. Thomas Tayler, minister of the congregation at Carter-lane, London; but being only afternoon preacher, and having but few hearers, he soon became dissatisfied with his new and flattering situation, and in a very few years removed to Daventry in Northamptonshire. In this place he continued until bodily infirmities rendered him unable to perform the duties of his office, when he found it advisable, a few months ago, to go to Birmingham, where his only son resides. Here his health improved, and he supplied the congregations of Cradley and Stourbridge several Lord's days; but his afflictions soon returned and removed him out of our world.

He published, in the year 1792, a Sermon on Charity, which he preached at Horwich, for the benefit of the Manchester Infirmary, as did many other ministers of that neighbourhood at that time.

He also, in the year 1810, favoured the public with a Memoir of that excellent man the Rev. Thomas Robins, [Mon. Repos. V. 362—364,] who was laid aside, many years before his death, both from preaching and tuition, by the relaxation of the organs of speech, occasioned by being very unhappily prevailed on to preach three times in one day to a large congregation, when he was indisposed with a cold. Wisdom is necessary to direct. Be soberly wise.

Mr. Watson was a truly religious person, of simple and unaffected manners, a plain, sensible and serious preacher, but his delivery was not sufficiently energetic. A volume of his discourses would, probably, be found far preferable to many that are daily issuing from the press.

In his last letter to me, which is dated Birmingham, June 27, 1817, speaking of another minister who had lately resigned his charge, he says, "I have not heard whether he means to continue in the ministry, but I suppose not as a stated preacher. But, like me, probably he will preach occasionally in the place and neighbourhood where he resides; thus we are reminded of our declining years, and our approach to that time when we shall cease to speak in the name of the Lord. It is humbling to think how little good we have done, and I am sometimes pained with the reflection that I might have done more had I exerted myself more, and my only resource is to acknowledge it before God, and cast myself upon his sovereign mercy. And yet I am not without some hopes that I have been useful, in a number of instances, in the course of my ministry, but, alas! how few in comparison of the many in which I see no evidence of good done."

Farewell, brother Watson, a long farewell. All who, by the grace of God in Christ Jesus, shall get safe to a better world, will doubtless find thee there. But, for the present, farewell.

I can now, in a moment, run, in idea, through the whole clerical history of my deceased friend, and, O, what a shadow it appears! "Mine age is as nothing before thee."—Psalm xc.

Of how little importance it is where we spend the few fleeting moments of life, so that we spend them in the fear of God! Verily, every man and every minister of Jesus Christ, in his best state, is altogether vanity.

JOSEPH JEVANS.

September 21, at *Riverhead*, in Kent, at the advanced age of eighty-five years and four months, Mary, the wife of John Simpson, formerly of Hackney. Her death was sudden, though not unexpected; years and infirmities had long oppressed her—she had been afflicted more than thirty years with deafness, and in her last year she nearly lost her sight: thus cut off from her favourite employment *reading*, she would request that others would read to her, which was ever cheerfully complied with, though it required great exertion of voice to reach her hearing. To her honour she filled up every relation of life, as became a woman professing godliness, and will ever be remembered with the sincerest affection by her surviving partner, (with whom she had lived in matrimonial harmony sixty-two years and seven months,) and by her numerous offspring of children and grandchildren. She was interred in the burial ground at Worship-street, on Friday 26th of September, and the Rev. Mr. Gilchrist addressed a mourning audience at the grave.

J. S.

— 23rd, at *Abergavenny*, of a paralytic stroke, received whilst travelling in a post-chaise to that place on the 14th, Henry Hinckley, Esq. of Guildford-street, for some time Treasurer to the *London Unitarian* (Book) *Society*.

— 29, aged 64, Mrs. Anna Taylor, of Banstead, Surry, only surviving daughter of the late Rev. Henry Taylor, Rector of Crawley and Vicar of Portsmouth, the author of Ben Mordecai's Letters, &c.

Oct. 7, at his apartments at *Brompton*, the Right Hon. J. P. Curran. He is almost the last of that brilliant phalanx, the contemporaries and fellow-labourers of Mr. Fox, in the cause of general liberty. Lord

Erskine, in this country, and Mr. Grattan, in Ireland, still survive.

Mr. Curran is one of those characters which the lover of human nature, and of its intellectual capacities, delights to contemplate. He rose from nothing. He derived no aid from rank and fortune. He ascended by his own energies to an eminence, which throws rank and fortune into comparative scorn. Mr. Curran was the great ornament of his time of the Irish bar, and in forensic eloquence has certainly never been exceeded in modern times. His rhetoric was the pure emanation of his spirit, a warming and lighting up of the soul, that poured conviction and astonishment on his hearers. It flashed in his eye, and revelled in the melodious and powerful accents of his voice. His thoughts almost always shaped themselves into imagery, and if his eloquence had any fault, it was that his images were too frequent. But they were at the same time so exquisitely beautiful, that he must have been a rigourous critic, that could have determined which of them to part with. His wit was not less exuberant than his imagination; and it was the peculiarity of Mr. Curran's wit, that even when it took the form of a play on words, it acquired dignity from the vein of imagery that accompanied it. Every jest was a metaphor. But the great charm and power of Mr. Curran's eloquence lay in its fervour. It was by this that he animated his friends and appalled his enemies; and the admiration which he thus excited was the child and the brother of love.

It was impossible that a man whose mind was thus constituted, should not be a patriot; and certainly no man, in modern times, ever loved his country more passionately than Mr. Curran loved Ireland. The services he sought to render her were coeval with his first appearance before the public, and an earnest desire for her advantage and happiness attended him to his latest breath.

The same sincere and earnest heart attended Mr. Curran through all his attachments. He was constant and unalterable in his preferences and friendship, public and private. He began his political life in the connexion of Mr. Fox, and never swerved from it for a moment. Prosperity and adversity made no alteration in him. If he ever differed from that great man, it was that he sometimes thought his native country of Ireland was not sufficiently considered. There was nothing fickle or wavering in Mr. Curran's election of mind. The man, that from an enlightened judgment and a true inspiration of feeling, he chose, he never cooled towards and never deserted.

Mr. Curran had his foibles and his faults. Which of us has not? At this awful moment it becomes us to dwell on his excellencies. And as his life has been illustrious, and will leave a trait of glory behind, this is the part of him that every man of a pure mind will choose to contemplate. We may, any of us, have his faults: it is his excellencies that we would wish, for the sake of human nature, to excite every man to copy in proportion to his ability to do so. *(Morning Chronicle.)*

It was truly said of him, that no advocate ever made the cause of his client so much his own. He entered into it with as much zeal as if he was pleading for his own life; and to his credit it must be owned, that his rare combination of talent and of zeal was in most instances successful. In 1806 Mr. C. was appointed Master of the Rolls in Ireland, a situation in which he particularly distinguished himself for clear and correct decisions. He held that office until 1815, when he was succeeded by Sir William M'Mahon.—*(Day.)*

Oct. 8, at his seat at *Ammondell*, the Hon. HENRY ERSKINE, brother to the Earl of Buchan and to Lord Erskine. Thus at one and the same moment the former great leaders and ornaments of the Scots and Irish bar, have paid the debt of nature. Mr. Henry Erskine was long the Dean of Faculty, to which he was raised by his brethren, from their respect for the superiority of his talents, and his uniform maintenance of the dignity and independence of the bar. On the return of the Whigs to office, he was appointed Lord Advocate of Scotland, at the time when his brother was made Lord Chancellor of Great Britain. His devotion to the cause of civil and religious liberty, was proved by the sacrifice which he made of the titular honours and advantages that would have been gladly lavished on him by successive administrations, if he had surrendered his political integrity to their views. He was inflexible only in his liberal opinions—in all the relations of private life he was most placable and conciliatory. From this honest stubbornness all the influence of the ministerial hostility was exerted against him, and to such a degree of rigour was the malice of the domineering faction carried against him, that for some years, with faculties unimpaired, and even while enjoying the height of popular confidence and admiration, he felt the post of honour, as of repose, to be the private station. It was peculiarly honourable to the illustrious family of Buchan, that at one and the same time, and for many years, the two brothers of the Noble Earl should be the unrivalled leaders of the English and Scots bar—both equally eminent, not only for the ardour with which they maintained the privileges, and guarded the lives, liberties and pro-

perties of their fellow-citizens, but also for the brilliant wit, perfect integrity and irresistible persuasion of their professional exertions. The conversational powers of Mr. Henry Erskine were of the first order —prompt, gentle and luminous,—his flashes of wit irradiated every countenance, while its amenity left no sting behind. His epigrams and *bon mots* were innumerable; many of them are on record, and we trust that the elegant effusions of his muse, and his impromptus at table, will be collected by the biographer of his honourable life.

Mr. Erskine was called to the Scottish bar in 1768. He was twice appointed Lord Advocate, in 1782 and 1806, under the Rockingham and the Grenville administrations. During the years 1806 and 1807, he sat in Parliament for the Dunbar and Dumfries districts of boroughs.

In his long and splendid career at the bar, Mr. Erskine was distinguished not only by the peculiar brilliancy of his wit, and gracefulness, ease and vivacity of his eloquence, but by the still rarer power of keeping those seducing qualities in perfect subordination to his judgment. By their assistance he could not only make the most repulsive subjects agreeable, but the most abstruse, easy and intelligible. In his profession, indeed, all his wit was argument, and each of his delightful illustrations a material step in his reasoning.—To himself it seemed always as if they were recommended rather for their use than their beauty; and unquestionably they often enabled him to state a fine argument or a nice distinction, not only in a more striking and pleasing way, but actually with greater precision than could have been attained by the severer forms of reasoning.

In this extraordinary talent, as well as in the charming facility of his eloquence, and the constant radiance of good humour and gaiety which encircled his manner in debate, he had no rival in his own times, and has yet had no successor. That part of eloquence is now mute—that honour in abeyance.

As a politician, he was eminently distinguished for the two great virtues of inflexible steadiness to his principles, and invariable gentleness and urbanity in his manner of asserting them. Such, indeed, was the habitual sweetness of his temper, and the fascination of his manners, that though placed by his rank and talent in the obnoxious station of a leader of opposition, at a period when political animosities were carried to a lamentable height, no individual, it is believed, was ever known to speak or to think of him with any thing approaching to personal hostility. In return, it may be said with equal correctness, that though baffled in some of his pursuits, and not quite handsomely disappointed of some of the honours to which his claim was universally admitted, he never allowed the slightest shade of discontent to rest upon his mind, nor the least drop of bitterness to mingle with his blood. He was so utterly incapable of rancour, that even the rancorous felt that he ought not be made its victim.

He possessed, in an eminent degree, that deep sense of revealed religion, and that zealous attachment to the Presbyterian establishment, which had long been hereditary in his family. His habits were always strictly moral and temperate, and in the latter part of his life even abstemious. Though the life and the ornament of every society into which he entered, he was always most happy and most delightful at home, where the buoyancy of his spirits and the kindness of his heart found all that they required of exercise or enjoyment; and though without taste for expensive pleasures in his own person, he was ever most indulgent and munificent to his children, and a liberal benefactor to all who depended on his bounty.

He finally retired from the exercise of that profession, the highest honours of which he had at least *deserved*, about the year 1812, and spent the remainder of his days in domestic retirement, at that beautiful villa which had been formed by his own taste, and in the improvement and adornment of which he found his latest occupation. Passing, then, at once from all the bustle and excitement of a public life to a scene of comparative inactivity, he never felt one moment of ennui or dejection, but retained unimpaired, till within a day or two of his death, not only all his intellectual activity and social affections, but, when not under the immediate affliction of a painful and incurable disease, all that gaiety of spirit, and all that playful and kindly sympathy with innocent enjoyment, which made him the idol of the young, and the object of cordial attachment and unenvying admiration to his friends of all ages.—*(Morning Chron.)*

Oct. 14, Anna Leonora Osborne Fisher, eldest daughter of Thomas Escolme Fisher, of St. Ives, in the county of Huntingdon, solicitor. For some years past she had read and thought much on eternal things. Her character was always serious, and her reflections just and greatly above her years. During an illness of five months, though frequently in great bodily pain, she shewed the greatest resignation to the Divine Will, being convinced, she said, that her illness was for her good. She always discoursed upon her own death with the greatest composure; and exactly one week before her decease, she disposed of her money among twenty poor widows and others, with each of whom she took an affectionate farewell. She thanked God for the bless-

ings she had enjoyed, and prayed fervently to the last moment of her existence for her parents, for her relatives and for herself. During this illness, she often discoursed upon the vanity of human pursuits in quest of happiness, and said, they were vain and empty, and that religion alone could afford happiness to the mind. She declared her firm conviction of the existence of one supreme God, in one person, and her faith in Jesus Christ, as the promised Messiah, the sent of God. She could not believe, she said, that Christ was God, equal with him, and had often wondered at the unintelligible jargon called the Trinity; that, for her own part, she had, unknown to any one, examined the Scriptures for herself, and the more she had examined them and thought upon the subject, the more she felt convinced of the absurdity of it. To her parents, who were weeping by her bedside, a few days before her departure, she said, "Why do you cry? Rejoice, rejoice, I am happy and shall be happy:" and *a few minutes only* before her death, she shook hands with each around her, and said to her mother, "Good bye, I am happy;" she then exhorted her younger sister to be good, and, *without a sigh or groan or struggle*, departed this life, aged 15 years and one week.

St. Ives, 20th Oct. 1817.

Oct. 15, at his seat at *Melchburn*, Bedfordshire, the Rt. Hon. St. Andrew Lord St. John, Baron St. John, of Bletso. His Lordship was the 13th Peer in succession of that name, Baron of Bletso and Baronet. The family were summoned to Parliament in the first year of the reign of Queen Elizabeth. Lord St. John represented the county of Bedford in Parliament for twenty-five years, previously to the death of his brother, whom he succeeded in the Peerage. He was firmly and consistently attached to the political opinions of the late Mr. Fox, with whom he passed much of his life in habits of the strictest friendship. And though he was a less constant attendant on Parliamentary duties since the death of Mr. Fox, the time which he no longer appropriated to politics, he devoted to the more confined duties of the county in which he lived, and was, for the last few years, a most active, upright, intelligent magistrate. Perhaps nobody will be more sincerely regretted in the sphere in which he moved than Lord St. John. He has left a widow, daughter of Sir Charles Rous Boughton, Bart. pregnant, and a son, who succeeds him in his title and estates, of five years of age.

INTELLIGENCE.

FOREIGN.

RUSSIA.

Jewish Christians.—On Easter Sunday there was published an Imperial Mandate in favour of the *Jews*, who are *converted to Christianity*, who are to be incorporated, under the name of *Society of Jewish Christians.* Lands are to be assigned to the Society in the Northern and Southern Governments. It is to manage its own affairs by officers of its own election, under a *Board* at Petersburgh *for the affairs of the Jewish Christians*, of which Prince Alexander Golyzin is appointed President. The members may carry on any trade or manufacture: they are free from taxes and billeting of troops for twenty years, and are exempt from military service. What effect this Ukase may have in tempting the children of Abraham to undergo trine immersion in worship of the Holy Trinity, time only will discover; we observe with pleasure, however, a provision in the Decree for *entire religious liberty to the converted Jews in their adoption of a Christian Confession of Faith.* This is the first attempt to convert the Jews on the right principle of civil and religious freedom.

Russian Dissenters.—Another act of the Emperor Alexander's is honourable to his wisdom and liberality: it is a rescript to the Governor of Cherson, in favour of the *Duchobooze*, a sect of *Dissenters* from the Greek church; by this, all persecution of this sect is forbidden. The Hamburgh papers say, that it bears a striking similitude to Trajan's celebrated Letter to Pliny, but that its superiority is unquestionable.

Russian Bible Society.—The following letter from *Mr. Henderson*, at Petersburgh, to *Mr. Dick*, of Hamburgh, also, shews the Emperor's steady patronage of the *Russian Bible Society*, and contains many interesting particulars:

"*St. Petersburgh, Dec.* 28, 1816.

"With you, and our other friends, I had formed a very favourable idea of the Russian Bible Society. Their animated and comprehensive undertakings, the interesting and pious tenour of their reports, and the distinguished success attending their labours, commanded my surprise, and drew forth my affection. But I can truly say, since I came here, that the *half had not been told me*; I have now had an opportunity of observing the spirit with which the business is conducted, and am happy

to be able to assure you, that it will be difficult to find a committee, that in London, perhaps, excepted, that entertain juster and more impressive views of the nature of the dispensation committed to them. Some of the leading men give evidence that they have experienced the power of the truth, and in almost all of them, there is a strong disposition to hear any accounts that can be furnished of the spread of Christianity in the world. The president is a most worthy nobleman; and it gives me great pleasure to be able to add, that every day almost presents new proofs of the religious disposition of our imperial patron, Alexander I. He takes great delight in reading missionary intelligence. I have lately made some interesting extracts from Mr. A. Paterson's journal, which, together with Pomarree's last letter, and the state of things in the South Sea Islands, are about to be laid before him. We had yesterday a meeting of the General Committee, at Prince Gallitzin's; it was very fully attended. The Archbishop of Tvers—two Archimandrites—the Roman Catholic Metropolitan—were present, all dressed in the vestments of their respective communions,—together with a great number of *starred* gentlemen, who all listened with deep attention to the detail of facts presented, and to the chain of propositions submitted to deliberation. No sooner was it intimated, that letters from Messrs. Steinkopff and Owen were received, than a general, but pious curiosity was excited: and the Prince himself called for and read the first, with a pathos and feeling, which evidently proceeded from the heart. The business of the meeting, which lasted nearly four hours, finished with a letter from our *Cairneyhill* correspondent (M. B.), which received repeated expressions of approbation from all sides; but from Prince Gallitzin especially.

" 'The Emperor has lately made the society another donation of 15,000 roubles, to buy paper. The work going on here is immense, as is the demand for Sclavonian Bibles.—The 5000 Bibles and 5000 New Testaments, printed at Moscow, are all gone; and another edition, consisting of the same number of copies, has been begun in that city. The Holy Synod have also sent twenty Muscovite boys to print for the society here:—so liberal and generous is that very body, which was commonly regarded as a kind of second-hand Inquisition. 5000 New Testaments (Sclavonic) were lately stereotyped here, but they are also mostly all gone: only 1200 copies remain to satisfy the demands of several thousands. The stereotype edition of 5000 Sclavonian Bibles, printed here, is just finished; but 15,000 copies are demanded with the most urgent importunity. Another edition, however, in 4to. is rapidly advancing. The Armenian New Testaments are also almost all off, but we are printing a new edition, along with that of the whole Bible; and an edition of the Finish, which has been long in the press, will be out in a week or two. Mr. Alexander Paterson, of Karass, has lately finished a very interesting journey in the Crimea: Turks, Tartars, Jews, nominal Christians, Imans, Mollahs, Effendis, have all discovered anxiety to receive the New Testament in the Tartar language, and have accepted copies with every demonstration of gratitude and joy. One anecdote I cannot but relate:—Having crossed between the Sea of Asoph and the Black Sea, he fell in with an old grey-headed man, whose venerable appearance indicated that he was of some consequence in the place. This aged sage asked Mr. Paterson, *if he was a believer in the last times?* Mr. Paterson stated to him his sentiments on the point; which so pleased the old man, that he called out to his wife, 'Bring him the best loaf in the house, he is a believer in the last times.' We are waiting impatiently to see the New Testament in modern Russ. This will be one of the most important works ever published by Bible Societies. It is designed to supply the wants of thirty-four millions of immortal souls! You think much has been achieved in Russia; but nothing is yet done, compared with what is to be done. About one hundred languages and dialects are spoken in this immense empire.'

" Thus you see (adds Mr. Dick), that a glorious work is going on in the northern parts of the world—a work which, I trust, will not cease till time itself has finished its course;—and the blessed effects of this work shall be coeval with the ceaseless ages of eternity. What encouragement does this afford to all who love the Lord Jesus, and wish well to the souls of men, to pray without ceasing and to labour without fainting—to be steadfast and unmoveable, always abounding in the work of the Lord; forasmuch as they know that their labours shall not be in vain in the Lord" !

Russian Literature.—There are at PETERSBURGH fourteen printing-houses, of which three belong to the Senate, the Synod and the War Office. The others belong to the academies or to individuals. One prints in the Tartar language, another prints music. There are thirteen foreign booksellers and about thirty Russian. There are also six reading-rooms.

PRUSSIA.

Union of the Lutherans and Calvinists. We announced in our last (p. 571), that a *Reformation Fête* was projected by the Protestant Universities of Germany: it

will appear by the following document, that the King of Prussia wishes to seize this occasion to unite the two denominations of Protestants, the Lutherans and the Reformed or Calvinists. Their chief, if not only difference, respects the Lord's Supper.

Berlin, Oct. 11.—His Majesty the King has been pleased to address the following invitation to the Consistories, Synods and Superintendencies of the Monarchy:—

"My illustrious ancestors, reposing in God, the Elector John Sigismund, the Elector George William, the Great Elector King Frederick I., and King Frederick William I., as is proved by the history of their reigns and lives, endeavoured with pious zeal to unite the two separate Protestant Churches, the Reformed and the Lutheran, in one Evangelic Christian church in their dominions. Honouring their memory and their salutary views, I willingly join them, and wish to see a work agreeable to God, which met with insuperable obstacles in the unhappy sectarian spirit of those times, to be brought about in my dominions, to the honour of God and the weal of the Christian church, under the influence of a better spirit, which disregards what is not essential, and holds fast what is the vital part of Christianity, in which both churches are agreed; and I desire to see the beginning made upon the approaching secular festival of the Reformation. Such a truly religious union of the two above-mentioned Protestant churches, who are separated only by external differences, is conformable to the great objects of Christianity; it answers the first views of the Reformers; it lies in the spirit of Protestantism; it promotes religious spirit; it is salutary to domestic piety; it will be the source of many useful improvements in churches and schools, which have been often hindered hitherto merely by the difference of religions. To this salutary union, so long desired, and now again so loudly called for, and so often sought in vain, in which the Reformed church does not go over to the Lutheran, or the latter to the former, but both unite in one new, animated, Evangelic Christian church, in the spirit of their Holy Founder, there is no longer any obstacle in the nature of the thing itself, if both parties seriously and honestly desire it in a true Christian spirit; and if produced by this it will worthily express the gratitude which we owe to Divine Providence for the invaluable blessings of the Reformation, and honour the memory of its great authors in the continuance of their work.

"But much as I must wish that the Reformed and Lutheran churches in my dominions may share with me this my well-tried conviction, I have far too much respect for their rights and their liberty to force it upon them, or to order or decide any thing in this affair.

"This union, besides, can have real value only, if neither persuasion nor indifferentism have a part in it, if it proceed from the unbiassed liberty of self-conviction, and is not only an union in external form, but has its roots and vivifying service in unity of heart, according to the genuine principles of Scripture.

"As I shall myself celebrate in this spirit the approaching secular festival of the Reformation, in the union of the late Reformed and Lutheran congregations at Potsdam, in one Evangelic Christian congregation, and take the holy Sacrament with them, I hope that this my own example will have a beneficial influence on all the Protestant congregations in my country, and that it may be generally followed in spirit and truth. To the wise direction of the Consistories, to the pious zeal of the Clergy and their Synods, I leave the *exterior coinciding form* of the union, convinced that the congregations will readily follow in a true Christian spirit, and that every where, when the attention is directed seriously and sincerely, without any interested secondary views, to what is essential to the great sacred cause itself, the form will be easily found, and the external will naturally result from the internal, simple, dignified and true. May the promised period be no more remote when, under one common Shepherd, all united in one faith, one charity and one hope, shall form only one flock!

"FREDERICK WILLIAM.

"*Potsdam, Sept.* 27, 1817."

"To the Consistories, Synods and Superintendents.

"The undersigned Minister, charged with the publication of this expression of his Majesty's wishes, does not doubt of the desired and happy success; because as it has been accepted since the first of this month by the clergy of this city, of both Evangelic Confessions, united in one Synod, with unanimous joy and grateful respect for his Majesty's sentiments and views therein expressed, it will certainly be received in the same manner by all the Evangelic clergy and congregations in the kingdom.

"Minister of the Interior,

"VON SCHUCKMANN.

"*Berlin, Oct.* 8, 1817."

SWITZERLAND.

Unitarianism at Geneva.

THE long suspected heresy of the Genevese has been gradually disclosing itself. The new *Version of the Bible* in 1805, and above all, the *Geneva Catechism*, put out in 1814, and lately translated into English, (see our Review, Vol. XI. p. 235,) made the fact unquestionable. English orthodox

zeal has at length given notoriety and decision to the Genevan Unitarians, with whom *Servetus*, rather than *Calvin*, is now the tutelar saint.

The following articles on this interesting subject are from the Newspapers.

An article from Lausanne, dated the 23d August, in the Paris Papers, says—"An English Methodist, Mr. Drummond, domiciliated at Geneva, is, it is said, preparing a new French translation of the Bible, not finding that of the pastors and professors of Geneva sufficiently faithful. He is employing several young theologians to translate into French the latest works of the English Methodists. It is understood that he intends to reprint the works of Calvin."

We find the following article in the *Journal du Commerce*, dated from Geneva, the 5th September:—"The sect of Methodists in this city, encouraged in various ways by Mr. Drummond, a rich English gentleman, increases and acquires more consistence every day. From the Hotel of Secheron, which they make their head-quarters, they correspond with the reformed churches of Switzerland, Piedmont and the South of France, with the view of inducing them to subscribe to their new translation of the Bible, and their republication of Calvin. They have published, through the medium of an Advocate, named Grenus, a justificatory Memoir, having for its title, 'An Historical View of the Reformed in the Eighteenth Century,' in which they accuse the majority of the Genevese Ecclesiastics of evidently leaning towards the doctrines of the Socinians. The Editor of this brochure manifests an ardent zeal for the opinions of the 16th century. Mr. Drummond himself having addressed a letter to the pastors, in which he considered them as heretics and blasphemers of the name of Christ, has been ordered by the Council of State to suppress his Letter, and to make a promise to be more circumspect in future."

An article dated Geneva the 30th Sept. in the *Journal du Commerce*, says, "Two foreigners recently arrived here, one M. Leo, and the other Mr. Wells, an English gentleman, announce, it is said, the project of taking Mr. Drummond's place with the sectarists of Geneva. The former is employed in distributing books of devotion, and the other teaches and preaches Methodism. The paper war which has existed for some weeks between the Puritans and the rational people does not seem likely to terminate. The Sieur Gremes has published a second diatribe, in which he continues to accuse the Genevese clergy of Socinianism; and Empeytoz from the bosom of his pious retirement with Madame de Krudener, has launched forth new attacks upon the doctrines of the pastors of Geneva Every day gives birth to some new brochure, either attacking or defending the Established Church."

The following is an extract of a letter, dated the 17th ult. from Geneva:—

"It may be interesting to you to learn in what way the *thinking people* of Geneva find mental occupation in this season of peace and tranquillity, when the want of stimulus is so heavily felt by all the tribe of the *soi-disant* politicians. The good folks here do not trouble themselves at this moment about politics. Content with the freedom they enjoy, rejoicing in being delivered from French bondage, from the conscription, and taxes to which they were subject under the tyranny of Buonaparte, and proud of their union to the Swiss Confederacy, they seek no political change; but dissensions of another nature seem to threaten danger to the happiness, if not to the internal quiet, of this peaceful city. Religious controversy at present gives employment to these reflecting citizens; as yet, but a war of pamphlets and of letters merely, but which in the sequel may give rise to the establishment of sects, and of new places of worship in this cradle of Calvinism, where there has been but one church—one and indivisible—since the Reformation. Let me give you some account of this dissension.

"The whole of the clergy here are publicly accused of having departed from the pure faith as established by John Calvin, and of being at this day Arian and Socinian, but not Christian ministers. This change of principles is said to have occurred some years past. It appears, that in 1805 the clergymen here published a new translation of the Bible, where the confession of faith, founded by Calvin, was suppressed, which had been attached to all the former editions; and in this new translation, it is said, the text where it relates to the Divinity of Jesus Christ, has been materially altered. Added to this is the complaint, that the Catechism of Calvin, which was taught in the schools, was laid aside, as well as that of Osterwald; and a new Catechism put forth by the Ministers in 1814, in which is found the following question:—'Q. What results from all that we have said of the person of Christ?—A. That we ought to be penetrated with respect for him.'

"On this the faithful here exclaim, that Mahometans profess to do the same; and that this Catechism tends completely to destroy the doctrine of the Divinity of our Saviour. Then comes the last act of the clergy, which has been the immediate cause

of the existing strife. On the 3d of May last, previous to the annual consecration of the Students in Theology, they exacted a written promise from each candidate for the ministry, that he would abstain in his sermons, whilst he should preach in any church within the Canton of Geneva, from touching—1st. On the manner in which the Divine nature was united to the person of Jesus Christ.—2d. On original sin.—3d. On the manner in which grace operates, or, on the efficacy of grace.—4th. Upon predestination. One young man who refused to subscribe to this promise, was denied admission to the sacred office, and a minister, who likewise refused to abide by it, was forbidden again to appear in the pulpit. Upon this, *voilà la guerre ouverte;* these two young men and their party have found a powerful supporter in an English gentleman here, a Mr. Drummond, with whom they are said to be employed in preparing for the press another French edition of the Bible, free from the errors of that of 1805, and whose house is said to be the rendezvous for all the true believers. The clergy and their adherents accuse Mr. D. of inflaming people's heads here, by other arts and other means than reasoning; and rumour even says, that they were trying their influence with the magistrates, to obtain an order that this Englishman should withdraw from the territory of Geneva. It is probable no such proceeding was seriously contemplated, for it would have been too bold an attack on a British subject; but if it had taken place, it would have been a curious illustration of the change of opinion within half a century, for little more time has elapsed since Rousseau was driven out from hence and his books burnt, for attacking those religious principles and that creed, which the clergy of the present day are accused of having forsaken.—*Public Ledger and Daily Advertiser, Thursday, October* 2, 1817.

Extract of a Letter from Geneva, Sept. 26.

At a time when Bible and Missionary Societies are extending themselves on all sides, and by their exertions communicating the knowledge of the Gospel to the heathen world, it will doubtless surprise and grieve your readers, to be informed of the great departure from the doctrines of Christianity which prevails in the Church of Geneva;—a church so interesting to every Protestant, as having been the cradle of the Reformation.

The proofs of a departure from the true faith in the Church of Geneva, are derived, not from uncertain documents or from the religious opinions of individual members of its body, but from recent public acts of the company of its pastors.

1. The ancient catechism of Geneva taught expressly the doctrine of the Divinity of Jesus Christ. This Catechism was withdrawn from the Church some years ago, and its place has recently been supplied by another Catechism, which maintains a guarded silence with respect to the Divinity of our Lord.

2. In 1805 the company of pastors introduced into the Churches of Geneva a new version of the Bible, in the publication of which they not only omitted the Confession of Faith of the Reformed Churches of France and Geneva, which had been prefixed to all their former Bibles, but made also many very important alterations in the translation itself; particularly in parts relating to the Divinity of Christ, to Original Sin, and to the Personality and Offices of the Holy Ghost. This version is still used in their Churches.

3. These acts were followed by another of a still less equivocal character, by which the pastors of Geneva endeavoured, as far as they were able, utterly to exclude from their churches the peculiar doctrines of Christianity. By a rule of their company, passed by them so recently as May 3, 1817, all candidates for holy orders are required solemnly to promise, that they will abstain from preaching in the Churches of the Canton of Geneva on the following subjects:—

1. On the manner in which the Divine nature is united to the Person of Jesus Christ.

2. On Original Sin.

3. On the manner in which Grace operates, or on Efficacious Grace.

4. On Predestination.

This rule has been already twice acted upon,—a candidate has been refused ordination, and a minister prohibited from preaching, for objecting to subscribe to it.

These acts, authorized by a great majority of the company of pastors, leave no room for the exercise of that charity, "which thinketh no evil;" they render it but too evident that *the present Church of Geneva has essentially departed from the orthodox doctrines of its predecessors.*

It should be remembered that Geneva is an university, that youth from different parts of Europe, and particularly from the Reformed Church of France, are sent here to be instructed in theology, and that the Professors are chiefly, if not exclusively, chosen from the company of pastors. Of this company, consisting of twenty-five persons, not more than five hold the orthodox faith. The remainder unite in opposing it. The consequence of this state of the Church at Geneva on the minds of the students may be easily conceived; by far the greater number of them have imbibed the doctrine of their instructors, by whose means the

infection will probably be carried into other churches, and the evil be extensively diffused.

"Hac fonte derivata clades
In patriam, populumque fluxit."

Day or New Times, Oct. 26.

DOMESTIC.

RELIGIOUS.

Opening of the Unitarian Chapel, Stainforth.

As was intimated in the last Number of the Repository, (p. 564,) the Unitarian Chapel, lately erected at Stainforth, near Thorne, was opened on Thursday, Oct. 9th. The Rev. J. Brettle, Pastor of the Unitarian Church at Rotherham, commenced the solemn services of the day by giving out a hymn peculiarly adapted to the occasion. The Rev. P. Wright, Pastor of the Unitarian Church at Stannington, near Sheffield, conducted the devotional service and read appropriate portions of Scripture. And the Rev. R. Wright, Unitarian Missionary, delivered a most animated and impressive discourse from Isaiah xxxv. 8, 9: "And a highway shall be there, and a way, and it *shall be* called the way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk there." In considering this highly figurative passage as expressive of the nature and design of the Christian religion, Mr. W. successfully endeavoured to shew, that it could be descriptive of none of those gloomy, mysterious and unintelligible dogmas which have so undeservedly obtained the character of evangelical truths, and that it could only have allusion to the plain and open path of Unitarian Christianity—to that "great highway of the King of kings, in which all are both able and permitted to walk." This important fact he fully established by comparing the ideas contained in the text, *first*, with the reputed orthodox doctrines, and *secondly*, with the pure and simple truths of the gospel: he then concluded his remarks upon the difference between the doctrines of Unitarianism and Trinitarianism, and their very opposite tendency, pretty much in the following words:—"None can walk in the dark, narrow and crooked passage of modern orthodoxy, without leaving their reason behind them—without discarding the only natural guide which God has given to his creatures to conduct them on their pilgrimage through the world." The latter part of the sermon was a most vigorous attack upon the ravenous beasts spoken of in the second verse of the text; against them the preacher exerted all his weapons, which, as his hearers can testify, were neither few nor small.

After the service, several of the friends with the ministers and visiters present, retired to an Inn in the village, where they partook of an economical dinner, and spent the afternoon in a most social and edifying manner. The whole company appeared to view with gratitude and pleasure, the circumstances which had occasioned their meeting:—new zeal and animation beamed in every countenance, and nothing seemed wanting to complete their happiness but the presence of those venerable and departed friends, who will ever be ranked among the first and steady adherents to the cause of Unitarianism in Stainforth and its neighbourhood. In respectful remembrance of the persons alluded to, the Rev. R. Wright, by whose labours and affectionate instructions some of them had been reclaimed from the gloomy and pernicious paths of Trinitarianism, before they were called to meet their Redeemer in Heaven, proposed the following sentiment to be received in silence: "To the memory of the once zealous and active promoters of Unitarianism in Thorne and Stainforth, who were only permitted to see the distant approach of that glorious success which has lately attended the cause in this neighbourhood; and who would have beheld with transport and gratitude the things which our eyes have this day witnessed."

At six o'clock in the evening, public worship was again held in the chapel, when the Rev. Nathaniel Philipps, D. D. introduced the service, and the Rev. Mr. Brettle delivered a very interesting and impressive discourse on the Paternal Character of God, from *Matt.* vi. 9, "Our Father who art in heaven."

It is in vain, Mr. Editor, to attempt to express the feelings that were experienced by the friends and advocates of Unitarianism in Stainforth on the day when their chapel was opened. Some of them can well recollect the difficulties with which they once had to struggle; others can repeat the expressions of anxiety and despair that were sometimes employed when, for the space of two or three years, they beheld their small society undergoing no change, except in the loss of some of its first and most valued members; and all will declare that the man would have been deemed a visionary enthusiast, who not many years back should have ventured to imagine, that an Unitarian Chapel would by this time have been built both at Stainforth and Thorne.

The recollection however of the difficulties and discouragements which the Stainforth Society have overcome, and the pleasing conviction of their present comparative prosperity, will, it is hoped, not only inspire *them* with additional zeal, in the defence and propagation of the doctrines

of the gospel, and in the practice of pure religion, but will also furnish to all infant Societies of Unitarians, however much despised and neglected by the world, on account of their apparent insignificance, another stimulus to fortitude and perseverance—another demonstration of the fact, that "great effects may spring from little causes." J. G.

P. S. Owing to an inadvertent omission in the letter from Stainforth, inserted in the last number of the Repository, the number of inhabitants in that village was not stated. For this deficiency, the Editor and Readers of the Repository are requested to accept the apology of the Author, and to write 600 in the blank space left for the purpose.

The expense incurred in building the Unitarian Chapel at Stainforth, &c. is estimated at £185.

The following subscriptions have already been received:

		£.	s.	d.
Mr. William Marsdin,	Stainforth	5	5	0
Miss Marsdin - - -	ditto	1	0	0
Mr. Martin Simpson	ditto	5	5	0
Mr. Richard Simpson	ditto	2	2	0
Mr. R. Lee - - -	ditto	0	10	6
Mr. John Lee - -	ditto	0	10	6
Mr. William Fisher -	ditto	0	10	6
Mr. Thomas North -	ditto	1	1	0
Mr. E. Godfrey -	ditto	1	1	0
Mr. John Bladworth	ditto	2	2	0
Several Friends at -	ditto	2	3	0
Mr. William Darley,	Thorne	5	5	0
Mr. Robert Darley -	ditto	5	5	0
Mr. Charles Darley -	ditto	1	1	0
Rev. John Gaskell -	ditto	1	1	0
Mr. C. J. F. Benson	ditto	1	1	0
Mr. John Marsdin, the Levells, near	ditto	2	10	0
Mr. R. Jennings, ditto	ditto	1	1	0
Mr. F. Moat, Fishlake,	near ditto	1	1	0
T. Peacock, Esq. Crowle,	near ditto	5	5	0
Mrs. Peacock, ditto	ditto	5	5	0
Two Friends - -	ditto	0	9	0
Mr. S. Simpson,	London	2	2	0
Mr. T. Eyre, Rawmarsh, near	Rotherham	1	1	0
Edward Tompson, Esq.	Hull	1	1	0
Rev. R. Astley -	Halifax	0	10	6
Rev. C. Wellbeloved,	York	1	1	0
By the Rev. R. Aspland.				
Mr. Allen - - -	Stratford	1	0	0
Richard Cooke, Esq.	Bath	1	1	0

SIR, *Clapton, Oct.* 27, 1817.

HAVING now completed a volume of Dr. Priestley's Works, to be immediately delivered to the Subscribers, at Mr. Eaton's, 187, High Holborn, I beg leave to mention to your readers that the volume now in the press, with that designed to follow it, will contain—

The Examination of Reid, &c.—Introductory Essays to Hartley's Theory—The two Volumes of Disquisitions, &c.—The Correspondence with Dr. Price—The Two Letters to Mr. Palmer—Letter to Mr. Bryant—Preface to Collins's Philosophical Inquiry, and probably a part, if not the whole of the Letters to a Philosophical Unbeliever.

I mention these works in the order which I propose to observe, to invite your readers to assist me with any information respecting them which may promote the correct execution of my design. Such communications as well as any assistance towards my proposed account of the Life and Correspondence of Dr. Priestley, I request them to address to Mr. George Smallfield, Printer, Hackney.

J. T. RUTT.

Unitarian Fund.

	£	s.	d.
Joseph Liddell, Esq. Moor Park, near Carlisle, by the hands of the Rev. W. Turner, Newcastle-upon-Tyne -	£50	0	0
Mr. Robert Brown, Charleston, South Carolina, by the hands of Mr. Wm. Hall, Grove, Hackney - - - - - -	5	5	0

Tiverton Unitarian Chapel.

	£	s.	d.
Subscriptions already reported in Mon. Repos. for August	£75	16	3
Since Received.			
Vote from the Unitarian Fund	5	5	0
Richard Cooke, Esq. Bath, per Rev. Robert Aspland - -	1	1	0
Fellowship Fund, George's Meeting, Exeter, per Rev. James Manning - - - -	5	0	0
	£87	2	3

A SUNDAY Evening Lecture has been established, in addition to the two services of the day at this Chapel, which is proposed to be continued during the winter. The subjects are intended to be chiefly confined to the particular views of the gospel, which are maintained from Scriptural proofs and inferences, by the Unitarian Christian, with the sanguine hope that, as the consoling and pure doctrines of the gospel become more known, they will be more readily embraced, and the unjust prejudices that are entertained against them through ignorance be subdued. Two evenings' Lectures have been already delivered, which have been extremely well attended.

M. L. Y.

Manchester College, York.

THE following sums have been received on account of this Institution, since the last Report in the Monthly Repository:—

Congregational Collections.

	£	s.	d.
At Exeter, by the Rev. Dr. Carpenter	12	4	2
At Kendal, by the Rev. John Harrison	9	17	6

Benefactions.

A Friend at Bury St. Edmunds	2	15	0
Sundry small sums from Exeter, by W. B. Kennaway, Esq.	2	11	0
James Crowe, Esq. Stockton-on-Tees, 2d benefaction	5	0	0
A Friend, in Yeovil, by Dr. Southwood Smith	5	0	0
Henry Hinckley, Esq. London	21	0	0

New Annual Subscriptions.

Rev. Joseph Bretland, Exeter	2	2	0
Thomas Walker, Esq. Killingbeck, near Leeds	2	2	0
Mr. Cumming, Exeter	1	1	0
Mr. James Cox, ditto	1	0	0
Mr. Charles Bowring, ditto	1	1	0
Mr. Abraham Tozer, ditto	1	1	0
A Lady, at Exeter, by Mr. Kennaway	1	0	0
Mr. Isaac Cox, Honiton	1	0	0
Mr. Thomas Potter, Polefield, near Manchester	1	1	0
Mr. Richd. Potter, Manchester	1	1	0
Varley Beilby, Esq. York	2	2	0
Mr. Samuel Scolefield, Hull	1	1	0
	£73	19	8

GEO. WM. WOOD, Treasurer.

Manchester, July 31, 1817.

Re-opening of the Presbyterian Meeting House, Colchester.

On Friday, October 10, the Old Presbyterian Chapel, in Helen's Lane, Colchester, was opened for Unitarian worship. The Rev. Mr. Fox preached two sermons on the occasion. The subject in the morning was, The preaching of the Apostles contrasted with that of the Advocates of Modern Orthodoxy; and in the evening, Unitarianism a Scriptural System, especially in its leading Doctrine of the proper Unity and Paternity of God. The Rev. J. Perry, of Ipswich, and Mr. Meek, of the Hackney Academy, assisted in the services. The attendance was respectable in the morning, and in the evening very numerous. Many were present belonging to different congregations in the town, who listened very attentively to the preacher's exposition of the tenets of a sect which they had heard "every where spoken against" in the pulpits of their own teachers on the preceding Sunday. Should the congregation at Colchester be able soon to obtain a minister adapted to the situation, there is little doubt of their becoming a flourishing society. The seed of divine truth is already sown, and only requires diligent culture to produce an abundant harvest.

Unitarian Chapel, Glasgow.

Donations to the Unitarian Chapel, Glasgow, at the time of its erection:—

	£	s.	d.
Thomas Nelson, Glasgow	5	5	6
A Friend, by James Ross	2	2	0
The Trustees of Cross-Street Chapel, Manchester	10	0	0
A Friend, by Rev. James Yates	10	0	0
Rev. James Scott, Cradley	1	0	0
W. Thomson Smith, Glasgow	1	1	0
Mr. Wm. Hastings, Rochdale	5	5	0
Rev. John Yates, Liverpool	21	0	0
Mrs. Mary Hughes, Hanwood	2	0	0
Mr. Joseph Yates, Liverpool	15	0	0
Mr. Ashton Yates, Liverpool	15	0	0
J. Crooks, per Mr. Hastings	2	0	0
Mr. Robert Hendry, Glasgow	1	0	0
Mr. E. L. Ireland, Birmingham	2	2	0
Unitarian Congregation, Warrington	11	3	0
Rev. Richard Astley, Halifax	1	1	0
Rev. C. Wellbeloved, York	1	0	0
Mr. Robert Driffield, York	10	0	0
R. Philips, Esq. Park, near Manchester	10	10	0
Miss Yates, Liverpool	2	2	0
Miss E. Yates, Liverpool	1	1	0
Mr. R. B. Blyth, Edinburgh	5	5	0
A Friend, by the Rev. James Yates	5	5	0
Mr. John Sweet	10	0	0
London Unitarian Fund	20	0	0
Rev. Thomas Belsham	5	0	0
Mrs. Barr, Birmingham	5	5	0
Mr. Cameron, Glasgow	1	1	0
Unitarian Church, Paisley	1	5	6
Dr. Carpenter, Exeter	1	0	0
J. F. Barham, Esq. Exeter	2	0	0
W. B. Kennaway, Esq. Exeter	1	0	0
John Mackintosh, Esq. Exeter	5	0	0
Rev. Ed. Butcher, Sidmouth	1	0	0
Samuel Kenyon, Esq.	5	0	0
Mr. Drewe, Exeter	2	0	0
Mr. Oxenham, Exeter	2	0	0
Mr. Charles Bowring, Exeter	1	0	0
Mr. James Cox, Exeter	1	0	0
Mr. Madge, Crediton	1	0	0
Dr. Blake, Taunton	3	0	0
E. Jefferies, Esq. Taunton	2	0	0
Mr. William Bowring, Exeter	1	0	0
Mr. Powell, Exeter	2	0	0
Mr. John Cross, Exeter	1	0	0
Thomas Fisher, Esq. Dorchester	1	0	0
Mr. Thomas Fisher, Jun. Dorchester	1	0	0
Mr. John Fisher, Dorchester	1	0	0
Rev. John Simpson, Bath	3	3	0
Rev. Dr. Estlin, Bristol	2	2	0
Donations from Liverpool, by Mr. John Fletcher	20	0	0
Mr. Richard Yates, Liverpool	5	5	0
J. Clarke, Esq. London	10	0	0
William Frend, Esq. London	5	0	0
R. Wainwright, Esq. London	5	0	0
Mr. Matthew Paterson, Glasgow	5	0	0

The following sums, being the whole or parts of loans on the chapel, are agreed to be relinquished.

Robert Smith, Esq.	Glasgow	£150	0	0
Rev. James Yates,	Ditto -	100	0	0
Mrs. Auchinvole,	Ditto -	10	10	0
Mr. James Ross,	Ditto -	29	0	0
Mr. William Rae,	Ditto -	29	0	0
Mr. Thomas Muir,	Ditto -	15	0	0
Mr. Wm. Morison,	Ditto -	5	0	0
Mr. John Lawson,	Ditto -	10	10	0
Scotch Unitarian Fund	-	16	16	0

N. B. The Gentleman who holds the bond on the chapel, has agreed to allow the same to continue.

The following are additional Donations lately received in Glasgow, the amount of which will be still increased.

John Williamson - -	1	1	0
James Brock - - -	1	1	0
William Owen - - -	0	10	0
John M'Kenzie - - -	1	10	0
Matthew Paterson - -	1	1	0
John Stevenson - -	0	12	0
James Donovan - - -	0	10	0
John Roberton - -	1	1	0
John Malcolm - - -	1	11	6
William Drew - - -	2	2	0
Thomas Mochrie - - -	2	2	0
James Hedderwick - -	2	2	0
J. H. Burn - - -	2	2	0
George Wilson - -	1	1	0
David Potter - - -	1	1	0
William Atwell - -	1	1	0
J. W. Hedderwick - -	2	2	0
John Thomson - - -	1	1	0
William Bachelor - -	1	1	0
Thomas Muir - - - -	10	0	0

Glasgow, Oct. 12, 1817.

Received for Glasgow Chapel, by Rev. R. Aspland, Hackney.

Richard Cooke, Esq. Bath	1	1	0
Robert Brown, Esq. Charleston, South Carolina - -	1	1	0

A Course of Sunday Evening Lectures, which will be delivered at the Unitarian Chapel, St. Thomas's Street, Southwark; commencing November 2d, 1817.

SERVICE TO BEGIN AT HALF-PAST SIX O'CLOCK, PRECISELY.

Nov. 2d. Rev. R. Aspland. State of the Controversy between Unitarians and other denominations of Christians.

9th. Rev. W. J. Fox. The Peculiarities of Unitarianism.

16th. Rev. T. Rees. The Evidence in favour of the Unitarian Doctrine from the History of the Church before Constantine.

23d. Rev. J. Gilchrist. The Unitarian Doctrine considered in reference to the Divine Character.

30th. Rev. T. Rees. The Moral Influence of Unitarianism.

Dec. 7th. Rev. W. J. Fox. The indirect Influence of Unitarianism.

14th. Rev. J. Gilchrist. Hindrances to the reception of Truth.

21st. Rev. T. Rees. The Ancient Prophecies concerning Christ considered in reference to his Person.

28th. Rev. J. Gilchrist. On Love to Christ.

The Treasurer will attend in the Vestry every Evening after Service, to receive the Subscriptions of those who may be disposed to contribute to the Support of these Lectures.

A Course of Thursday Evening Lectures, which will be delivered at the Meeting-House, in Worship-street, near Finsbury Square; commencing Thursday, October 23, 1817.

SERVICE TO BEGIN AT SEVEN O'CLOCK, PRECISELY.

(First Series.)

1817. Oct. 23d. Rev. T. Cooper. Our Lord's Sermon on the Mount the Standard of Orthodoxy.

30th. Rev. T. Cooper. The Promises and Privileges of the Gospel universal.

Nov. 6th. Rev. W. J. Fox. Reasons for Dissent from the Church of England.

13th. Rev. T. Rees. Creation of all things by Jesus Christ.

20th. Rev. J. Gilchrist. On the Misrepresentations of Unitarianism.

27th. Rev. W. J. Fox. Love to Christ.

Dec. 4th. Rev. R. Aspland. The Divine Justice; considered in reference to the Calvinistic Scheme.

11th. Rev. T. Rees. The "great Mystery of Godliness."

18th. Rev. J. Gilchrist. The Importance of the Unitarian Doctrine.

25th. Rev. W. J. Fox. The Birth of Christ.

Before the expiration of the year, the conductors of the Lecture design, with the Divine Blessing, to publish a list of Subjects for the remainder of the Course.

The Treasurer will attend in the Vestry every evening after service, to receive the subscriptions of those who may be disposed to contribute to the support of these Lectures.

Removals amongst Unitarian Ministers.

Mr. BULL BRISTOWE, late of Hinckley, has acceded to the unanimous invitation of the Presbyterian Congregation at *Ringwood*, to become their Pastor, in the room of Mr. Warren, removed to Stourbridge.

Mr. READ, late of Gosport, has accepted the charge of the Presbyterian Congregation at *Cirencester*, as successor to Mr. Holt, who has retired from public duty to reside at Hackney.

Mr. HINTON, late of the Baptist Academy, Bristol, has been appointed Minister of the Unitarian Congregation, *Crediton*.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

IN contemplating the affairs of Europe, there is much to excite our attention. Though, what are called by the men of this world, great and splendid actions do not occur, yet there is enough to shew, that the terrible revolution, of which we have been witnesses, has not been brought to an end without many important results and evident changes, it is hoped for the better, in the government of this part of the world. The agitation that at present prevails is a proof that men think more than they were accustomed to do on the relations to each other of all classes in society. Kings appear to have gained every thing at the close of the revolution: they have changed, at their pleasure, forms of government, and have transferred dominions as they pleased; yet in this great change, in the destruction of almost every thing that bore the name of republican in Europe, the mass of the people have probably been greater gainers than the kings; and the influence of public opinion operates so forcibly, that those tyrannical actions, which formerly were the characteristics of most governments, are less likely to occur than at any former period.

We are naturally more interested in what takes place in the religious than in the political world, being convinced that when men think seriously on their greater, they will be more attentive to the lesser duties. It is not to be expected that a vital change should instantaneously take place, nor that the factions that have arisen from religious disputes will subside at once into a uniform obedience to the precepts of our Saviour. Yet symptoms of a better mode of thinking, in this respect, have occurred, and we must carry our views back to a remote period to understand thoroughly the system which is now beginning to develope itself. At the time of the great revolt from Popery, vulgarly though very improperly going under the name of the Reformation, the professing Christians of the greater part of Europe were divided into three great factions, under the name of the Papists, the Lutherans and the Calvinists, according as they subscribed to certain opinions, sanctioned by the pretended Holy Father, or the two great heads of the revolt from his authority, Luther and Calvin. In whatever manner these factions disagreed with each other, in one point there was a uniformity of opinion, namely, in the interpretation of Scripture by their respective dogmas, and in a great aversion to every one who presumed to differ from the established doctrines. Hence they were all involved in the same breach of our Saviour's command—"The kings of the earth exercise authority, but it shall not be so with you." It shall not be so with Christians: amongst them the word of command cannot be known. They are all brethren, and have too great a deference to each other and to their Holy Master to presume to exercise authority over any one in his fold. The two great revolters thought they could not complete their triumph without drawing up a set of rules and a formulary of faith for their adherents. Their scheme succeeded, and from the time that this great point was established, the different bodies have occupied nearly the same tracts of land in which their respective tenets were adopted. Very slight inroads have been made upon each other. The children born in the same town followed in general the mode of faith to which their fathers had been accustomed; and it is not uncommon, in going from a Protestant town in Germany, to find the first village in the way as bigoted Papists as their ancestors were at the time of the revolt from Popery.

Several attempts have been made at different times to form a union amongst these differing sectarians, to bring together the Lutherans and the Calvinists, or to form a union between the sect established by law in England and the pretended Holy See. These attempts have, from natural causes, hitherto failed. But there is a strong ground for believing that the wall of separation between the Lutherans and Calvinists is likely to be broken down, or at least that the enmity between them will give way to better sentiments of each other. The attempt is now making in Prussia: to what extent it will succeed time must determine. But there seems to be an inclination in each party to soften down the points of dispute, and it is not impossible that a political union at least may be formed, which will not shake their grand notion of setting up the traditions of men in the room of the laws of God, nor tend to lead their adherents to the only point of importance, the conformity of our spirit with that of the gospel.

For the promotion of this union a wish is expressed, that the names of Lutheran and Calvinist should be merged in that of Evangelical, this word not being used in the sense attached to it by a certain party in England, but more generally as importing a deference to the words of the gospel rather than to the interpretation of them by the respective leaders of the two parties. This without doubt is a gain. For if Paul was offended, and justly so, by Christians

of his day calling themselves by the names of himself, or Apollos, or Cephas, how much more would he be astonished at finding the professing Christians of this day ranging themselves under the names of men of so much inferior pretensions! There is great reason, however, to apprehend, that in having got so far, they will still find a difficulty in arranging themselves under a new order of things. Many of the points in dispute have, through length of time, grown in a great measure obsolete: the teachers of both parties are better informed than their predecessors: and they would willingly give up many of their ancient tenets, if they could but agree in what should be retained. Whatever may be the case, as it is only a political establishment, which is the basis of the whole business, the true Christian is less interested in its success; hoping only that this adjustment of opinions will lead many of the two parties to compare the new doctrines with the system established by our Saviour; and, as they think less of their political leaders, they will approach nearer to him who ought to be their only guide; for, separated from him they can do nothing.

Prussia is not the only place in which this change in men's minds has taken place. It is felt in Geneva, the great head-quarters of Calvinism. Calvin, the artful leader of the sect which bears his name, was as much a pope, in his little circle, as the pretended Holy Father at Rome. He loved the pre-eminence just as much, and formed his hierarchy on similar principles, though on a different plan. His code of laws was adopted, but time discovered in them numerous flaws: and in the course of two hundred and fifty years, the pastors of Geneva gradually departed from the austere tenets of this autocrator. This is now evident, and pains are taken to point out this deviation, and to erect again the standard of the ancient faith. The thing cannot be done: but in the mean time a stir has been created, which has occasioned the magistracy to interfere, and to prescribe a silence on certain contended points. The right of the magistracy to do this cannot be doubted; for the moment a community of Christians permits the civil authority to regulate its concerns, they must be content to be subject to its dictates, whether in faith or in discipline. This naturally excites a revulsion. The pastors are accused of apostacy from the faith, not as it is in Jesus, but as it is in Calvin. The result here we must leave to time to determine: but the true Christian will be thankful that he can have no concern in these disputes. His religion is formed according to the fashion of the altar prescribed by God himself. If any implement is used to form and fashion the stones, the altar is profaned. So in a Christian community, where the voice of human authority enters, it will influence the men of this world, but cannot affect the servants of the holy Jesus.

In the Popish world something of the same kind occurs. The concordat between France and the Pope must come under the discussion of their approaching parliament, and then it will be seen by the language of the speakers, what is the degree of reverence now paid in that kingdom to the pretended Holy See. The French have been the great supporters of this see, and been distinguished by their bloody persecution of the Protestants: yet their adherence to it has not been of so completely servile a manner as in many other nations. They have always claimed what are called the rights of the Gallican church, and of these they are extremely tenacious. As to the question of religion, and the connexion between the concordat and the Scriptures, to this they will pay as little regard as if they were Protestants: yet their debates will bear an appearance of this matter being of a very sacred nature, and to be treated with a degree of awe and reverence peculiar to it. In this they resemble their post-boys, who still keep up the form of bowing at every cross they pass, and some with more or less apparent devotion; yet all passes in their minds as a matter of course, and no more touches the heart than the horrible language frequently uttered by the lower classes in this country. It may be, however, that this concordat may lead to a more intimate acquaintance with the subject; for, notwithstanding the great disregard to religion in France, yet there are several who think seriously and deeply; and if they should come forward, and lead the assembly to higher researches than what regards the appointment of bishops and archbishops, and the establishment of funds for their support, this concordat may produce very different results than those expected from it. The grand intention is to endeavour to restore what they call religion; in other words, a reverence for the priesthood and a reverence for forms; and by this it is thought that the throne will be better established. But the time is gone by: a trick discovered is not to be played off again upon the same people; and their government is in an awkward situation. They find the want of religion, and that without some degree of influence from it, a people cannot be easily governed. They do not want themselves more of religious spirit than they can keep under controul. In this dilemma they are obliged to take up with the old superstition, convinced that whatever influence it may have, little though it be, will be turned to their account. In this confusion, we shall hope that the Protestants there are not idle, but of their real state we know little.

In contemplating this state of religion the true Christian will not fail to bear in mind the happiness he enjoys in the liberty with which Christ has made him free. He is not at all entangled in the disputes of the world, which are occasioned by the mixture of worldly sentiments with the precepts of the Gospel. He will, indeed, lament the evils that this mixture has introduced, and will therefore be on his guard against every attempt to bring any thing of the same kind into the community to which he belongs, the community of holy men of all nations and countries, who in various times have acknowledged the Holy Jesus as their only Master and Teacher. Hence he will carefully watch every symptom of Rabbinism, the great fault in our Saviour's time, and which has since had so great a part in the affairs of what is vulgarly called the Church. To this spirit of dictation, this attempt to uphold the ark of God with unhallowed hands, to prop it up by vain shows of learning and human tradition, he will strenuously oppose himself, armed with the shield of faith and the sword of the Spirit of God. He is then invincible, and the darts of the adversary fall without effect.

The political state of Europe is far from being settled. In France, the election of representatives is over, and in many places it has been sharply contested. But in no place have those scenes of riot and confusion taken place, which are so common on such occasions in England. The election is in fewer hands upon the whole than with us: but in no place is there so small a body of constituents, as are known in this country; and the electors are taken from that class of life, which are not completely under the nod of any person, whether minister or private individual. Hence the minister has by no means obtained a decided superiority, and in many places the elections have gone contrary to his wishes. The representatives have to decide upon important matters, and the past scenes cannot fail to have produced a due effect. The ultra royalists seem to have but little influence, and the welfare of the country stands therefore a better chance of being consulted.

The States of the Netherlands have been assembled, and the speech from the throne was mild and conciliatory. They are there attending closely to their own affairs, and seem likely to form as good a government as circumstances will admit.

The public has been alarmed with rumours of an attack on Portugal by Spain; differences are known to exist between the two courts, on account of proceedings in Spanish America, but it is hardly likely that they should produce a warfare, for which Spain is so little prepared. It is said that these differences are to be settled by the holy alliance, and as this is the first matter of importance brought before this doubtful body, the public will be attentive to its actions. In America the mother-country seems to be upon the whole losing ground. In the Southern part its cause is apparently lost, but it is said to be more successful in Mexico. The rumour of a fleet from Russia, keeps alive the idea, that this mighty power may enter into a contest, which it will thus prolong, but most probably without effect.

Germany employs its writers on constitutions, but the effect on the public is not very decisive. Various schemes are talked of to bring that immense country to act under one system; but it is evidently the interest of Russia, that it should be divided among independent states. Prussia has not given its subjects the constitution promised, and a considerable degree of jealousy prevails between the military and the real defenders of the country. It is lamentable to think that so great a portion of our fellow-creatures should dedicate themselves to the art of war; an employment never to be justified but in cases of extreme necessity.

One of the cases not uncommon in despotical states has occurred in the assassination of the Dey of Algiers by his soldiers. As he reigned by the sword, it is no wonder that he should fall by the sword; and one would think that reflections on such an event would make every sovereign feel the insecurity of him who is at the head of a military government. There can be no security equal to that which rests in the confidence of the people; and the charms of despotical power are surely more than counterbalanced by the wretched dependence on the armed men with which it is surrounded. Yet the throne, wherever it is, and however mean it may appear, will dazzle the eyes of men; and the fate of the predecessor does not diminish the excitements of ambition. What effect this tumultuary act of the military will produce, respecting the treatment of Christians, time will discover: but it is to be feared, that the chastisement the barbarians lately received will not produce a change in their minds. It is melancholy to consider that a country formerly so rich, and so well cultivated, should have fallen into such wretched hands; but it is in the order of Providence, that fertile lands should become desolate for the wickedness of its inhabitants.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

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CORRESPONDENCE.

The EDITOR must make it an ABSOLUTE RULE that *all communications to him shall be addressed to him* at *the* PUBLISHERS; of communications sent in ANY OTHER WAY, the Editor does not pledge himself to take any notice.

Some articles in Intelligence, as well as other departments of the Work, are again unavoidably postponed.

W. B.'s Verses were received.

The Criticism on John xii. 31 is received: we gladly accept the offer of the papers promised in continuation.

Mr. Steward, late Unitarian Minister, now Trinitarian Minister, at Wolverhampton, has sent us a Vindication of his conduct, which will appear in the next Number.

In our next we hope to be able to discharge a long-standing debt of justice by a brief Memoir of the late *Rev. Jeremiah Joyce.*

THE

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&c.

No. CXLIII.] NOVEMBER, 1817. [Vol. XII.

HISTORY AND BIOGRAPHY.

Mr. Manning's History of the Exeter Assembly.

SIR, *Exeter, Oct.* 2, 1817.

IN a late Number of the Repository, (p. 386,) a wish was expressed that some one would send an account of the Assembly of Ministers held in the county of Devon. I very readily transmit to you what information I can collect of the formation and conduct of the Assembly.

Most of your readers will recollect, that in the year 1653, Mr. Baxter and his brethren in Worcestershire formed an association of ministers. Their example was followed in Devonshire, and I have in my possession the minutes of their proceedings. The first meeting in this county was held Oct. 18, 1655. Thirty rules were laid down for the government of the Assembly, some of which breathe a very liberal spirit. At the Restoration this association was dissolved; but the good effects it produced led the Dissenters, in 1691, to form an Assembly, the minutes of which, from the year 1721 to the present time, are now before me. Mr. Saunders, M. A., ejected from Kentisbeer, presided as Moderator at the first meeting, and Mr. Caryl, another ejected minister who was then settled at Crediton, preached. In these Assemblies (and the custom is still continued), a Moderator was chosen, who opened the service with prayer, after which there was a public morning service, in which two or three ministers took a part. They met again in the afternoon to consult about the affairs of their respective societies, examine the testimonials of those who offered themselves as candidates for the ministry, and appoint the Ordainers. But as every human institution partakes of the imperfection of its origin, so this association being formed at a period when religious liberty was very imperfectly understood, it is no wonder that some of its rules should have breathed the contracted spirit of its pious but misjudging founders. I have just observed, that the Assembly took upon itself to examine the testimonials of those who offered themselves for the ministry. In doing this, its members too often insisted on such qualifications as the Scriptures did not require. It was, therefore, chargeable with assuming an unlawful jurisdiction over the consciences of men. About the middle of the last century many members of the Assembly considered it in this light. They perceived that admitting one unscriptural test to be proposed by an order of the Assembly, as a necessary term of admission to the Christian ministry, was a matter of very serious moment, and drew after it consequences extremely important. For, one being admitted, two, ten, or thirty-nine, might, with equal right, be hereafter added, the consequences of which were too obvious not to be observed, and too formidable not to be the object of dread. It being, therefore, proposed to the Assembly, which met in May, 1753, to take into consideration, *whether the Assembly will recommend any candidates who refuse to declare their faith in the Deity of the Son and the Holy Spirit*, it was debated whether the question should be put, and decided by a majority in the negative. In consequence of this vote, it has since been left with the respective congregations to satisfy themselves of the qualifications of the persons they choose for their ministers. Since this question has been decided, nothing has occurred to destroy the peace and harmony of these meetings. During more than forty years in which I have resided in this county, I do not remember having been once absent, and am therefore a competent witness, and have no hesitation in declaring, that these meetings have always been

conducted with great order, and have much conduced to the comfort and encouragement of the ministers, cherished mutual affection, and animated them to more zealous exertions in the duties of their profession.

Were the Dissenting ministers, in every county, to form similar associations on their general principles, and if the transactions of these Assemblies were sent by deputies or by authenticated letters to a general Assembly of Dissenters, meeting at Dr. Williams's Library, we should then have a general sympathy, as a body should have with its parts; no member could be oppressed or injured without exciting the concern and indignation of the whole, and tyranny and persecution would see, that in their first steps towards injustice and cruelty, they must encounter a whole body of people firmly united to each other and actuated by one general and noble principle. But it may be said, "Amidst the diversity of opinions and tastes which have prevailed among Protestant Dissenters, from their first separation from the Established Church to this day, it would be in vain to search for any one principle which all have admitted as the common ground of dissent and the common bond of union." This is partially true. When this Assembly was formed, the nonconformists seem, in general, to have had very contracted notions with respect to the right of private judgment, and little inclination to depart from the popular system of religious faith. They dissented from the Church of England rather from a dislike of its rites and ceremonies, and an aversion to every address to the senses in the forms of religion, than from enlarged principles of toleration or a liberal spirit of inquiry. Dr. Calamy's "Defence of Moderate Nonconformity," published at the beginning of the last century, was probably the first publication which contained the merits of the cause; and Mr. Locke assured the author, it was such a defence as could not be answered, and that on these principles he need not fear any antagonist. Mr. Towgood entered the same field, and occupied the same ground with Dr. Calamy. His letters to Mr. White are composed with a strength of argument, acuteness of discussion, and animation of language, which entitle them to a distinguished rank amongst controversial writings, and will, most probably, continue to be read and be appealed to, as a complete and unanswerable vindication of the rights of private judgment, and a dissent from all human authority whatever in matters of religion. Since these publications, the Dissenters have rested their dissent chiefly, on the natural right which every man possesses of framing his system of faith, and choosing his form of religious worship for himself. Among all the diversity of opinion, here is an object which ought to form an inseparable bond of union amongst us, and engage us to a zealous attentoin to our common interest. Were associations formed, throughout the kingdom, on these general principles, they would be attended, I am confident, with the most beneficial consequences. Such Assemblies bring Protestant Dissenters of each denomination acquainted with each other, soften the asperity which jarring interests are too apt to excite, deliver them from the sad effects of their present divided, unconnected state, and give them that share of influence and weight in every affair of consequence, relative to themselves or the interests of their country to which they are entitled.

Should this history of the Devon and Cornwall Assembly be proper for admission into your Repository, it will probably be followed with some extracts from the minutes of the Assembly.

I have also in my possession a list of the students educated at the Academies of Taunton, Exeter and Tiverton, a copy of which shall be much at your service. *

J. MANNING.

* The communications here promised will be thankfully received. Ed.

ORIGINAL LETTERS.

I. *From Rev. Thomas Newman* to Mr. Paice,† on his going into Business.*

Dear Joseph,

UNDERSTANDING that you are now actually engaging in business and entering upon the world, my affection to you, and concern for your real welfare, put me upon lending you my best assistance towards your happiness, which I wish as heartily as I do my own. It is not in my power to instruct you in business, nor to secure you one correspondent if you live to the end of your apprenticeship. All I can propose is to assist you in maintaining a reputation with God, with yourself and the world, whereby you will bid fairest for safety and comfort, and for that degree of success as shall render you more happy than the greatest wealth without such a reputation will do. Accordingly, I would recommend the following counsels to you, which have been tried and have never yet failed of procuring happiness, which is what, I presume, you desire, and what your tender parent and affectionate relations wish you.

1. Remember that the providence of God hath a supreme and sovereign influence upon all causes and events. He can blast what is most promising, or he can prosper what is very unlikely to succeed; he can deprive you of the most valuable friends, or he can render those friends to you from whom you expect nothing: hereupon as you now set out in the world, set out with God, I mean by serious daily applications to him. Before you enter upon business, recommend yourself to his guidance, protection and blessing, and act as under his continual inspection all the day. Be sure to make him your friend, who is the Author of all your blessings, upon whom all your hopes and happiness have a dependence, infinitely beyond what they can have upon all other friendships and causes put together: that friendship you are more sure to obtain by a desire of pleasing him in all you do, than you are of obtaining any that are human, and there is infinitely more in it when obtained.

2. Whatever business your place and relation call upon you to attend to, discharge it with that diligence and faithfulness as if it was your own, and do it in obedience to God, or because he requires it: therein you will be as acceptable to him as in any acts of devotion and worship, but still look upon this as your most important business, and therefore to be regarded, whatever degree of other business you have to attend to. Whilst you express all dutiful regards to a father and master on earth, remember there is an honour due to your Father, and a service due to your Master in heaven, which nothing can justify the neglect of. Let these then go together.

3. Set it down with yourself, as a certain truth, that religion was designed for your happiness: whatever pleasures that forbids you to gratify, are only those that would entail misery and pain upon you, and will be found bitterness in the latter end; and this consequence can no more be prevented, than you can prevent the fire burning any thing that is thrown into it. There is no one law or rule of religion that you violate, but is attended with proportionable mischief to yourself in this world.

4. Place your happiness in the approbation of your Maker, and in the peace of your own mind. If your own heart condemns you for doing any thing amiss, you will have no satisfaction in what others say or think of you; for what doth it signify to be thought well of by the world, whilst your conscience tells you, you do not deserve it? There is nothing so hard to bear as your own accusing mind or your own reproaches of yourself. Innocence is attended with peace, guilt is followed sooner or later with torment and terror, and no external circumstance can make up the loss of peace, no advantage can be a gain under that

* Minister of the Presbyterian Congregation in Carter Lane, London: born in the year 1692; died Dec. 6, 1758. He was the Author of Sermons on Happiness, two volumes, 8vo. and of other Sermons.

† For a pleasing proof of the conformity of Mr. Paice's life to the directions of his faithful preceptor, see the accounts of him, Mon. Repos. V. 458, 602, 640. VI. 640.

loss; thereupon beware of the first breach made upon your peace. What you doubt, do not. What your mind upon proposal of it to you tells you is evil, don't hesitate about, but reject it at once; and let no entreaties prevail with you to a compliance. Always look upon those who would tempt you to sin as your worst enemies, as they are therein tempting you to sorrow and misery.

5. Carefully observe stated times for religious exercises, so as not to admit any thing, if possible, to break in upon them. Engage not in any worldly affairs till you have seriously prayed and recommended yourself to God, in whose hands your times are, and upon whose care of you your happiness depends, and from whose blessings your successes flow. Conscientiously observe that day in the week which God hath reserved for himself, by spending it in the improvement of your mind, in the knowledge of religion, and in the fixing a sense of the reasonableness, necessity and advantages of it; thinking over what you read or hear. If you don't keep a fixed time for your daily devotions, and before you engage in worldly affairs, you will find so many interruptions that, in all probability, you will neglect it; and by neglecting it once you will be in danger of throwing it off, and if once you level that day, which God in kindness to you hath set apart for his own service, by spending it in the trifles and pleasures that are more excusable on the others, you will find it introduce a disregard of what is serious and sacred.

6. Whilst it is your duty to be diligent in your worldly business at proper times, yet remember you have a concern before you of much greater importance than getting wealth or providing for your own subsistence here, and that is, the saving your soul and preparing that for an eternal existence hereafter, which must be done here or be for ever undone. Write it, as it were, upon your own mind, so as to have it often occurring to your thoughts, what will it profit me to gain the whole world and to lose my own soul, or to be happy now and miserable for ever?

7. Remember the vanity and uncertainty of every thing in this life, so that you may not love any thing unreasonably in this world, nor expect much from it, nor be thrown out of the possession of yourself if you meet with disappointments. Nay, expect disappointments, for you will surely find them; but you will find the fewer, the lower your expectations are, and the more you proportion your affection to the nature of things.

8. Don't trust to your own understanding even in things which you think yourself master of, but consult a wiser and faithful friend, as you can have the benefit of it. Humility or a low opinion of yourself is beautiful and safe for you, whilst pride and conceit will render you odious to the wise, and the prey of the wicked. If any thing of entertainment be proposed to you, don't comply till you have consulted those that are wiser than yourself, and always prefer the counsel of those whom you know to wish you well, before all the representations or assurances of others.

9. Since you will necessarily, if you live, be obliged to converse with all sorts of persons, it is requisite that you be able to form some judgment of them for your own safety. Remember, therefore, there are few that are sober and good. Where business leads you to speak to the very worst, or to transact business with them, do it, but have no more to do with them than just to dispatch your business with them. Contract no freedoms with any you don't know, till you have inquired their character; and make your wise and tender Parent your constant adviser in that as well as every other respect. Consider not only what is proposed to you, but who proposes it, and if the person that proposes doth not behave well, suspect his proposal if it be for pleasure and recreation. Always look upon that person as your enemy, and as having a design to corrupt and make you unhappy, who shall endeavour to lessen your esteem of your parent and friends, or to make you regardless of what they say.

10. Be ready to serve all about you according to your ability; be kind to as many as your circumstances will admit, preferring the worthy to the unworthy. Be courteous and obliging to all; but remember it is not courtesy but weakness to comply with any request that you think evil or that you think may lead you into it.

II. *From the late Robert Robinson to a Clergyman: communicated by Mr. Madge.*

Norwich, Nov. 15, 1817.

SIR,

I SEND for insertion in the Monthly Repository the following letter of the late Robert Robinson, which was put into my hands some time ago by a respectable clergyman of this city, to whom it was addressed, in answer to a request of his, (communicated anonymously,) that the Author of the Village Sermons would give a more accurate and detailed account of his notions on the subject of spiritual influence. The letter, it will be seen from its date, was written not more than a twelvemonth before the writer's death. Of its genuineness there can be no doubt, the original being at this time in my own possession. Besides, its style is so pointedly and characteristically expressive of the Author, that every one acquainted with his writings will immediately recognize it to be his.

T. MADGE.

Chesterton, Cambridge,

SIR, *July* 1, 1789.

I have not accustomed myself, I own, to answer anonymous correspondents, but the style and spirit of your favour seem to demand a different treatment. My apology for not writing immediately I hope you will readily admit. I was just gone from home when your letter came to hand, and have only just now returned. The letter was indeed sent to town, but in the perpetual circle of company, visiting, preaching and business, of that mart of all wares, except retirement, I could not attend to my letters from home, excepting only the very important.

Accept my thanks, Sir, for the transcript from Dr. Priestley and for your just remarks. Certain it is, (at least so it appears to me,) the popular notion of the *immediate* influence of the Deity on the mind is a source of innumerable errors, and, among Protestants, is utterly indefensible, because it contradicts the grand principle of Protestantism, the sufficiency and perfection of the Holy Scriptures. Revelation in this view is unrevealed, and the necessity of an infallible living Judge is taken for granted. What follows may be easily seen.

Sir, I am flattered by your approbation of the Village Discourses to the poor. Assuredly they were never intended for such readers as yourself; but if you, and such readers as yourself, will condescend to recollect the extreme ignorance of the lower classes of mankind, the intolerable vices which their ignorance generates, the benefits acquired to society by their reformation, and the absolute necessity of vulgarizing one's-self to obtain the purpose of enlightening and meliorating them, you will, I humbly hope, set goodness of design against grossness of style, and consider *their* sermons as you do their *labour* and their *diet* as proper for them, though not for yourself. It is easy, Sir, to christen their children, to church their wives, and to give the sacrament to themselves in their last sickness, but to rouse their sleeping reason into reflection, to compel their passions to do homage to virtue, to inspire them with manly hopes and fears is not so easy; and the weakest efforts, even such as scent of rude, illiterate and unpolished manners, if they succeed, ought in justice to pass uncensured by their superiors. No, Sir, far from being offended at what you say, I consider it as a proof of the greatness of your understanding and the goodness of your heart. Every thing in that book was intended for the dregs of the people, whom, however, we are all bound to pity and relieve.

I accept also, Sir, as a mark of your esteem, your friendly advice concerning a treatise on the subject mentioned above, addressed to the literati. To say nothing of my own incapacity, I beg leave to observe, that not enthusiasm, but Deism seems to be the favourite of the great; that they who move heaven and earth to perpetuate established errors are not accessible to the unpensioned voice of the cool, deliberate nature and fitness of things; that men of the finest talents and of unquestionable learning and virtue, have often endeavoured, and some are now endeavouring, to rescue the religion of Jesus from the barbarisms of dark ages, and to restore it to its original simplicity, with what success let a Price or a Priestley say. What

good can inferior men, admitted indeed to their company, but not worthy to loose the latchet of their shoes, what good can such men hope to do? Take away from a credulous enthusiast all but the rational, and you deprive him of all the little religion which he professes to have, and you reduce him to despair, in fact for being freed from fraud, in appearance for depriving him of what all the world applaud, and of that for which only he is applauded. Rational religion, Sir, ever was and ever will be the dread of those who raise for themselves riches and reputation out of the doctrine of mystery, and of course insurmountable obstacles will be raised against it. Such reflections discourage many men, and must dismay all dependent men, otherwise men who fear God and love mankind, and objects more of pity than of blame. No, I do not think, in general, that the literati want conviction, but they want power to carry their convictions into actions. They have been educated in luxury, they cannot consent to be frugal and poor, they have been ranked with the wise and the wealthy, they cannot brook neglect and contempt. Great was the wisdom of him who said, *If any man will be my disciple*, &c. Luke xiv. 25—33.

In brief, Sir, I am now engaged in a work soon to be published, entitled, "A History of Baptism," which takes up all my time; and of the immediate agency of the Deity, in my small circle, I have said so much and so often what I think, that I do not feel any inclination to say more. Such a plan as you are pleased to sketch, would undoubtedly be a most useful work to serious men, but it would be a work of labour, for it would go to cut up by the roots that most fatal of all mistakes, the forming of systems by detached passages, which is the fort of the popular doctrine of divine agency.

Sir, I have written till I feel the inconvenience of writing in the dark, for I have not the most distant guess of the person to whom I write; but a fellow-christian, as he is pleased to style himself, will readily pass by all improprieties, and believe this scrap not to offend, but to assure him that I am his most obedient, humble servant,

ROBERT ROBINSON.

III. *From the late Francis Webb, Esq.* * *on the Improved Version; communicated by Mr. Seaward.*

Sir, *Litton, Oct.* 1817.

THE following letter from the late Francis Webb, Esq., was occasioned by some interesting conversation which took place at his residence, at Lytchet Cottage, near Poole. The subject was the Improved Version of the New Testament, which was generally and highly approved of by him, yet he was of opinion, the passage more particularly in question, Colossians, i. 19, was by no means improved by the present translation. The remarks, at any rate, serve to shew what precision, pathos and energy of mind this venerable and learned author possessed, even to the age of nearly eighty years. By giving them a place in your valuable Repository, you will, perhaps, gratify many other friends and admirers of that great and eminent character, besides

R. SEAWARD.

Dear Sir,

Since I had the pleasure of seeing you, I have turned to Mr. Peice's Paraphrase, and find that the authors of the New Version have adopted his translation of the verse in question, in which the learned Castellio is followed; who thus renders it: "Quoniam per eum visum est Patri omnem universitatem inhabitare." In support of this translation, he remarks, "that whenever an infinitive verb is, in the New Testament, joined with εὐδόκησε, it always denotes the action of him who is spoken of as pleased." Mr. P. vindicates and illustrates this translation by several other parallel and appropriate texts. But allowing this to be the true rendering and meaning of the place; yet these *words* of the learned commentator, adopted in the New Version, appear to me objectionable; since, without his explanation, common and unlearned readers, I am persuaded, would be apt to be confounded or misled. But with all imaginable deference and respect to such learned authorities, I am inclined to acquiesce in our common version: and for the following reasons.

* For an account of this gentleman, see Mon. Repos. X. 526, XI. 71, 189—192, 280, 281, 331.

1. The whole of the apostle's address, especially from the 18th verse, is an enumeration and description of those spiritual blessings and privileges derived to Colossian converts by or through Christ. Indeed, this is the main design of the whole Epistle, with suitable exhortations to duty.

2. The apostle writes these things to the Colossians, as he says, "lest any man should beguile them with enticing words, and spoil them through philosophy and vain deceit, after the tradition of men, after the shadows of the world, and not after Christ." By which, and the worshiping of angels, &c., the apostle seems to allude to the doctrines of the Gnostics; on which Mr. Scott has judiciously remarked in a note in his excellent Discourse.* Now it is well known, that the Gnostics, by their πλήρωμα, meant the joint influences or fulness of their subordinate powers, which they held in great estimation and veneration. As the great apostle, in his masterly, eloquent, and, in some places, sublime comparison (in his Epistle to the Hebrews) between the Jewish High Priest and Christ, sets forth the pre-eminent and exalted character of the latter; saying, as it were, to the Jews, "If you value yourselves on having a High Priest appointed by God himself to this high office, with all its sacred privileges and functions, and are still partial to this and other parts of ritual law: behold, I will shew you a High Priest of divine appointment, who, in every respect, is infinitely superior to that you or your fathers could boast; who, after having performed with sinless obedience and exactness, all the high and sacred duties of his station, is entered into the holiest of holies, even heaven, where he ever lives to make intercession for us." So, in the present case, the spirit of his Epistle to the Colossians is: "Are there those who pretend to teach you, that there are subordinate divine agents commissioned or capable, either in their separate or collective characters or influences, which they style πλήρωμα, to instruct you? Behold, in Christ alone all these divine characters and influences concentred by the appointment of God himself, who was pleased that in him this, and more than this πλήρωμα should inhabit or dwell." Thus it appears to me, that the apostle's argument is rendered more apt and complete, and has in it a beautiful and energetic propriety. And both these cases appear to me as admirable instances and illustrations of the *argumentum ad homines.*

I think it right thus hastily to say thus much by way of some apology for, and abatement of the hasty, and, perhaps, too severe censure I past on the New Version, which I should most certainly have been more cautious of doing, had I, as I ought to have done, consulted the able and learned Commentator Mr. P. But I really did not recollect, at the time, that he was, where he ought not to be, on my shelf. Perhaps, after all, I have been burning day-light, and the learned Commentator is on your table. If so, I have my pains (and justly) for my reward.

I remain, with great respect and esteem, dear Sir,
Yours truly and sincerely,
F. WEBB.

L. Cottage, 24th March, 1809.
The Rev. Mr. Seaward, Poole.

* Sermon before the Southern Unitarian Society, by Rev. Russell Scott, of Portsmouth. R. S.
See Mon. Repos. V. 251, 252. Ed.

EXTRACTS FROM NEW PUBLICATIONS.

I. *Mr. Jefferson's Plan of a College for Virginia, in a Letter to Mr. P. Carr, President of the Board of Trustees.*

[From Niles's Weekly Register, published at Baltimore. No. 3 of Vol. X. (for 1816,) pp. 34—36.]

Dear Sir,

On the subject of the academy or college proposed to be established in our neighbourhood, I promised the trustees that I would prepare for them a plan, adapted, in the first instance, to our slender funds, but susceptible of being enlarged either by their own growth, or by accession from other quarters. I have long entertained the hope that this our native state would take up the subject of education, and make an establishment, either with or without incorporation into that of

William and Mary, where every branch of the science deemed useful at this day, should be taught in its highest degree. With this view, I have lost no occasion of making myself acquainted with the organization of the best seminaries in other countries, and with the opinions of the most enlightened individuals on the subject of the sciences, worthy of a place in such an institution. In order to prepare what I had promised our trustees, I have lately revised those several plans with attention, and I am struck with the diversity of arrangement observable in them, no two being alike. Yet I have no doubt that these several arrangements have been the subject of mature reflection, by wise and learned men, who, contemplating local circumstances, have adapted them to the condition of the section of the society for which they have been framed. I am strengthened in this conclusion, by an examination of each separately, and a conviction that no one of them, if adopted without change, would be suited to the circumstances and pursuits of our country. The example they have set, then, is authority for us to select from their different institutions the materials which are good *for us*, and with them to erect a structure, whose arrangement shall correspond with our own social condition, and shall admit of enlargement in proportion to the encouragement it may merit and receive. As I may not be able to attend the meetings of the trustees, I will make you the depositary of my ideas on the subject, which may be corrected as you proceed, by the better views of others, and adapted from time to time, to the prospects which open upon us, and which cannot now be specifically seen and provided for.

In the first place we must ascertain with precision the object of our institution, by taking a survey of the general field of science, and marking out the portion we mean to occupy at first, and the ultimate extension of our views beyond that, should we be enabled to render it in the end, as comprehensive as we could wish.

I. *Elementary Schools.*

It is highly interesting to our country, and it is the duty of its functionaries, to provide that every citizen in it should receive an education proportioned to the condition and pursuits of his life. The mass of our citizens may be divided into two classes, the labouring and the learned. The labouring will need the first grade of education to qualify them for their pursuits and duties: the learned will need it as a foundation for further acquirements. A plan was formerly proposed to the legislature of this state for laying off every county into hundreds or wards of five or six miles' square, within each of which should be a school, for the education of the children of the ward, wherein they should receive three years' instruction gratis, in reading, writing and arithmetic, as far as fractions, the roots and ratios, and geography. The legislature at one time tried an ineffectual expedient for introducing this plan, which having failed, it is hoped they will some day resume it in a more promising form.

II. *General Schools.*

At the discharge of the pupils from the elementary schools, the two classes separate; those destined for labour will engage in the business of agriculture, or enter into apprenticeships to such handicraft arts as may be their choice; their companions destined to the pursuits of science, will proceed to the college, which will consist 1st of *general* schools, and 2nd. of *professional* schools. The general schools will constitute the second *grade* of education.

The learned class may still be subdivided into two sections: 1. those who are destined for learned professions as a means of livelihood: and 2. the wealthy, who, possessing independent fortunes, may aspire to share in conducting the affairs of the nation, or to live with usefulness and respect in the private ranks of life. Both of these sections will require instruction in all the higher branches of science, the wealthy to qualify them for either public or private life; the professional section will need those branches especially, which are the basis of their future profession, and a general knowledge of the others, as auxiliary to that, and necessary to their standing, and associating with the scientific class. All the branches then of useful science ought to be taught in the general schools, to a competent extent in the first instance. These sciences may be

arranged into three departments, not rigorously scientific indeed, but sufficiently so for our purpose. These are,

I. *Language.* II. *Mathematics.*
III. *Philosophy.*

I. *Language.* In the first department I would arrange as distinct sciences, 1. languages and history, ancient and modern: 2. grammar: 3. belles lettres: 4. rhetoric and oratory: 5. a school for the deaf, dumb and blind. History is here associated with languages, not as a kindred subject, but on a principle of economy, because both may be attained by the same course of reading, if books are selected with that view.

II. *Mathematics.* In the department of mathematics, I should place distinctly, 1. mathematics pure: 2. physico-mathematics: 3. physics: 4. chemistry: 5. natural history, to wit, mineralogy: 6. botany: and 7. zoology: 8. anatomy: 9. the theory of medicine.

III. *Philosophy.* In the philosophical department, I should distinguish, 1. ideology: 2. ethics: 3. the law of nature and nations: 4, government: 5. political economy.

But some of these terms being used by different writers, in different degrees of extension, I will define exactly what I mean to comprehend in each of them.

I. 3. Within the term of belles lettres, I include poetry and composition generally, and criticism.

II. 1. I consider pure mathematics as the science of 1. numbers, and 2. measure in the abstract: that of numbers comprehending arithmetic, algebra, and fluxions: that of measure, (under the general appellation of geometry,) comprehending trigonometry, plane and spherical, conic sections, and transcendental curves.

II. 2. *Physico-mathematics* treat of physical subjects by the aid of mathematical calculation. These are mechanics, statics, hydrostatics, hydraulics, hydrodynamics, navigation, astronomy, geography, optics, pneumatics, and acoustics.

II. 3. *Physics* or *natural philosophy*, (not entering the limits of chemistry,) treat of natural substances, their properties, mutual relations, and action. They particularly examine the subjects of motion, attraction, magnetism, electricity, galvanism, light, meteorology, with an &c. not easily enumerated. These definitions and specifications render immaterial the question whether I use the generic terms in the exact degree of comprehension in which others use them: to be understood is all that is necessary to the present object.

III. *Professional Schools.*

At the close of this course, the students separate, the wealthy retiring with a sufficient stock of knowledge, to improve themselves to any degree to which their views may lead them, and the professional section to the professional schools, constituting the 3d grade of education, and teaching the particular sciences which the individuals of this section mean to pursue, with more minuteness and detail than was within the scope of the general schools for the second grade of instruction. In these professional schools, each science is to be taught in the highest degree it has yet attained: They are to be in the

1st Department, the fine arts, to wit, civil architecture, gardening, painting, sculpture and the theory of music. In the

2d Department, architecture, military and naval projectiles, rural economy, (comprehending agriculture, horticulture and veterinary,) technical philosophy, the practice of medicine, materia medica, pharmacy and surgery. In the

3d Department, theology and ecclesiastical history, law, municipal and foreign.

To these professional schools will come those who separated at the close of their 1st elementary course, to wit:

The lawyer to the school of law.

The ecclesiastic to that of theology and ecclesiastical history.

The physician to those of the practice of medicine, materia medica, pharmacy and surgery.

The military man to that of military and naval architecture and projectiles.

The agricultor to that of rural economy.

The gentleman, the architect, the pleasure gardener, painter and musician, to the school of fine arts.

And to that of technical philosophy will come the mariner, carpenter, ship-wright, plough-wright, wheel-wright, mill-wright, pump-maker, clock-maker, machinist, optician,

metallurgist, founder, cutler, druggist, brewer, vintner, distiller, dyer, painter, bleacher, soap-maker, tanner, powder-maker, salt-maker, glass-maker, to learn as much as shall be necessary to pursue their arts understandingly, of the sciences of geometry, mechanics, statics, hydrostatics, hydraulics, hydrodynamics, navigation, astronomy, geography, optics, pneumatics, acoustics, physics, chemistry, natural history, botany, mineralogy and pharmacy.

The school of technical philosophy will differ essentially in its functions from the other professional schools. The others are instituted to ramify and dilate the particular sciences taught in the 2d grade on a general scale only. The technical school is to abridge those which were taught there too much in extenso for the limited wants of the artificer or practical man. These artificers must be grouped together, according to the particular branch of science in which they need elementary and practical instruction, and a special lecture, or lectures, should be prepared for each group—and these lectures should be given in the evening, so as not to interrupt the labours of the day. This school, particularly, should be maintained wholly at the public expense, on the same principles with that of the ward schools. Through the whole of the collegiate course, at the hours of recreation on certain days, all the students should be taught the manual exercise, military evolutions, and manœuvres; should be under a standing organization as a military corps, and with proper officers to train and command them.

A tabular statement of this distribution of the sciences will place the system of instruction more particularly in view.—

I. *or elementary grade in the ward schools.*

Reading, writing, arithmetic, geography.

II. *or general grade.*

1. Language, and history, ancient and modern.

2. Mathematics, viz:
- Mathematics pure.
- Physico-mathematics.
- Physics.
- Chemistry.
- Anatomy.
- Theory of medicine.
- Zoology.
- Botany.
- Mineralogy.

3. Philosophy, viz:
- Ideology.
- Ethics.
- Law of nature and nations.
- Government.
- Political economy.

III. *or professional grade.*
- Theology and ecclesiastical history.
- Law, municipal and foreign.
- Practice of medicine.
- Materia-medica and pharmacy.
- Surgery.
- Architecture, military and naval, and projectiles.
- Technical philosophy.
- Rural economy.
- Fine arts.

On this survey of the field of science, I recur to the question, what portion of it do we mark out for the occupation of our institution? With the first grade of education we shall have nothing to do.—The sciences of the 2nd. grade are our first object—and to adapt them to our slender beginnings, we must separate them into groups, comprehending many sciences each, and greatly more in the first instance, than ought to be imposed on, or can be competently conducted by a single professor permanently. They must be subdivided from time to time, as our means increase, until each professor shall have no more under his care than he can attend to with advantage to his pupils and ease to himself. In the further advance of our resources, the professional schools must be introduced, and professorships established for them also. For the present, we may group the sciences into professorships as follows—subject, however, to be changed according to the qualifications of the persons we may be able to engage.

I. *Professorship.* Language and history (ancient and modern), belles lettres, rhetoric and oratory.

II. *Professorship.* Mathematics pure, physico mathematics, physics, anatomy, medicine theory.

III. *Professorship.* Chemistry, zoology, botany, mineralogy.

IV. *Professorship.* Philosophy.

The organization of the branch of the institution which respects its government, police and economy, de-

pending on principles which have no affinity with those of its instructions, may be the subject of separate and subsequent considerations.

With this tribute of duty to the board of trustees, accept the assurance of my great esteem and consideration.

TH. JEFFERSON.

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2. *Present State of Rome.* From the Journal of an English Traveller.*

[From the Same, pp. 210, 211.]

——Alas!—Rude fragments now
Lie scatter'd where the shapely column stood;
Her palaces are dust!

Rome, June 10, 1813.

I was at Rome in the year 1791; the city then contained 160,000 inhabitants, the luxuries in equipage and liveries were considerable; in many of the great houses the foreigner met with a hospitable reception, and every thing indicated a great and opulent capital. I entered the city this time by the same road, and instead of carriages, was met by droves of oxen, goats and half wild horses, driven along by black-eyed herdsmen, armed with long pikes, and muffled up in their cloaks; they looked like Tartars. The dust raised by the cattle filled the air. These herdsmen with their charge, seek every evening, within the walls, a refuge from the pestiferous atmosphere of the environs. They take possession of the quarters and palaces which are abandoned to them by the population, in proportion as it diminishes, and is crowded together with the unwholesome air into the centre of the city. The Porta Popuili, the Transtiberine quarter, and those of the Quirinal and the Mountain of the Trinity, are already deserted by their inhabitants, and country people have settled in them. The population of Rome is reduced to 100,000 souls, and this number includes more than 40,000 vinedressers, herdsmen and gardeners. Extensive districts of the city are transformed into villages, and are occupied by rustics driven by the insalubrity of the atmosphere from their former dwellings. Such a prodigious depopulation in the short space of twenty-two years, is almost unprecedented. The political events of that period have doubtless contributed much to its diminution; but the principal cause must be sought in the general relation of Rome, and in the effects of its noxious atmosphere. This scourge is every year making fresh encroachments, every year overspreads streets, places and quarters, and every year its baneful influence must augment; because it acts in an inverse ratio to the assistance opposed by the population. The fewer the inhabitants, the greater the number of victims, and every funeral is the avant courier of many more. That period, therefore, is probably not far distant, when this queen of cities will be completely shorn of her splendour, and nothing be left of her but that glorious name, which time cannot destroy. The traveller will then find at Rome, as he now does at Voltera, nought but a vast collection of monuments, palaces and ruins of every age. The marks of near approaching destruction are impressed upon every part of Rome. As there are many more houses than inhabitants, no person thinks of repairing his own; if it becomes ruinous, he seeks another elsewhere; to mend a door, &c. would be deemed labour thrown away; they tumble down, and as they fall are left lying. In this manner numbers of convents are now transformed into ruinous shells; many palaces are become uninhabited, and no one takes the trouble even to secure their doors. This abandonment, this Tartar population filling the streets with their cattle, already present striking characteristics of decay and ruin.

Amid this neglect of the private buildings, a strong anxiety for the preservation of such remains of antiquity as time has spared, is observ-

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* This melancholy picture of the "Eternal City" agrees with the reports of all travellers. There is an able but saddening article on the subject in the last Number of the Edinburgh Review. We subjoin (from the Newspapers) the following statistical table of the population of Rome for 1816:

Children born, 4256—deaths, 4941—marriages, 1303. The whole population was 128,997 souls. In this number are 32 bishops, 1303 priests, 1286 monks and religious, 1172 nuns, 241 seminarists, 2757 sick in the hospitals, 778 prisoners, and 62 heretics, Turks and infidels. The number of families was 32,587. Ed.

able. The government are carrying on works upon an extensive plan, according to which all those which are partly covered with rubbish, are to be cleared, and to be connected and grouped, that these precious relics shall present a view at once picturesque and agreeable.

All the environs of the Vatican, with the exception of the main street conducting to it, are likewise abandoned to herdsmen. I was particularly struck with their desolate appearance, early one morning, when I set out to visit St. Peter's. The sun had just risen when I reached the great square; the doors of the Cathedral were still shut; profound silence every where prevailed, except that at a distance I heard the bells of the cattle returning to their pasture. Not a creature was to be seen, and I arrived in the fore-court without having met with one human being. The coolness of the morning, and the tints of the dawn, diffused an inexpressible charm over the enchanting solitude. I beheld the temple, its colonnades, and the sky before me, and never had my mind so deeply felt the sublime magnificence of nature, at the moment of separation between day and night.

At length the doors of the church opened, and its bells announced the opening day; but in vain did their sound summon the Christians to their devotions. Not a soul came to implore the blessing of Heaven. This temple, the most splendid monument that the world ever raised to the Divinity—this temple already stands in a desert—the grass grows in its fore-courts, and moss springs upon its walls. It already relates the glory and magnificence of past ages, and prepares to proclaim to future generations the genius and the piety of the times in which it was founded.

MISCELLANEOUS COMMUNICATIONS.

Account of the Rise and Progress of Unitarianism at Thorne and Stainforth.

Sir, *Boston, Nov.* 4, 1817.

WHATEVER success may have attended my labours as an Unitarian Missionary, either in attempting to edify churches already planted, or to plant new ones, there is no fruit of my exertions that gives me more satisfaction than the united societies at Thorne and Stainforth; and as the success of the cause in those places, under many and great difficulties, may stimulate the persevering exertions of its friends in some other parts of the kingdom, I wish to communicate to them, through the medium of the Monthly Repository, a short outline of the rise and progress of Unitarianism in the above places.

When I first visited Thorne, a little more than twelve years since, not a single Unitarian was to be found, either in that town or in its neighbourhood, for some miles round. There were a few Calvinists, but most of the religionists were Arminian Methodists. A few persons from among the Methodists had become, either in whole or in part, Universalists; of what they called Arians and Socinians, even these persons stood in terror. They had heard of me as an Universalist preacher, and knew nothing further about me: as an Universalist my preaching was publicly announced. The first time I visited them I preached in a barn to crowded congregations, the whole town seemed to come together on the occasion: and could I have concealed every other reputed heresy but the Universal Restoration, I might soon have established a large society; but it never was in my plan to conceal any part of Scripture truth, though I have always thought it right to exercise prudence, and bring forward subjects gradually, where they would appear new and excite alarm. This plan I adopted at Thorne, and it was successful. I had never thought that the multitude would continue to hear me when my sentiments were known; but I did expect that a few individuals would think for themselves, follow the convictions of their own minds, and keep the standard of Unitarianism erect among them; in this I was not disappointed.

From this time I continued to visit Thorne about every six months for several years; many books were put into circulation among the people, and

a few persons became complete Unitarians, and steadily avowed their sentiments, though their doing it exposed them to reproach. These new Unitarians had no person among them who was capable of speaking in public, they were most of them poor people; but they were induced to meet together to read, pray, converse and do what they could to edify one another, and bear their practical testimony to the truth. They were assailed by opponents on every side, but were soon put into a way, of not only defending themselves, but of foiling their opponents: the plan was, never to attempt to build arguments on mere words, but to keep close to, and make a firm stand on, the plain facts and positive declarations of Scripture in which all Christians agree, as that there is and can be but one God; that Jesus Christ is a man, who received all things from the Father; who actually died, was buried and raised from the dead, and that the gospel is a system of the free grace of God, containing the free forgiveness of sins, &c.; and to bring every thing doubtful to the test of those things which all admit, and to require their opposers to reconcile their peculiar opinions with the facts and declarations in which all Christians are agreed.

Though the few persons who formed this infant society continued to improve, and the Unitarian doctrine became more known in the neighbourhood, scarcely any addition was made to their numbers for several years, and some of the first members of this little flock were removed by death: still those who remained continued firm in the cause, and were determined to persevere. Many times have I gone to Thorne, a hundred miles from the place where I resided, to preach a few sermons to from fourteen to twenty persons; when there, I sometimes visited and preached in some of the neighbouring villages. In the intervals of my visits, sometimes personal differences arose among the few who assembled together, which threatened to separate them; but I had the happiness to succeed in bringing them to settle their differences and to walk together in love. Thus matters continued, for at least about five years, without any great increase or visible prospect of it. Still I had no doubt that if we steadily persevered we should succeed, and a flourishing society would be ultimately produced. I estimated that it would take about seven years to conquer the prejudices of the neighbourhood, so far as to obtain much success.

At Stainforth, which I first visited nearly eight years since, there was at that time, not only no place of public worship, but no religious meeting of any kind, nor any outward profession of religion, until a worthy person, reputed an unbeliever, though it appears not avowedly such, came to hear me at Thorne, became an Unitarian, and procured me a room to preach in at Stainforth, and from the first I had always respectable though not large audiences. For several years, meetings have been regularly held at Stainforth, and the Stainforth and Thorne friends have united as branches of one connected church. At Stainforth, as well as at Thorne, until lately, the brethren have had to conduct their meetings without any public speaker, and do what they could to edify one another and enlighten their neighbours, nor have they laboured in vain.

During the last five or six years a number of favourable circumstances have arisen; the Unitarian doctrine has made more rapid progress, the number of Unitarians has much increased, and they have been joined by persons in better circumstances in life, who are zealous in the cause. Last year a convenient and neat chapel was erected and opened at Thorne; and lately a small but neat one has been opened at Stainforth. These places being three miles distant from each other, and the latter place having about six hundred inhabitants, and no place of worship belonging to the Established Church, the erection of a second chapel, though one minister will supply both places, seemed essentially necessary. On the chapel at Stainforth a debt of nearly £130 still remains, which, it is hoped, the Unitarian public, especially those who did not contribute towards the chapel at Thorne, will, by their liberal contributions, enable the friends speedily to remove. This is the more confidently hoped, not only from the importance of the object, but also from the consideration of the great exertions which the friends at Stainforth and Thorne

have themselves made towards defraying the expenses incurred by building their two chapels.

Thus, with peculiar pleasure, I have witnessed the close of my missionary labours in Thorne and its vicinity, in the full attainment of their object; in the complete settlement of the united churches of Stainforth and Thorne, in decent chapels, and with a highly acceptable and useful minister.

It only remains to sketch the present prospect of success to the Unitarian cause in the district I have mentioned. The congregations which assemble in the chapels at Thorne and Stainforth are respectable; the friends have much simplicity, Christian affection and zeal. The worthy young minister who is placed among them, seems well suited to the situation. He has much zeal in the cause, and is unwearied in his exertions to promote it. Already he enjoys the esteem and confidence of his friends in no low degree. He preaches at Thorne in the morning, at Stainforth in the afternoon, and at Thorne again in the evening. He also intends to deliver a week evening lecture at Hatfield, a neighbouring village, and hopes to get into other villages. He has actually commenced the lecture at Hatfield, and has also established a Sunday school at Thorne. The Unitarian doctrine has spread pretty widely, and made a considerable impression on the minds of individuals, in the country around Thorne. As might be expected, all this has not been done without much alarming the reputed orthodox, who are, some of them, violent in their opposition. This can do us no harm while we suffer ourselves to be hurried into nothing uncandid or uncharitable, nor our Christian zeal to diminish. By perseverance in proper measures, there is a rational prospect, that in no long time, Unitarians will be the preponderating party in Thorne and its vicinity.

It is hoped that the foregoing account, which shews the effects of perseverance in a good cause, may stir up others to exert themselves, however unfavourable the circumstances, and to continue their exertions, though for a time they should have but little success. With this view I send it to the Monthly Repository, and pray God, you may have many such instances to record of the fruits produced by the Unitarian Fund, and of the persevering exertions of the friends of truth.

R. WRIGHT.

Legality of a Quaker's Affirmation.

SIR, *Temple, Nov.* 8, 1817.

AS the inquiry made by Dr. Walker [p. 585—587], may prove important to some, who, while they are not within the communion of the Society of Friends, conscientiously adhere to their leading principles, I hasten to state concisely the opinion I have formed respecting it. The solution of the difficulty seems to me exceedingly simple. Courts of justice know nothing, and can know nothing, of the Quakers as a body, or take cognizance of any of those internal regulations by which they admit or expel individuals. This has been established by cases in which the King's Bench have refused all interference on behalf of persons excluded from their fellowship. But the Acts for the allowance of Quaker affirmations being intended to provide for the conscientious scruples of a particular class of men, extend to all who regard themselves as Quakers, and who think fit to claim the privilege. If a witness, in a civil cause, being required to make oath, declines on the ground of Quakerism, the court have no right to enter into the question how far he belongs to a particular society, or is acknowledged as a Quaker by others. It is enough that he feels the scruple on Quaker principles. This is clearly established by the case of Marsh v. Robinson, 2 Anstruther's Reports, 479, in Chancery, where an answer was put in on affirmation, and a motion made to the Court to take it off the file, on the ground that the party making it was not a Quaker. He was proceeding to prove the fact disputed, when the Court said, "It is unnecessary; by filing his answer as a Quaker without oath, he undertakes that he is a Quaker; if he were indicted for perjury upon it, he would not be permitted to contradict this assertion."

I shall not enter here into any discussion of the general rules respecting the reception of affirmations, and of the oaths of those who either are not Christians, or decline to swear in the

common way; as I shall do this at large in the work on the Laws affecting all Sects, which I am now preparing. I take this opportunity of earnestly requesting any of your readers, who may be in possession of any cases at all bearing on the laws of toleration, or may be able to suggest any hints for my assistance in the prosecution of my plan, to oblige me by their communications, addressed to me at No. 5, Inner Temple Lane.

T. N. TALFOURD.

Reply to Mr. Belsham by Ignotus.

SIR, *Nov.* 10, 1817.

OUR friend Belsham is one of the best creatures in the world, except when he takes pen in hand: but when he has seated himself at his desk, and a polemical fit is upon him, adieu to his usual urbanity, his general suavity of manners. Too many instances have occurred in your Repository of this unhappy temper, and he has received repeated admonitions on his mode of writing, which never assists his argument, and is improper whether the writer is considered in the character of a gentleman or a Christian. In the course of my observations on public affairs, I have made an allusion [p. 448], to a work, written by our friend, in vindication of babe-sprinkling; for I will not profane the term of baptism, by applying it to the ceremony, for which he is an advocate. This has excited his wrathful indignation; and he has vented it [pp. 606—609], in the usual manner of polemical divines. He has shot his bolt, *telum imbelle sine ictu;* and, if my character alone were concerned in it, I should willingly have passed it over in silence. But in his attack he has used such language, respecting the Unitarians, that I cannot allow his sarcasms to pass unnoticed.

Mr. Belsham thinks the title to my monthly remarks "quaint." On this subject I do not think it worth while to make any observation; but when he says, that I have passed a censure upon "a work which I probably never read," this is an imputation not to be overlooked, and I shall reply to it by a simple statement of the fact. I heard accidentally of Mr. Belsham's publication, and procured a copy of it soon after. I read it with no small degree of astonishment at its contents; but I was not satisfied with the first perusal. I read it again with my pen in my hand, and at one time I had a thought of making public my observations upon it. But on looking over my extracts, I found that they would occupy too large a space, and the occurrence of the babe-sprinkling at Paris, afforded me an opportunity of saying as much as the subject appeared to me to deserve in the Repository. This, I trust, will exculpate me entirely from the charge, which I should think a highly criminal one, of censuring a work without giving it a perusal.

As to the next point, that I have controverted "an argument which it is plain that I do not understand," that must remain with your readers to determine. I cannot allow our friend to be a proper judge in this case.

I come next to a very severe charge against myself and a numerous class, it seems, whom he distinguishes by the epithet of οἱ πολλοι, in plain English, the multitude. I am said to be one, "with whom confidence of assertion and a contemptuous sneer supply the place of proof." Now, this sort of language is so common with polemic divines, that it escapes their pen almost as a thing of course, like the signature of *your very humble servant* at the end of a letter. But here I cannot allow our friend Belsham to be a judge. I differ from him certainly, and should be very sorry if his charge was true: but he evidently writes under a degree of irritation too natural to him, when his opinions are controverted. As to the multitude of whom he speaks in such contemptuous terms, I trust that he is mistaken in his estimation of them: and I hope that οἱ πολλοι ἐν εσμεν ἐν Χριϛῳ.

Our friend Belsham, in his usual way, beats about the bush to look for something independent of the matter in hand, to attach to his opponent. This he finds in the title of the *Monthly Retrospect*, and he amuses himself with the terms Political Christian and Christian Politician. Now this is just as much to the purpose, as if I had published a pamphlet on his Plea, and interlarded it with the terms Metaphysical Divine and Divine Metaphysician, intending by that to convey the same contempt of our friend's divinity and metaphysics, as he does of my politics and Christianity. But this mode of writing is, to say the least of it, in very bad taste.

I am reminded again, "that it might be advisable just to take the pains to understand a question, before I publish my remarks upon it." To this I have already replied; and I can only add, that I believe no one has read the Plea with so much attention as I have done, or is likely hereafter to do it.

Our friend now deluges us with a quantity of perhaps's. Perhaps I think this, and perhaps I think that, all of which are intended to convey insinuations against my creed. This may do very well in a polemical divine; it is a *ruse de guerre* with these gentry, with which I have no concern: but when he takes upon himself to assert, that infant circumcision and the Lord's supper stand upon no better foundation than his babe-sprinkling, he must give me leave to demur. I shall observe only on the first, that the command for the rite is upon record, and that it has been observed from the time of Abraham to the present moment. He has no command to shew for his babe-sprinkling; and that it was the uniform, universal, undisputed practice of the primitive church, from the apostolic age, is a mere assertion without proof. Indeed, the sprinkling, instead of baptizing, is of a date far posterior to the age of the apostles.

I come now to our friend's tirade against the Unitarians, who do not agree with him in his exclusive system; "the mixed multitude," as he delights in calling them, "who for one reason or another claim the title, and who gather in such swarms around the Unitarian standard, that they almost remind one of the old saying—How we apples swim!" Whence he gained this delicate allusion, I will not stay to inquire: but for my own part, I should have thought it a cause of triumph, that such swarms gathered around the Unitarian standard. I joined it long ago, when our friend, I believe, was still in the chains of Calvinistic theology; and the prospect of a multitude being under the same banners would have been very cheering. I rejoice that the Unitarian cause is now in a very different situation from what it then was. I trust that more and more will be daily added to that assembly, which worships the God and Father of our Lord Jesus Christ, though they may differ as much as I do from the theological system of Mr. Belsham. From what I see of them, they will not permit, and I hope they never will permit, any domineering Rabbi to prescribe rules for their faith.

With this sentiment of mine, which I cherish in common with the mixed multitude of my Unitarian brethren, I trust that the readers of your Repository cannot, from any writing of mine, be led to believe that I should have a wish to "wield the theological hatchet with a more ruthless mind than the savage throws his tomahawk." I hope and trust, that I have learned better our Saviour's precept, *judge not and ye shall not be judged.* I have no where said, nor ever intimated, that babe-sprinklers should be excluded from eternal salvation. Much greater errors than this may be entertained by those that stand at the last day before the righteous Judge, who, in his prophetical description of it, points out to us things of far greater importance.

But I am not only charged with being an advocate for an exclusive system, which I abhor, but to excite a greater horror against me, I am coupled with "the noted John of Leyden." Our friend probably takes me for a baptist, and through me he advances this tirade against that respectable body of Christians, with whom, if I am not united in the necessity of retaining the rite among Christians, yet I respect their observance of it, as they follow the precept in its real sense, really baptizing their disciples, and not admitting them, till they are capable of becoming disciples.

I am amused with the introduction of Messrs. Jerome and Augustine, Pelagius and Celestius, in this controversy, who, with the most eminent men of the fifth century, are to decide it. They might as well be authorities for all the absurdities that then prevailed in the Christian world. It is not their assertion on this or any other point, that has weight with me. Infant baptism had crept in among Christians before their time, but their testimony is of no validity in this question. The doctrine of tradition has been well discussed by Popish and Protestant writers, but I have in vain looked for satisfactory information on this subject in the Plea for Infant Baptism.

As to the desire stated by our friend

for farther information from me, on what he chooses to call doctrines endangering men's salvation, as I have not stated any such in the quotation he has given in his letter, nor even alluded to them, he must excuse me from saying any thing farther on the subject. I am not in the least inclined to enter into any controversy with him, as my time can be much better employed. In his present temper of mind it would lead only to vain discussion, endless genealogies, and strife about words. Πολλεια ημων εν βρανοις.

IGNOTUS.

SIR, *London, Nov.* 14, 1817.

WHATEVER may be the amount of evidence produced by our highly esteemed friend Mr. Belsham, for the continued practice of Infant Baptism by the Christian church, I must take the liberty to say, it is very far short of that evidence by which the observance of the Lord's Supper, as a positive institution by the Founder of the Christian religion, is supported.

The assertion of Mr. Belsham from which I dissent is made in the Mon. Repos. for October, p. 607, and is as follows: "For these external rites, (the Lord's Supper and the Lord's-day,) however reasonable and useful in themselves, yet, as *Christian institutions*, they stand upon *no other foundation*, nor can a better be desired than Infant Baptism."

Admitting that the practice of the early church has been at all times equally uniform, as regards the rite of Infant Baptism and the observance of the Lord's Supper, yet when infant baptism is traced to the earliest records of the church, we must have recourse to a hypothesis to establish it as of apostolic authority. And although the evidence for this hypothesis amounts to a very high degree of probability, yet the *perpetual obligation* of the rite is a conjecture supported by a very inferior degree of probability.

This appears to me to be the state of the question, after an attentive reading of the "Plea for Infant Baptism."

With regard to the institution of the Lord's Supper, we know the practice of the early Christian church to have been constant and regular, their testimony invariable to the genuineness and authenticity of the gospels which contain an account of the first institution of this rite, and also to the Epistle of Paul to the church of Corinth, in which he declares that the Lord Jesus had made a particular communication to him of the institution of the Lord's Supper, and its perpetual obligation until his "coming again."

Here the whole chain of evidence is complete, uniting itself to a positive command from that authority which no disciple is at liberty to question. No room is here left for hypothesis or conjecture. No possibility of being free from the obligation of that authority, which a "prophet sent from God" has an indisputable right to exercise. And that he has so exercised his authority, is established by a mass of evidence, sufficient in all cases to uphold unhesitating belief.

If this be a true statement of the case, the fair inference, I think, is as follows: That the observance of the Lord's Supper is commanded by an authority we dare not disobey; but Infant Baptism must be referred to those observances about which the apostolic rule is, "Let every one be satisfied in his own mind." *The one may be obligatory, the other must not be questioned.*

How far the concurring testimony of antiquity, sufficient satisfactorily to establish the genuineness and authority of ancient writings, may not be sufficient to uphold the authority of ritual observances, ought to be decided by a careful induction of particular facts: and the inquiry would perhaps tend to elucidate some very curious laws of association, which govern the phœnomena of the human mind; and to which I may one day ask your permission to call the attention of your readers,

T. G.

SIR, *Nov.* 5, 1817.

CONSIDERING the Russian rescript referred to in your last Number (p. 628), a document worthy, from the truly Catholic and benign spirit which dictated it, of more permanent preservation than the mere record of a common journal can afford, I beg to transmit you a copy I had extracted for my own portfolio, under the full impression that you will concur with me in thinking its insertion will not discredit the pages of the Monthly Repository.

It may possibly too, and I hope it will, excite the attention of some reader able to supply us with more detailed information as to the origin and principles of a new sect that has had the courage to assert its religious liberty under the most despotic European government. No *public* record, I believe, yet exists of the tenets of these Christians, except that it is intimated that they resemble the Pauliciens of the eighth century, described by Gibbon, and, if I am not mistaken, by Mosheim also.* We may infer, therefore, that they approach to the original Protestant churches. You have very justly observed that the course prescribed by the Emperor of Russia in regard to these sectaries from his established church, is (though in a milder form) a resemblance of Trajan's celebrated letter to Pliny. Liber x. Ep. 98.

V. M. H.

New Sect in the Crimea.

A sect of Christians, deviating from the Greek Church, has sprung up in the south-eastern parts of the Russian empire, and a curious Rescript has been issued by the Emperor Alexander, containing directions for its treatment. The Russian converts to the new faith are said to have been already driven from their homes, and placed in an insulated situation in order to prevent proselytism. They are called Duchoborzi: and the Rescript, which is addressed to the Military Governor of Cherson, is as follows:—

Rescript to the Military Governor of Cherson.

From your two representations to the Minister of Police respecting the removing of the Duchoborzi from the circle of Meletopolsk, in Tauris, I perceive that you have been induced to such a representation by the reports you have received of the alleged blamable way of life, of the dangerous principles of the Society, and of their endeavour to diffuse them more and more. Upon this representation, and on the receipt of a Petition from the Duchoborzi to be protected from oppression, I have already ordered the Minister of the Police to collect circumstantial accounts of the affairs of the Duchoborzi, and consider it to be necessary to call to your mind the first beginning and the cause of the removal of this sect from the Ukraine and other Governments into the circle of Meletopolsk, in Tauris. This removal was made (as you may see from my order given on the 25th January 1802, to the Governor of New Russia, Miklus Chewsky,) partly in consideration of their former distressed state, and partly to protect them from improper and unmerited mortifications on account of their religious opinions. This sect is there sufficiently insulated to have no immediate communication with the other inhabitants, and they are thereby hindered from spreading. The Government not having received for many years any complaints from one side or the other, or other reports of disorders, had every reason to suppose that the measures adopted were sufficient.

The departure of this sect from the true faith of the Greco-Russian Church is certainly a deviation which is founded on some erroneous representations of the true worship, and of the spirit of Christianity: but they are not without religion, for they seek for what is divine, though not with a right understanding. And does it then become a Christian government to employ harsh and cruel means, torture, exile, &c. to bring back to the bosom of the church those who have gone astray?

The doctrine of the Redeemer, who came into the world to save the sinner, cannot be spread by restraint and punishment; cannot serve for the oppression of those who are to be led back into the paths of truth. The true faith can take root only with the blessing of God, by conviction, instruction, mildness, and, above all, by good example. Harshness never convinces, but inspires aversion. All the measures of severity exhausted upon the Duchoborzi in the course of thirty years, up to 1801, were not able to extirpate this sect, but only increased the number of its adherents.

All these circumstances sufficiently prove that a removal of the Duchoborzi is wholly out of the question, and that, on the contrary, they are to be protected from unmerited insults on account of the difference of their faith, and in the freedom of conscience, and that neither persecution nor constraint can be admitted. By being removed to another settlement they would be again placed in a hard situation, and be punished on a mere complaint, without examining the truth of the accusations, and without proof. And can the true church, if she desires to receive these strayed children into her bosom, approve of measures of persecution, which are so wholly inconsistent with the principles of her Chief, Christ the Redeemer?

It is only by following this spirit, the spirit of true Christianity, that the desired object can be attained. I therefore recommend this colony to your special superintendence and particular care. Without regarding false allegations, without preconceived opinion, you will examine into

* Not having Mosheim at hand to refer to, I can only speak from recollection.

all the local circumstances of their way of life, their conduct, and take care of them, as an impartial governor, who studies the good of those who are confided to his care. The fate of these settlers must be permanently secured; they must feel that they are under the protection of the laws, and then, but not before, we may expect from them attachment and love to the magistrates, and require the observance of the laws which are so beneficial to them. If you find, not upon a bare accusation, but really and in fact, that these people are runaways and deserters, when it is proved, beyond a doubt, that they seek to draw away others from the Established Church, and to inspire them with their own religious notions, then the energy of the law must be executed against such violators of it, and such illegal conduct must be checked. But, even then, it is not allowable that on account of one or more criminals, who are convicted of a violation of the law, the whole colony, which has no share in it, should be made responsible. Such complaints and accusations require a careful examination from whom the complaint comes, and what may be the motives of it. Thus the two Duchoborzi, named in your representation, who, after their return to the true Church, accused this Society of various transgressions, and deposed to their blamable way of life, may have done this out of malice or revenge; perhaps they were excluded from the Society for crimes, or deserted it from a conscientious* and inimical spirit. Such mere complaints, which deserve altogether no attention, must never induce the adoption of severe measures, which may be followed by the arrest, imprisonment, and torture of those who are not yet convicted of any bad intention or any crime. The inquiries even against him who has given reason to suspect him of a crime, must be instituted only in such a manner that an innocent person can in no case suffer by them.

Confiding in your prudence, your sincere good will, and your zeal in my service, I am convinced that, in executing this commission, you will proceed according to the ideas I have here expressed, and expect from it the best result. Meantime you are to give me a full account of the measures you will take in consequence, and of the result of your examination of this colony, after you have taken it under your own immediate care.

(Signed) ALEXANDER.

Sir, *Oct.* 28, 1817.

A COPY of the following letter of the late eminent Archdeacon Paley has already appeared in a contemporary publication, but unaccompanied with any account of the *occasion* of its having been written. Wishing, therefore, to see it preserved *in connexion with* the circumstance that produced it, I now request the favour of its insertion in the first vacant corner of your Repository.

The celebrated publication to which it relates, (the author's Moral and Political Philosophy,) was, it may be recollected, at a very early period after its original appearance, introduced on the list of regular works used in the course of tuition adopted at Cambridge, and has in fact ever since formed a standard book there, both in the tutors' lectures at the different colleges, and at the general academical examination for degrees at the Senate House.

In the course of the college lectures (particularly after the French Revolution), it became a frequent practice with many of the tutors to examine the pupils as to their construction of some of the more latitudinarian positions of this popular work; and amongst these, more especially as to the sense of the doctrine argued in the First Chapter of the Third Book, "*On Property.*" The obvious difficulty at *that* time attending any consistent elucidation of the author's argument on this point, led to the direct but respectful request to him, which produced the subjoined reply, and which was, in all probability, one of the more immediate causes that induced Dr. P. to make the alteration afterwards adopted.

V. M. H.

[COPY.]

Sir, *Carlisle, Nov.* 8, 1794.

You inquire what is the purport of Ch. I. B. 3. of my Moral Philosophy. It is expressed in the first sentence of the chapter which follows it, viz. "There must be some very important advantages to account for an institution in one view of it so paradoxical and unnatural." What is said in the preceding chapter is for the purpose of *introducing* this observation. If you read the two chapters *together*, or, if you please, consider them as one, I think you will perceive how the first *bears upon* the second, and both upon the subject of the book.

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* Quere, *contentious?*

I am obliged to you for the favourable opinion you entertain of my worth and public principles, and am, Sir,

Your obedient Servant,

W. PALEY.

P.S. Presuming, Mr. Editor, the majority of your readers to consist chiefly of individuals interested in subjects connected with scriptural criticism, I am induced to refer them to the project of Professor Carlyle for a new Greek Testament, recorded in the second volume of Dr Aikin's Athenæum, p. 124, (under the signature Vigilius*) with the view of observing that of the MSS. there alluded to as having undergone an entire collation, *two only* were ever really completed. And it may possibly be a subject of interest to them to learn that of those two codices one was a Lectionarium of very ancient character, and supposed by Mr. C. himself to have been one of the very oldest MS. fragments of the sacred text at this time in existence.

On the System of Malthus.

No. III.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy."

HAMLET.

Of the Right of the Poor to Relief.—How Mr. Malthus's Principles tend to disorganize the Social State.—Of Beggars.—Of the Mode of deciding on Human Actions on the mere Ground of Utility.—Of the Tendencies of Poverty.—Of the Consequences of Mr. Malthus's Plans being effected.

Temple,

SIR, *7th November*, 1817.

HAD the system of Mr. Malthus been a mere political theory, I should not have intruded on your pages with any attempt to disprove it. But its author has deduced from his speculations some principles which he is anxious to see brought into action, which, I conceive, tend to injure the human character. I shall, therefore, endeavour to shew that they are as sophistical as they are unfeeling.

The fundamental idea of Mr. Malthus on the subject of relieving the poor, seems to be expressed in the following sentence: "*There is one right which man has been generally thought to possess, which, I am confident, he neither does nor can possess—a right to subsistence when his labour cannot fairly purchase it.*"† This proposition in its literal sense is evidently of a more levelling cast than any which its author reprobates in Paine. All the higher orders, the possessors of wealth, which they have received from their ancestors, and the great proprietors of lands, as they do not earn their subsistence by their labour, have no right to enjoy it, and still less to revel in superfluous luxuries. Above all, the holders of pensions and sinecure places are utterly destitute of a title to receive their unearned proportion of the national wealth. This Mr. Malthus certainly does not mean to imply; but to this extent his principle, if true, at all, must reach. Surely if this be proved, the warmest of his admirers will be ready to confess that the position is necessarily fallacious.

To clear the way for this argument, it is proper to recollect that Mr. Malthus is speaking not of the legal but of the natural rights of man. For at present he has to complain that the law recognizes the right of the poor to that relief which he is anxious to see denied them. Now, that law which secures the means of subsistence to the destitute, is the only security which the politician has for his emoluments, or the nobility for the possessions which they have derived from their fathers. For it is in the social state alone that any description of property can continue, which the owner does not actually grasp, or is not able, by force, to defend. We are not, therefore, reasoning on any rights which a man in a particular state has the power of claiming, but on the right which springs simply from the nature of man, and is bounded only by the necessities of his condition on earth.

The reasoning of Mr. Malthus, on which the assertion we are investi-

* A signature since abandoned in consequence of a remark (in the following volume of the same admirable publication, p. 34), of your valuable and excellent correspondent V. F.

† Vol. II. p. 306.

gating is founded, applies also to man in the simplest and most elementary of his relations, and respects only the wants inseparable from his being. It is as follows:—"There is a constant tendency in the human species to increase much faster than the means of subsistence; it is this tendency which produces want with all its attendant evils; if, therefore, we contribute to keep those alive who do not support themselves, we encourage a population for which nature has not provided." Now, is it not manifest that if the principle on which this argument is founded be true, it must include all those who do not labour with their own hands or intellects for the produce which they and their families consume? Does it not go thus far, that the constitution of that society is radically vicious which suffers any class to exist who live merely to enjoy? Does it not further establish that to allow such a class, not merely to live but to consume in their luxuries, a proportion of labour and of produce which would support the existence of many, is extreme folly and injustice? Does it not argue that to submit to the stateliness and luxuries of the rich is a thousand times more impolitic than to contribute to the bare subsistence of the poor?

The true question to be first decided on this subject is, whether the earth is adequate merely to the subsistence of that race for whose use it was intended. If it is sufficient for life alone, when cultivated by all, there is no room for any to exist who do not labour; and charity to one who is incapable of providing for himself, is injustice to all. But then if we cannot afford charity, still less can we afford pomp. If we cannot keep any beings, incapable of earning a subsistence, in the mere necessaries of life, far less can we consistently with the laws of nature, allow whole classes to remain in possession of superfluous enjoyments. If we are reduced so low by "the grinding law of necessity," how oppressive a usurpation is all property, and rank, and power, which not only take a share of our scanty pittance without contributing to increase it, but consume that produce in mere superfluities which might support immortal beings, who, for want of its aid, are prevented from coming into existence! On this supposition, the trappings of royalty and the luxuries of the great are actually purchased at the expense of *life*—a privilege of which, in this world, we can form no adequate idea. All that delights and blesses us here ought then to be immediately forsaken. Government, nobility, property itself, must cease. To all the "sweet courtesies which this brief world affords," we must bid an eternal adieu. As nature has barely supplied us with the means of living, we must cease to think of enjoying. All that is sweet and cherishing must be resigned, and the world relapse into the barbarism of the earliest times.

But the principle is unfounded. The experience of ages, nay, the slightest glance at society, must convince us that the human species is provided with more, far more, of nature's abundance than is requisite merely to preserve it. "The basest beggars are in the poorest thing superfluous." The labour and ingenuity of man exerted on the productions of the earth, produce a thousand artificial luxuries. Man can afford to give to the social state not merely solidity and strength, but grace, elegance, and fair proportion. We do not estimate our needs as though they depended on our physical appetites alone.

We have hope and love, imagination and affections, and consequently require objects to revere, to delight in, and to pity. These the inequalities of society supply. An hereditary race of nobility, with its old halls and magnificent domains, is not only politically but morally useful. It binds past times to present, keeps alive the remembrance of great virtues and heroic deeds, and excites the best feelings of a peasantry, attached even with a child-like love to their native soil. Every rank of society assists and supports the other, and helps to maintain that state of reciprocal obligation which is adapted more to satisfy the heart of man than the mere necessities of his body. If the lower orders contribute their labour to afford luxuries to the higher, these in their turn, by their very pageantry and pomp, increase the enjoyments of the poor. In such a state of things, the inquiry whether each man has laboured for

that which he enjoys, is manifestly absurd, and tends to the disorganization of the whole. If it be asked at all why is it to stop at the pauper? —We indulge our tastes for pageantry and pomp and splendour. We have our privileged orders, our nobles, our ministers, our princes, and our kings. How is it then that we cannot afford, without injury to the state, to relieve our poor?

The right by which the indigent claim our relief, is, notwithstanding the positive denial of its existence by Mr. Malthus, one of the most sacred and indefeasible which man can possess. It is incident to our human condition. It is as ancient as the heart of man. It arises from that fellowship in suffering from which no one is exempted. We find ourselves here situated in a state of sorrow and of tears, made "of one blood," and sharing in the same fears, the same hopes, the same unknown destiny. We have all passed through the weakness of the cradle, we shall all soon be gathered together in the silence of the grave. We are united together by a thousand ties; and of these grief is the most sacred. Confiding love, unshaken friendship and mutual assistance are the surest earthly things we have to rest on. The right to compassion, to consolation and relief is possessed by every one who suffers. For who shall dare deny that which he may to-morrow require? Who of us shall insolently tell the wretched, that "no cover is spread for him at nature's table," when the applicant may shortly be seated in our place to reproach us as intruders? Other rights arise out of the necessities of the social state, but this is derived from the natural condition of man. "*Est enim hæc non scripta, sed nata lex: quam non didicimus, accepimus, legimus, verum ex naturâ ipsâ arripuimus, hausimus, expressimus; ad quam non docti sed facti; non instituti, sed imbuti sumus.*" * What monarch has a right so sacred to plead for his sceptre?

It is far from my object to defend the policy of the system at present pursued for the national relief of the poor. But I find it impossible to agree in deprecating the principle on which it is founded. Nor have I any sympathy with those who regard even common beggars as nuisances, whom individuals ought to spurn and magistrates to punish. It cannot, indeed, be denied that the scanty boon we afford them is a very small exertion of beneficence, compared with the active charity which searches out the objects that stand most in need of its aid, and relieves them in such a manner as to do the greatest ultimate service. But it must be confessed, that the far larger number of mankind are indisposed to pursue the latter course. The business of the world, especially that which has gain for its immediate object, necessarily tends to harden the heart. In the sunshine of our own prosperity, we are too apt to forget the distresses under which our fellow-creatures are suffering. Our gross selfishness requires to be perpetually disturbed, or it would over-crush the soul, and paralize all its generous energies and sweet affections. We be perpetually reminded of our fellowship with a nature of which sorrow is a universal condition. These benefits the despised vagrants afford us. They bring want and misery before the eyes of the licentious and the proud; they remind us all affectingly of our own dependant state; and they excite those little impulses of tender feeling and pensive thought, which prevent our hearts from utterly "losing their nature." They have, perhaps, been our first teachers of the greatest of sciences—the science of humanity. They are the best sinecurists whom artificial society maintains. Besides, they form a part, an old and custom-chartered part, of the great commonwealth of man. They are a distinct class of that great body whence no race could be struck without injuring the rest; without destroying some pleasant associations and kindly feelings, which every thing belonging to humanity must bring to those who are human. We cannot afford to lose old and familiar things, which have stirred our hearts with gentle emotions in the morning of life, and the continuance of which binds the various periods of our age together. If, when young, we have been accustomed to relieve the wretched, every similar act of charity will call up the heart of childhood again within us. We shall delight in

* Cic. pro. Milone. Sect. iii.

the confused recollection of benefactions, the circumstances of which are lost, but which have left pensive and tender thoughts behind them. We shall rejoice to feel that the frost of time has not utterly crushed the sweet blossoms of sympathy and love, which were put forth in our earliest years.

Granting the premises of Mr. Malthus to be true, almost all his moral deductions proceed on the miserable principle of *utility* alone. He never considers that the seat of moral good and evil is in the heart of man, and that these are not determined by events which lie beyond his controul. In all his calculations, the spiritual part of our nature is invariably forgotten. Thus he represents marriage, when the parties are incapable of providing for the offspring it may produce, as an unpardonable offence against the social state, which it is a duty to visit on their children. In this severe judgment, he decides, even on his own principles, from consequence and not from motive, and estimates crime only by the miseries which he supposes it may produce. He assumes the doctrines of Paley in their most degrading sense, which reduce morals to a mere calculation of profit and loss, and which take away from virtue all that is august and venerable and sacred. The system which he thus espouses, deprives us of all that is really grand in the nature of man, and overthrows those noble principles of truth and goodness which we had regarded as eternal. There is then no anchorage for our purest thoughts, no resting-place for our holiest desires. Goodness is of the earth, earthy. Virtue, instead of standing unshaken like a rock among the mighty waters, on which time and opinion and mortal changes have no power, is to be moulded and fashioned to the caprices and fluctuations of the world. Her essence is for ever degraded. We are to act rightly, not because duty enjoins us, not because it is right so to act, but because such a line of conduct will improve our condition. All disinterested enthusiasm, all generous love of virtue, all spirit of self-sacrifice, is gone for ever. The man who acts most heroically is only the best calculator; and even the most glorious martyrdom is but a price wisely paid for deathless renown on earth, or happiness beyond the grave. Nothing is left for us to venerate. "The great events with which old story rings, seem vain and hollow." We can no more nurture our hearts and delight our imaginations with reflecting on the noble deeds and nobler sufferings of the heroes and patriots and saints, who have vindicated the honour of our nature in the darkest times, and have shewn that there is, indeed, "breathed into us the breath of God." All the most sublime exertions of virtue lose their consistency when we deny the immortal principles on which they are built—principles which change not with the shifting expediencies of the world, which belong to eternity, and are indestructible as the throne of Jehovah. *

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* I cannot refrain from here presenting to the reader the following noble passage from one of the Greek Tragedians, in which the principles of virtue are referred to their immortal origin, and their entire independence of the things of time is asserted in a strain of inspiration worthy of the theme:

Εἴ μοι ξυνείη φέρουσι
Μοῖρα τὸν εὐσεπῆ αἰῶνα λίγων
Ἔργων τε πάντων, ὧν νόμοι πρόκεινται
Ὑψίποδες, αἰθερίαν δι' αἰθερα
Τεκνωθέντες, ὧν Ὄλυμπος
Πατὴρ μόνος, οὐδέ νιν θνατὰ
Φύσις ἀνέρων ἔτικτεν, οὐδὲ
Μήν ποτε λάθα κατακοιμάσει.
Μέγας ἐν τούτοις Θεος
Οὐδὲ γεράσκει.

Sophocles Œd. Tyr. 862—872.

The following translation, though utterly inadequate to convey any idea of the grandeur of this passage, is the most faithful I am able to present to the English reader:

"O may it be my happy lot to preserve a reverend sanctity in action and in speech, in unison with *those sublime principles*, which had their origin in the serene air of the immortal regions—principles which have God alone for their author—which are unaffected by the decays of man's earthly nature, and which can never be overclouded or forgotten: for the divinity is mighty within them and cannot grow old."

The poetical translations of this magnificent stanza fail of giving either the sense or the spirit of the original. Nor is this matter of surprise. As the ideas have all the graceful freedom of ancient Greece about them, her language alone could have given them suitable expression. Notwith-

It is a great object with Mr. Malthus to represent poverty as disgraceful. Surely he forgets that Christ was poor. He represents this state also as the most unfavourable which can be conceived to the purity of the human character. Like every other condition in this world, it has, no doubt, its peculiar temptations, and it is easy, by accumulating these, to form a picture of unmingled gloom. But this is manifestly unjust. It would be as easy to represent the evils attendant on abundance, as rendering its pleasures dangerous to the sensibilities and the virtues of man. Poverty would never have been allotted by Providence to a large portion of our species, if it had not its softening and ameliorating influences as well as its sorrows and its trials. It often stimulates to the noblest and most active exertions. It calls forth powers, framed for the benefit and the delight of man, which otherwise might slumber for ever. And what is far better than all this, it softens the heart, and practically teaches compassion. It has even its own joys. It proves the strength of devoted affection, and exhibits "the glorious triumph of exceeding love."* It weans the thoughts from things of time and sense, and fixes them on immortal realities. Such are some of the moral advantages of the state, which Mr. Malthus represents as more unfavourable to virtue than profligacy itself—that profligacy which "hardens all within and petrifies the feeling!"

Hitherto the friend of the human race has been accustomed to reflect with pleasure, that the most sacred, as well as the most exquisite of earthly joys was experienced as truly by the lowliest as the most exalted. There was a noble equality here. The pleasantness of courtship has been felt as thrillingly by the rustic, in an evening walk with the "milk-white thorns" and the wild roses around him, and the nightingale to listen to and echo back his joy, as by any, even of the virtuous, encompassed by artificial luxuries. If domestic pleasures have sometimes shed their holy influence in hall and bower, they have nestled as purely in the humblest dwelling. But if the doctrines of the new philosophy are reduced into practice, the very best affections of nature will be engrossed by the rich; for what labourer can, in times like these, cherish any hope of being able to marry with a prospect of supporting in comfort a numerous offspring? Those feelings which have prevented rusticity from hardening into brutality will be taken from it. The peasantry will lose all that is generous in its character, except, indeed, this new inequality in the social state should be found too heavy for endurance, and the most dreadful disorders should ensue from the vengeance of the oppressed and insulted poor.

But, let the heart have its natural utterance, and all these evils will be avoided. Let us look with a forgiving eye, even on those frailties "which lean to virtue's side," and which spring from affection too little regarding the contingencies of human condition. Let us have some charity for those delusions which love calls up by

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standing the strain of elevated rapture, which breathes in every line, the whole is majestically simple. In reading it, one seems to breathe the clear air of Attica, and to expatiate on a sky without a cloud. I know of no grander piece of philosophical poetry in those treasures of wisdom and beauty which have descended to us from classical times. In Euripides—whose maxims, indeed, are rather the results of a nice observation on the affairs of ordinary life, than of deep thought on the nature of man—there is nothing at all comparable with it. Something there is of this meditative greatness in Æschylus, when his fiery and impetuous spirit condescends to repose. Perhaps Sophocles is the *second* of philosophical poets. The *first* still lives, to redeem the genius of the present age with the lovers of genuine poetry in future times.

* The absurd maxim, that "*When poverty comes in at the door love flies out of the window*," will, perhaps, be contemptuously repeated here by Mr. Malthus's disciples. It is merely founded on a misnomer. Some attachments may fly at the approach of poverty, but they are not love. At least, if they are to be so termed, there should be some other name for the most disinterested as well as the most delightful of human affections. Mr. Moore has embodied this worldly maxim in a song—and truly, if the feelings on which he lavishes the sparklings of his happy combinations, are to be denominated love, a lighter breeze than that of sorrow may sweep them away.

its enchantments in the desert of life for wayward fortune to dissipate. Above all, let us learn to look on our species not as speculators, but as men, not regarding it from a philosophical elevation, as a problem we are to solve, but as a brotherhood to which we are allied, all of whose circumstances belong in part to us, and in whose joys and sorrows we are partakers. T. N. T.

Inner Temple,

SIR, *November* 12, 1817.

A CORRESPONDENT, in the last Number of the Monthly Repository, [p. 601,] has given, no doubt unintentionally, a false view of the work entitled "Εις Θεος, Εις Μεσιτης; or an attempt to shew how far the Philosophical Notion of a Plurality of Worlds is consistent, or not so, with the language of the Holy Scriptures," and written by Dr. Nares. Instead of being unfavourable to the received opinions upon that subject, the design of the writer is to reconcile the modern discoveries with certain expressions of Scripture. If your Correspondent will turn to a little book, lately published on the same subject, entitled, "Plurality of Worlds, or Letters, Notes and Memoranda, Philosophical and Critical," occasioned by the bombastic effusion of Dr. Chalmers, he will find that the opinion of Dr. Nares is viewed in connexion with Dr. Chalmers and many other writers on the same side. This latter book is certainly a very singular performance, and worthy the perusal of every one who wishes to discuss the subject. It is written with much ability, considerable learning and ingenuity, but altogether opposed to the general and received opinion. Whatever may be thought of the argument or the opinions of this writer, it is evident, that Dr. Chalmers, great as his admirers imagine him to be, appears very little in the hands of this writer, and what is more astonishing, it comes from one of the same party, a champion of orthodoxy. SENEX.

SIR, *Liverpool, Nov.* 13, 1817.

DR. Carpenter's excellent remarks on Dr. Stock's letter, which were inserted in the last number of the Monthly Repository [pp. 588—591,] will, I trust, have much influence in exciting that spirit of inquiry, which alone leads to the acquisition of truth.

There is, however, an apparent inconsistency in my friend Dr. Carpenter's letter, which, I am sure he will pardon me for pointing out, and which he will be as ready as he is able to explain. In one paragraph he has, I think, very properly reprobated my friend Dr. Stock's conviction, that he had adopted his new opinions "*under the special guidance of divine illumination;*" but in the succeeding paragraph he says, "I do not presume to set bounds to the agency or influence of God. *I believe that the Father of our spirits does afford aid to his frail children in ways which philosophy cannot yet explain, to strengthen, to console, and to guide:* but, I know no proof that he at present communicates truth by supernatural means!!" Now I would ask, what difference does there seem to be between being "under the special guidance of divine illumination," and being strengthened, consoled and guided by some inexplicable influence of the Father of our spirits? I should imagine that Dr. Stock does not suppose that *truth* itself had been communicated to his mind, during the unhappy process which he describes, but that, agreeably to Dr. Carpenter's hypothesis, he had been in some unaccountable way, *guided* by the Spirit of God to the right understanding of the *truth* already communicated in the Scriptures. Has then Dr. Stock professed to have received more extraordinary influence than Dr. Carpenter allows? It appears to me, therefore, equally incumbent on both my friends to shew when and where such supernatural aid has been unequivocally afforded, since the days of the apostles. Dr. Stock, with the assistance of his new and my old friends, will, I know, be ready enough to produce instances, without number, of special guidance and of divine illumination; but what is the evidence, what are the proofs of the reality of such influences, and what is the test and criterion, by which they can be distinguished from the operations of the natural powers of man? Dr. Carpenter I strongly suspect will be much at a loss to find out any facts to justify his belief, which will not

fairly be subject to imputations of self-delusion and deception, very similar to those to which Dr. Stock has so unhappily exposed himself. The belief of each being necessarily founded, if it has any foundation at all, upon well-attested experience and matters of fact, mere reasoning and speculation will of course have no weight in their respective cases. Had Dr. Carpenter, not limiting Omnipotence, simply stated it as *possible* for the Supreme Being to aid his children in the ways which he supposes, none but nice speculators would have refused their assent to the proposition; but the bare *possibility* of such an interposition *now*, which has been withheld for almost two thousand years, seems to me a very insufficient reason for thinking it *probable*, or for *expecting* it either without or in consequence of supplications.

I am fully aware of the cautious manner in which Dr. Carpenter has stated his belief: he says that "the Divine aid is afforded in ways which philosophy cannot *yet* explain." But does this change the nature of the question? Were Dr. Carpenter able to establish such agency by *facts*, however difficult it might be to explain them, true philosophy would admit the facts, and submit to the difficulty, as it must do with respect to many other obscure and complicated natural phenomena.

I take this opportunity most cordially to congratulate the Unitarian congregation at Bristol on their being favoured with so excellent a successor to my dear old friend Dr. Estlin. The interests of pure religion and virtue will, I am confident, be much promoted by the extraordinary abilities and amiable disposition of Dr. Carpenter. Sincerely do I lament that he is at present deprived of the co-operation of so wise and so good a man as Dr. Stock; however, I do not despair of his recovery: he will now, I trust, uninfluenced by the suggestions of bigots and enthusiasts, devote himself to cool, candid and patient investigation, which is all that is necessary.

L. J. J.

Mr. Steward's Vindication.

Sir, *Wolverhampton, Oct.* 25, 1817.

I OBTAINED a sight of the Monthly Repository, a few days since, and having perused the article, which is called, the Case of the Old Dissenting Meeting-house, Wolverampton, (p. 494,) I am sorry to find that many things contained in it are not correct. The writer has given such a statement of the circumstances, as he conceived would be prejudicial to my character. My object in this paper is to vindicate myself from his aspersions. I shall not controvert any of those things which are stated as having transpired prior to the time of my connexion with the congregation.

My coming to settle at Wolverhampton, I believe, was not disagreeable to any of the members of the society, excepting one trustee, and a part of his family; on whose account, solely, the term for which I was invited was limited to three years. At the expiration of which period, I received a letter from the same trustee, in which he said, that my further continuance would not be approved by him, and that the attendance of himself and family would be very unlikely. This letter I shewed to the principal persons of the congregation, who were extremely hurt at my having received such a communication. They assured me it was their wish that I should continue, and requested me to call a meeting of the congregation, that they might renew their invitation to me, some of them declaring at the same time, that the conduct of that gentleman and his family had been so unkind and unchristian, that they should not regret their loss, should they be determined to withdraw from John's Lane Chapel. And this gentleman himself has said, in a letter which he published January 3d, 1817, "I am free to confess, the majority would have been in his favour, if an invitation had been given him as late as July." It was the doubts which I then entertained of the truth of some points in the Unitarian doctrine, that prevented my calling a meeting as requested. I also desired a friend, (the Rev. Mr. Scott,) before the 1st of September, alluded to in the Case, to inform the same gentleman, that it was my intention to leave as soon as possible; and I requested one of the trustees to inform the meeting of that day, that I had made up my mind not to continue with them; nor did I hint

in my reply to the communication from that meeting, that I should not hurry myself, as stated in the Case, &c.

It is true that I did, in the month of October, renounce the Unitarian doctrine, especially the opinion maintained by the Unitarians of the person of Christ; and openly avowed my belief in his proper Deity, which belief I endeavoured to justify by arguments founded on the Holy Scriptures; but I deny having on that occasion reviled my old friends. Nor were the evening lectures commenced till after the violent measures adopted by the trustees, which lectures, with the attendance of Calvinists, &c. are represented in the Case, &c. as the ground of those measures to which they resorted.

Immediately upon having made known my change of sentiments, and that I was a Baptist, a respectable minister of that denomination invited me to come among them, encouraging me at the same time to hope that God would provide for me. I replied, that was my wish, and I can truly say, it was the first object of my heart. About a fortnight afterwards, I had an interview with two of the most respectable ministers of the Baptist connexion, who treated me with the greatest kindness, pointed out to me a situation for a limited period, and assured me, that in the mean time they would look out for me a permanent station. I hoped then that I should be able to leave the Unitarians, before the time they had allowed me to officiate should expire. On the Saturday of the same week, the gentleman, by whom I had never been approved, came to my school-room, and requested me to give up immediately. I said, I was unwilling to do that, but informed him of the result of my visit to my friends, as above, and that I hoped I should be able to leave them in three weeks or a month, with comfort to myself. This not satisfying him, he immediately introduced persons with axes, bolts, locks and bars, and proceeded to adopt those measures, to which it is said in the Case, &c., he was legally advised. Another of the trustees, who came in with the carpenters, and who had always been my friend, advised me to give up the keys to them, or else, he said, they would never give me the money that was due to me, and which had been withheld since the 1st of May. I said I would comply, and left the school-room to fetch the keys; but when I returned with them, I found my pupils expelled, and the door of the school-room fastened against them and myself, which ungenerous conduct determined me not immediately to give every thing out of my own power. They put new locks and fastenings on the Chapel and vestry doors, and left, but returned some time in the night to make the premises more secure still. On the ensuing sabbath, Mr. B. Mander, believing himself to be the only legal trustee, in the presence of the constables of Wolverhampton, gave me admission at the hour of public worship: but the disturbance and confusion of that day was so extremely afflicting to my mind, that on an early day I wrote a note, and sent it by a friend to the gentleman which I have had occasion frequently to allude to, proposing such terms as I thought might be complied with, at the same time expressing a wish to have the matter left to arbitration, should the terms proposed be rejected: I received in return a very insulting note. A short time after I went to the magistrate before whom Mander and others were taken, and requested him to act as mediator between us, to which he very kindly consented, and said the terms which I proposed, were such as the trustee and congregation ought to comply with: by him also I proposed to have the whole matter left to arbitration should the terms I offered be refused. Instead of complying with them, or using the magistrate as a mediator, they sent to me such conditions as I could not in justice to myself and family accede to. I then addressed a letter to each of the trustees separately, saying, that I could not submit to their terms; but, if they would only give me what I conceived to be my due, and withdraw their recognizances for the prosecution of the Manders, &c., I would cheefully give up every thing, and if they would not, I again expressed my anxious desire for an arbitration; but in their answer they declared their refusal of my proposals, and their determination that matters should have their course. In every arbitration I proposed, I nominated persons on my part, whom I knew to be averse to any measures hostile to the

Unitarians. I always contended, that as I was introduced to the chapel a Unitarian and by the Unitarians, that I was bound both by the principles of honour and Christianity to give it up to them again; and this would have been done, had they only conducted themselves with common prudence and honesty.

The trustees in the first part of the business were influenced by suspicions which were groundless. They imagined that Mr. Mander and I had combined against them, and that we were determined to use our utmost efforts to effect their ruin, which was not the truth; I had no other object than to leave them and the town honourably: but for me to do this, it was necessary that they should not withhold from me what was my due. In the latter part of the business they were guided by revenge, they thought the Manders had offended, and were determined to chastise them to the uttermost; but the pit which they digged for their neighbours they are fallen into themselves. Before I conclude I would beg leave to say, that however I may differ from the Unitarians in sentiment, I shall never take a pleasure in reviling nor in persecuting them. I know some of them who, for piety towards God, for a devotional spirit, and for a truly Christian temper are examples worthy of being imitated by those who profess to be the subjects of what I believe to be a more scriptural creed.

The insertion of this vindication of my conduct, in your Repository, will much oblige, JOHN STEWARD.

Account of a Visit to Mont Louis, a celebrated Burial Ground at Paris.

Newport, Isle of Wight,
Oct. 15, 1817.

SIR,

BEING on a tour in France, during the last summer, with a small party of friends, we were accidentally introduced to an English gentleman, who, among other things not mentioned in our "Guide to Paris," particularly recommended our visiting *Mont Louis*, the principal burial place of that city. As I do not recollect that this interesting spot has been described in any of those numerous tours with which the public has been inundated, I have transcribed the following from my journal, thinking it may possibly lead some of your readers to visit a place with which they cannot fail to be highly gratified, and which is not sufficiently pointed out to the notice of strangers.

Mont Louis is situated behind the Luxemburg palace, and is about a mile from the city barrier; this is a large piece of ground; its uneven surface is diversified with hill, dale and wood, and sprinkled with tombs which appear through the foliage in every direction, and forms altogether a most romantic scene. Here is none of that dull uniformity observable in our English burial grounds, where one round hillock exactly resembles its neighbour, but every person is left at liberty to consult his own fancy and to indulge its boldest flights. The consequence among such a people as the French may be easily conceived: while in some instances the spectator is pleased with a display of tender sensibility which does honour to our nature, that sensibility too often degenerates into affectation and borders on the ridiculous. This is particularly observable in the very inflated inscriptions on many of the monuments; the deceased they commemorate were all such models of perfection in every amiable quality as must have rendered them totally unfitted to the age and country in which their lot was cast. Each grave is surrounded with a small enclosure of wicker work, and planted with flowers and evergreens. We observed two rustic seats placed one on each side the grave of an only child on which the parents are supposed to recline to mingle their unavailing tears; this is too formal; real grief would shun the public gaze and never think of indulging its lamentations exposed to the observation of every passenger. It must be confessed, however, that in some instances considerable taste was displayed, and there is something pleasant in the idea of placing a group of family tombs, retired from notice, under the friendly shade of a small grove. In one of these groves we observed the tomb of General Moreau, and not far distant some workmen were erecting that of Marshal Ney. Just at the entrance of the cemetery a number of men were employed in rebuilding the chapel and tomb of Abelard and Heloise, which had lately been brought from the Museum of

French Monuments; as the stones were scattered in every direction, it was impossible to form any idea of their united effect. We observed, however, three very rude figures carved in stone which it seems from an inscription, of which the following is the substance, were intended to represent the Trinity! "Peter Abelard, founder of this abbey, lived in the 12th century: he was distinguished by the profundity of his learning and the rarity of his worth; but having published a work on the Trinity, which was condemned by the Council of Soissons, in 1120, he retracted, and, to shew that his opinions were orthodox, he made out of a single stone these three figures, which represent the three divine persons of the Holy Trinity." The burial ground is kept in excellent order, to preserve which several gens d'armes are constantly on duty: some of our party who had inadvertently trespassed, by leaving the path and crossing the grass, were rather roughly accosted by the soldiers on guard, who were scarcely pacified by information that they were foreigners and consequently unacquainted with the rules of the place. A feeling of respect for the remains of the dead, and a wish to preserve them from insult, seem natural to the human heart; we find traces of it in the remotest ages of antiquity; whatever variety of customs as to the disposal of the dead may have prevailed in different nations, or even in the same nation at different periods of its civilization, they all had one uniform object in view, that of protecting their remains from profanation and insult. And does not the same feeling beat responsive in our breasts? Who of us but must have felt shocked (when passing through the common receptacles of mortality, particularly in the neighbourhood of our metropolis,) to see the want of decency and respect with which the remains of former generations are treated, at seeing their bones handled and thrown about with the utmost carelessness and indifference, exposed to the idle gaze of every passenger? Do they not seem to say to us with the unburied skeleton of Archytas—

"Nor thou, my friend, refuse with impious hand
A little portion of the wandering sand,
To these my poor remains ———."

In this respect we might with advantage take a lesson from our continental neighbours.

T. C. J—r.

Sir, *Nov.* 2, 1817.

THE letter which I lately transmitted to you, [p. 460,] giving an account of Lord Nithsdale's escape, was written by Lady Nithsdale to her sister, an abbess, at Bruges. The original is in the hands of Mr. Maxwell, of Yorkshire, who is descended from Lord Nithsdale. From an intimate friend of Mr. Maxwell I obtained the copy which I transmitted to you.

T. C. HOLLAND.

Sir, *Exeter, Oct.* 13, 1817.

FOR the satisfaction of your correspondent Historicus, in your last Number, [p. 525,] I have looked into Socrates for the fact he mentions, and have readily found the passage to which Sir E. Coke alluded, of which I send you a free translation. Socrat. Hist. Eccl. L. i. cap. 38:—"The Emperor wishing to put Arius to the test sent for him to the palace, and asked, him whether he submitted to the Decrees of the Council of Nice: he readily, without any delay, but with a fraudulent intention, signed in the Emperor's presence what it had decided respecting the faith. Constantine, surprised, required an oath in addition, and he carried his deceit so far as to satisfy him even in this. The fraud which he practised in subscribing was, as I have heard, as follows:—They say, that Arius having written his own opinions upon a parchment which he had with him, carried it under his arm and swore that he really believed according to what he had written. This last fact I have related only from hearsay, but that he added an oath to his subscription, I have asserted on the authority of the Emperor's letters."

In the last sentence of this passage Historicus may perhaps find a reason for the story having been neglected by Mosheim and Priestley; but he should have been very sure that it was a fabrication before he ventured to charge Sir E. Coke with so wanton and useless a falsehood as inventing it and ascribing it to Socrates.

W. H.

SIR, *Birmingham, Oct.* 21, 1817.

A REVEREND Gentleman having asserted, in a large company, that Dr. Priestley was in the practice of preaching sermons composed by other people, I am desirous of ascertaining, if possible, whether such be really the fact. Every one, at all acquainted with the Doctor, knows that he was a very ready and a very rapid composer; and, from his acknowledged talents and extensive information, the presumption is against the truth of the assertion. Some of your correspondents, who knew Dr. P. intimately, and therefore well informed as to his habits, will perhaps have the goodness to state what they know on the subject, as calumny, whether of the dead or the living, ought not to pass unnoticed.

AMICUS VERITATIS.

Jews in China.

THE following unsatisfactory memorandum on this subject is made in the "Journal of the late Embassy to China. By Henry Ellis, Third Commissioner of the Embassy." 4to. 1817. This, like most other passages in the book, only raises the reader's curiosity to disappoint it.

"Mr. Morrison * endeavoured to collect some information respecting the Jews in Honan, from a Mahometan, the only person whom he had met with acquainted with their existence. The man's knowledge was so confined, that he threw little light upon their actual condition. Their numbers are much diminished. Pere Jozane, in 1704, describes them as paying the usual Chinese honours to the temple of Confucius, the tombs of their ancestors and to the tablet of the Emperor. Their books did not reach lower than the Pentateuch; they were, however, acquainted with the names of David, Solomon, Ezekiel and Jesus, the Son of Sirach. Their entrance into China took place about two hundred years before the Christian era." P. 282.

* Mr. Morrison is a Missionary in China from the London Missionary Society, and has made great progress in translating the Scriptures into the Chinese. (For some account of him, see Mon. Repos. VI 124.) The following passage, in the "Journal," bears witness to his proficiency in the difficult language of China.

"The intimate knowledge of the Chinese possessed by Mr. Morrison, naturally pointed him out as the principal medium of future communication with the Chinese, and he was immediately employed in the translation of the Prince Regent's letter and other documents, which he executed with a facility much beyond any idea I had formed of European acquirement in this most difficult language." P. 58.

The following account of this gentleman is from the Newspapers.—"Mr. Morrison, who was attached to the Chinese Embassy on its arrival at Canton, as principal interpreter, is a native of Aberdeenshire, from whence he was sent some years ago to Macao, in the capacity of a *Missionary*. Mr. Morrison was labouring in his vocation with great zeal, when he was called to assist in the grand ceremonial of the Embassy, as interpreter, which he performed with such *intrepid fidelity*, that the Courtly Mandarins were afraid to record some of his explanations. His habiliments as a Missionary, however, not being suitable to the splendor of the dress of the other persons composing the suite of the Embassador, Mr. Morrison was under the necessity, sorely against his will, of submitting to the operation of being clothed in a richly embroidered *scarlet* coat, the uniform of the Commissioners, with a *chapeau-bras*, which he placed most mathematically on his head, as an *equilateral triangle!* By extraordinary diligence and perseverance, he has acquired so perfect a knowledge of the Chinese language, that he has for a considerable time been employed in compiling a Dictionary of that tongue, which is now printing at the Company's press at Canton."

On Congregational Unitarian Funds.

LETTER I.

SIR, *Nov.* 16, 1817.

I AM so powerfully struck with the extensive benefits likely to arise to the cause of evangelical truth, from the associations which have been advocated of late in your pages, that I am desirous of contributing, if I can, towards their general adoption. That class of Dissenters from which the Unitarians have chiefly been formed, though liberal when applications have been made to them, have not been so much exercised in the practice of collections at the door and subscriptions for religious purposes as their orthodox neighbours by much. Orthodoxy has certainly been a far more expensive concern to its friends than heresy has

been to ours. The cause is obvious: for although it is "after the manner they call heresy that we worship the God of our fathers," yet, it has hitherto been but little of our concern whether others worshiped him so or in another way, while importance seems in them to have attached itself to systems, in proportion as they verged from the straight road of truth. I flatter myself that our benevolence will, by means of the auxiliary funds, not only be methodised, but also that it will, with inconceivable ease, be made efficient of every useful purpose. There are four institutions which ought to be allowed to have a permanent claim upon these congregational funds, the Institution of York, for the education of our young ministers, under Mr. Wellbeloved; that under Mr. Aspland at Durham House, Hackney; the Unitarian Fund and the Widows' Fund in London. The collections in the four quarters of the year may be made answerable, each in its turn, to one of these great objects, the amount sent to each proportionate to the amount collected, leaving all minor claims to be answered by the surplus.

Our congregations would surely find an obligation lying upon them to exertions of this kind, if they were to consider the language of their Lord to his apostle Peter, and through him, as I conceive, to his disciples in all after ages—*When thou art converted strengthen thy brethren.* It is not in small matters that the point of similarity arises between the state of things in Peter's days and that of our days. There are strong marks of similarity between the errors of ancient and those of modern times: and there can be no reason assigned why the faithful disciple of the Lord Jesus, who sees the errors in which his brethren lie, and their evil influence on society, should not now also exert himself with a virtuous activity to remove them. I will forbear taking up your readers' time with a statement of these errors, wishing rather to make a few remarks on the duty itself, and the objects which it embraces.

The great duty of strengthening our brethren, in the faith which was delivered to the saints, both in Peter and in us, arises from these considerations —the importance of the subjects of Divine revelation, the immediate influence they have on the public mind, and the fatal consequences which must follow from these subjects being misunderstood.

These three considerations will furnish much reflection, which I will leave to your readers, and will proceed with observing, that the all-important question with us is, how shall the great end of the gospel, the present welfare and the final salvation of mankind be best brought about? Now, the solution of this question must depend upon what we conceive to be productive of the greatest present good, and best corresponding with the instructions and the purposes of the Messiah. It is impossible for us to see the proper consequences of some of those opinions which are called the doctrines of the gospel, without deprecating their spread in society; while of others we can only say, that they becloud rather than enlighten the mind, and instead of rendering the understanding efficient of the best purposes of life, they besot and stupify it, and forbid it ever to rise to grand and enlivening views of nature and of God.

If thus we view the systems of religious truth which now prevail in the world, it is scarcely to be conceived how we can remain unmoved when we see the zeal and animation of those who entertain, as we believe, false views of Christian truth. They are eager to promote those views. They spare not their time, their diligence nor their wealth, to make converts to error by sea and by land. So did the corrupt Jews in the Saviour's time: and moved by this consideration, it was the command given by his great Master to the apostle Peter, "when thou art converted, strengthen thy brethren." Be not satisfied with the pleasure that springs in your own breast, when you see at a distance from you the error you have escaped, and the danger you have avoided. Act upon the great principle of social virtue. Shew yourself worthy of the privileges which, as an intelligent being, you possess. Communicate your happiness to others: drive the phantom of superstition from their breasts, pluck up the root of error and of vice out of their heart, tear the bandage of mystery and of darkness from their eyes, free their thoughts from error, their lives from vice, their

spirits from the doubts and fears which brood over them. Let the sun of righteousness shine full upon their minds, and let joy and peace in believing be their portion.

But, Sir, we still may meet, we actually do meet the objection against individual exertions which has been made with a better grace in former times. "What we can do towards promoting the cause of truth is of small importance, and can produce but a small effect. The cause of truth is the cause of God, and he will employ effectual and sure methods of propagating it at the period which he shall see best."

That the exertions which individuals can make are of small import will not be admitted as an argument against these exertions being made, if it be considered that the greatest works of man's device, and I will add the greatest works which in the moral dispensation of Providence have ever been effected, have been so effected by the single but repeated endeavours of individuals. By what means has the solid quarry become a habitable and beautiful city, but by the single strokes of a man's arm? How rose the immense pyramids, which for thousands of years have defied the tooth of time but by the single, but united labour of man? How have distant provinces, and distant countries been united by canals, and enjoyed all the advantages of navigation and commerce but by that toil which you may trace to the spade? See but the vast work completed, measure its extent, calculate its value, and trace back the steps by which it has been produced, to the first stroke of the pickaxe and the fasting hour of him who first removed a stone, your mind is almost overwhelmed with astonishment, and you perceive the immense disproportion between the first cause and its effect. Yet we know that those petty operations, which might once have been looked on with contempt, continued without intermission and with an animated mind have surmounted the greatest difficulties, have levelled mountains, have filled up seas, have excited the gratitude and the admiration even of those who once shook their heads in scorn. But nature herself offers us a yet more striking lesson of steady continued exertion than even the experience of man: for, from the smallest beginnings we behold in her works the most powerful, the most magnificent effects. How is that incalculable force acquired with which the mighty river rolls along, and to which the gigantic resistance of the earth itself offers but an insufficient restraint? There are in some parts of our earth streams which pour into the ocean a volume of water of more than a hundred miles in breadth. And where do these originate but in the dripling rivulet at which the bird can scarcely quench his thirst? It steals unseen through the wood, or amidst the grass, which hides it from the view of man; but it soon breaks forth to observation. In its progress it joins other streams as feeble as itself, and swelling as it proceeds it unites with the multiplied waters of the whole country around, till it is swollen to a navigable river, deepening and widening as it goes, and at length in silent majesty it rolls its mighty waves into the vast abyss.

In the moral world we have seen effects as vast, produced by the united virtue of many minds. The history of the world furnishes various instances of the improvement of the mental powers by the exertions of a few individuals, and of the consequent removal of what was the disgrace of the human character from amongst them. We need not go out from that truly sentimental and humane nation amongst whom it is our happiness to live, for decisive proofs of the infinite importance of individual exertions. What has been done by the united endeavours of individuals of all classes of Christians in circulating, not through this country alone, but through the world, the knowledge of the Christian Scriptures, by the distribution of Bibles! and great is the good we may reasonably hope, will accrue to the world by this most useful step. How immense are the sums which have been raised by the religious societies of Great Britain to promote missionary scemes in foreign parts! Numbers would scarcely tell them! It may indeed be questioned whether those sums would not have been far better employed in enlightening the minds of our neighbours at home, or in spreading first the blessings of civilization and of humanity amongst savage nations, before the attempt was made to teach

them doctrines at which their common sense revolts. The design however is virtuous, and the object is effected by small means.

The history of the Slave Trade, a horrid object, which we can only look upon without shuddering because it lies vanquished before us, and is we trust, drawing its last breath, is a memorable and will be an eternal evidence of the value of small beginnings and of many and repeated exertions, to work good impressions upon the minds of even an enlightened society. With whom did the warfare which was waged against it begin? Who drew the first sword, not of steel but of reason, to lay the monster low? Recollect the little importance, both in a national and a political view, of that virtuous society to whom it owes its fall, the firm and furious opposition they met with from almost all public bodies of men, from entire cities rich and populous, from most of our public characters and from the legislature of the realm. Yet small strokes cleave the mountain oak. The public opinion, by repeated and repeated exertions, was brought to bear against it, a virtuous prince was moved to execrate it and after many a struggle and many individual sacrifices, the slavery of our fellow-man was abolished; never, may it please God, to be sanctioned, never to be tolerated more.

And in order to demonstrate the importance of united endeavours, however small they may be, shall I point to the noble edifices which still are rising, the ornament and the delight of our towns and villages around; one of them now lifting its dignified head in the town in which we live? These are built by a society composed chiefly of the lower orders of the people; who, by uniting their pence, can raise their thousands. May the Divine blessing accompany and follow all their labours! To the best of their knowledge, and with an admirable activity and virtue, they try to serve the cause of truth and of God. This neighbourhood and the adjoining county testify how much their labours are beneficial to man and good for society. Let us not merely look on and admire: let the very poor give us an example and let us never despise the day of small things.

But in urging upon you the necessity of repeated and even of small exertions to produce a moral good, let us not forget the lesson taught by our blessed Redeemer, the object in whose view was the greatest that ever expanded the breast of man. For this too was effected by means, which, on account of their insignificance, were a scandal in the Jews' esteem and folly to the Greeks. All the great purposes of God are brought about by human means. These must of necessity be slight in their original texture and in their first effects; but these are they which shall eventually enlighten the world, and bring in those blessed days of which prophecy speaks, when there shall be nothing to hurt or to destroy. The Saviour saw the weakness of his apostle, he shewed him his compassion by foretelling his fall and his subsequent rising again, and he charged it as a duty of the highest importance to the cause of truth, "When thou art converted, strengthen thy brethren."

Truth ought to be of as much value to us as it is to any other set of rational creatures in the moral creation of God. There is no reason why we should adopt the Unitarian faith, and assemble in an Unitarian place of worship in preference to any other but because we believe, that the views which are there professed of Scripture are those which come nearest to the truth. Now if we possess the truth it would be well for us to consider, whether we do not possess a talent which it is incumbent upon us to employ for the purpose for which it was given; which purpose could have been no other than the general good of the society of mankind. Ought we not then to endeavour to make it more generally known and employ all upright and honourable means to extend the knowledge of that interpretation of Scripture which we have obtained through the labours of eminent men, and by the exercise of our own intellectual and moral capacities?

And let it not be said that it is the minister's business to teach and to propagate scripture truth. The minister can do little compared with the people. He may speak from the pulpit and he may write from the press; but neither of these means, nor both together, will be of any decisive advantage without the concurrence of those

which belong to the people. It is a high gratification that ministers enjoy when they see their friends ready and desirous to second them in what may be done for the public good; and we gladly acknowledge that there is now a much greater impression of the importance of truth upon the public mind, and a much more general desire than formerly in our friends to study the Scriptures for themselves, to attend to the controversies that have taken place between the different sects of Christians, and to promote the plans which are proposed for the spread of Truth.

A FRIEND TO THE SPREAD OF TRUTH.

SIR, *July* 18, 1817.

YOU will recollect the following passage so often deservedly quoted from the Seatonian Prize Poem on Death, by the late Bishop Porteus. [Mon. Repos. IV. 532.]

——One murder made a villain,
Millions a hero; Princes were privileged
To kill, and numbers sanctified the crime.

I suggested, Vol. IX. p. 464, a probable origin of these lines from a passage of *Cyprian*, quoted by an anonymous writer in 1737. I have since found the sentiment in a quotation from *Lactantius*, who flourished fifty years after *Cyprian*. The passage from *Lactantius* is in that curious and learned work, Dr. Hakewill's *Apologie, or Declaration of the Power and Providence of God, in the Government of the World*, a work often quoted or referred to in Law's *Theory*. I copy the original, with Dr. Hakewill's translation, from B. iv. Sect. 5.

"*Si quis unum hominem jugulaverit, pro contaminato et nefario habetur, nec ad terrenum hoc domicilium Deorum admitti eum fas putant, ille autem qui infinita hominum millia trucidaverit, cruore campos inundaverit, flumina infecerit, non modo in templum, sed etiam in cœlum admittitur; apud Ennium sic loquitur Africanus,*

"Si fas cædendo cœlestia scandere cuiquam est,
Mi soli cœli maxima porta patet.

"*Scilicet quia magnam partem generis humani extinxit ac perdidit.* Lactantius. L. i. Ch. xviii. If a man kill but one, he is held for a villain; neither is it thought fit to admit him to the houses of the Gods here upon earth; but he who murders infinite thousands, waters the fields and dyes the rivers with blood, is not only admitted into the temple, but into heaven. Thus in *Ennius* speaks *Africanus*:—

If man, by murdering may climb heaven, assuredly
The widest gate of heaven is open laid for me.

"Forsooth, because he had extinguished and made away a great part of mankind."

Dr. George Hakewill, who died in 1649, was, according to *Weldon* and *Camden*, an honest court-chaplain. In 1621, he drew up an argument against the Spanish Match, which he presented to his master Prince Charles, who promised concealment, but immediately betrayed him to King James. He was, in consequence, committed to custody, and at length dismissed from his attendance on the Prince.

OTIOSUS.

SIR, *Nov.* 16, 1817.

A PERSON to whom I lately lent "Jones's Ecclesiastical Researches," returned it with the following memorandum. On turning to Whiston's Josephus, I find the following note, of which Mr. Jones takes no sort of notice: it is subjoined to Josephus's Account of Epaphroditus in his *Preface*. "This Epaphroditus *was certainly alive in the third year of Trajan, A. D.* 100. Who he was we do not know. For as to Epaphroditus the freed-man of Nero, Tacit. Annal. xv. 55, Nero's, and afterwards Domitian's Secretary, who was put to death by Domitian, in the 14th or 15th year of his reign, he could not be alive in the third of Trajan." What is Whiston's authority for stating that the Epaphroditus, mentioned by Josephus, was alive A. D. 100? It is upon this circumstance of his being the identical Epaphroditus mentioned by Paul, that Mr. Jones builds great part of his theory: but how does he prove it?

Besides the above note, Whiston has another in the first book of Josephus against Appion, as follows:— "Since Flavius Josephus," says Dr. Hudson, "wrote (or finished) his books of Antiquities on the 13th of Domitian, A. D. 93, and after this wrote the Memoirs of his own Life,

as an appendix to the books of Antiquities, and at last his two books against Appion, and yet dedicated all those writings to Epaphroditus, he can hardly be that Epaphroditus who was formerly secretary to Nero, and was slain in the 14th (or 15th) of Domitian, after he had been for a good while in banishment: but another Epaphroditus, a freed-man and procurator of Trajan, as says Grotius on Luke i. 3."

If any of your readers can establish the identity, or clearly confute it, they will oblige, A. X.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXVI.

Undefined Prejudices.

Yet I confess, that on occasions of this nature, *I am the most afraid of the weakest reasonings, because they discover the strongest passions.* These things will never be brought out in definite propositions; they would not prevent pity towards any persons; they would only cause it for those that were cabable of talking in such a strain. But I know, I am sure, that such ideas as no man will distinctly produce to another, or hardly venture to bring in any plain shape to his own mind—he will utter in obscure, ill-explained doubts, jealousies, surmises, fears and apprehensions; and that in such a fog, they will appear to have a good deal of size, and will make an impression; when, if they were clearly brought forth and defined, they would meet with nothing but scorn and derision.

Burke's Letter to Sir Hercules Langrishe, Bart., 1792.

No. CCCXVII.

Catholics becoming Protestants will be Protestant Dissenters.

Let us form a supposition, (no foolish or ungrounded supposition,) that in an age, when men are infinitely more disposed to heat themselves with political than religious controversies, the former should entirely prevail, as we see that in some places they have prevailed, over the latter: and that the Catholics of Ireland, from the courtship paid them on the one hand, and the high tone of refusal on the other, should, in order to enter into all the rights of subjects, *all become Protestant Dissenters*, and, as the others do, take all your oaths. They would all obtain their civil objects, and the change, for any thing I know to the contrary, (in the dark as I am about the Protestant Dissenting tenets,) might be of use to the health of their souls. But, what security our constitution, in church or state, could derive from that event, I cannot possibly discern. *Depend upon it, it is true as nature is true, that if you force them out of the religion of habit, education or opinion, it is not to yours they will ever go.* Shaken in their minds, they will go to that where the dogmas are fewest; where they are the most uncertain; where they lead them the least to a consideration of what they have abandoned. They will go to that uniformly democratic system, to whose first movements they owed their emancipation. I recommend you seriously to turn this in your mind. Believe that it requires your best and maturest thoughts. Take what course you please—union or no union; whether the people remain Catholics or become Protestant Dissenters, sure it is, that the present state of monopoly *cannot* continue.

The Same.

No. CCCXVIII.

Fame a Cheat.

A man is not known ever the more to posterity, because his name is transmitted to them; he doth not live because his name does. When it is said, Julius Cæsar subdued Gaul, beat Pompey, changed the Roman commonwealth into a monarchy, &c., it is the same thing as to say, the conqueror of Pompey was Cæsar: that is, Cæsar and the conqueror of Pompey are the same thing; and Cæsar is as much known by the one distinction as the other. The amount then is only this: that the conqueror of Pompey conquered Pompey; or somebody conquered Pompey; or rather since Pompey is as little known now as Cæsar, somebody conquered somebody. Such a poor business is this boasted immortality; and such, as has been here described, is the thing called glory among us!

Wollaston's Religion of Nat. Del. p. 117.

BIBLICAL CRITICISM.

Mr. S. Bennett in Reply to H. T. on Observations on John xii. 23—32.

SIR,

I WOULD not obtrude upon the pages of your Monthly Repository, if I had not been called upon by an inquiry which was made in page 488, by one of your literary correspondents: "I find it (said he) *difficult to reconcile* the opinion given by your learned correspondent Solomon Bennett, in p. 222, of the present volume, that 'during the whole great period of the second temple, the numerous synagogues and colleges of the Hebrews of their then great dispersion, *had nothing to do with the sacrifices of the temple at Jerusalem*,' with the testimony of several ancient and approved authorities of Jewish affairs. A variety of proofs (continued he) might be collected of the veneration which the whole nation had for the temple at Jerusalem," &c. And for which authorities he quoted instances out of Philo and Josephus.

Far be it from me to contradict historical truths, which are the most essential points in human affairs; and more so when they touch on points of pure religion. On the contrary, I shall enhance his difficulty from authorities deduced from the documents of the Mishnah, to shew that the dispersed Israelites possessed a veneration and zeal for their Mother country in general; yet the more we shall discover them to have been dependent in some measure, the more it will strengthen my argument respecting the system of the sacrificial laws (as demonstrated in my "Discourse on Sacrifices" at large).

The first great point which may indicate a dependency, we observe in Mishnah Rosh-hashanah, (Sect. 1. Lesson 4.) in which we read as follows: "On account of two months the sabbath day was prophaned; (meaning, deviated in some measure from its strictness); on account of Nisan (answering to that of March), and Thishry (September), in which months messengers were dispatched to Syria; according to which the annual festivals were regulated by the dispersed." The Talmud adds thus, "and from Syria the messengers proceeded to Babylon." From this document we obtain a knowledge, that the annual calendar of the dispersed in the East, did depend on the observations and calculations performed by the grand assembly (the Sanhedrim) of the temple at Jerusalem.—In Mishnah Shekolim, sect. 3, we read that there were in the temple three chests, treasured with shekels which were sent from all the provinces to Jerusalem, and at different times in the year were disposed of thus: (Sect. 1. Lesson 4.) "The first chest was treasured up in the name of Palestine; the second chest was treasured up in the name of the cities afar off from Jerusalem; and the third in the name of Babylon, Media and the distant countries." Hence we obtain the information that the Hebrews of the Eastern dispersion did send their annual shekels as a donation to the temple of Jerusalem, from which issued the whole expenditure of the temple, as well as the necessary improvements of the metropolis, Jerusalem. From other rabbinical documents we are informed that all the colleges of the dispersed, and their Presidents (viz. their chief Rabbies,) did depend and were sanctioned by that grand assembly presiding at the temple of Jerusalem. This veneration and obedience paid to the supremacy of the temple and Jerusalem, lasted about five centuries after the destruction of the same; at which period (on account of the tumults and wars which raged at that barbarous time, and caused great dissensions in our hemisphere, and obstructed an orderly communication between the Eastern and Western Hebrew colleges), the above-mentioned colleges then became independent, and every college subsisted by itself in its respective country.

Notwithstanding the above-mentioned authorities, it does not prove an argument of *an absolute dependency*, as whether by dint of the law, of which we have no authority whatever in the Mishnah and Talmud that indicates, that the dispersed were absolutely bound to contribute towards the expenditure of the Mother country. Nor could it have been a political

scheme, considering the Israelites then to have been subject to different sovereigns, who were at variance between themselves, and this of Palestine; any strict and absolute dependency might be disadvantageous as well as injurious to their temporal welfare and their religion in general, as they would always be looked upon as conspirators against the government they lived under—particularly as Palestine then formed an opulent part in the eastern kingdoms. It was nothing else but a natural zeal and a national love for the primitive source of their sacred religion and superior antiquity, which inspired them to send donations to Jerusalem. These things were done through motives of affection and good-will, but not as obligatory duties. And still less does it prove the dispersed to have been bound to the order of the sacrificial observances practised at Jerusalem, whether public or private thanks, peace, sin and trespass, &c. offerings, which latter (according to the vulgar opinion) ought to be the most essential point, as being peculiar to human salvation, but of which the whole of the dispersed, out of the walls of Palestine, were entirely exempted. For conviction's sake I shall repeat the authorities thereon, though in an abbreviated state.

Thus we read in Mishnah Kaduslim (Sect. 1. Lesson 9.) "All the commandments which depend on land productions, are authoritative only in the land of Israel," &c. This instructs us that all agricultural and husbandman donations, whether animal or vegetable, are commandable only in the walls of Palestine, but not at all obligatory out of it; the expression, בארץ אינן נוהגות אלא "are *not obligatory* but in Palestine," forcibly expresses that there was no obligation by law, neither to convert those productions into money, nor to send the same to the temple at Jerusalem. The reference given by your learned correspondent from Philo, who relates that "the Jews of Rome sent money instead of first-fruits, by their own officers to Jerusalem," certainly is inconsistent with the above-mentioned oral law given in the Mishnah, which secluded them also from redemption with money. There must then infallibly have been some misunderstanding by the translators or copyists of Philo's narrative; the Roman Jews might have sent voluntary donations, or, perhaps, some individuals out of ignorance of the particulars of the laws on these points (which is very probable), thought it to be a merit, and fulfilling a duty, though there is no real duty by law.

Consistently with the foregoing, we read in Mishnah Halah (at the end of it), "The son of Antinous brought from Babylon to Jerusalem the first-born of his cattle (this by law cannot be redeemed with money); but the doctors of the temple did not receive, &c. with the view not to cause it to become an absolute law."* In Talmud, Code Psahim (Sect. 4,) we read thus, "Tudus, the Roman, [was] accustomed to make the Roman Israelites prepare roasted kids in a perfect state (similar to this of the passover lamb), to eat at the first night of the passover festival; the synagogue at Jerusalem sent word to him, saying, 'If thou wert not the Roman Tudus, we would have anathemized you, for making Israel to eat קדשים בחוץ sacrifices without the walls of Palestine." I could have brought more authorities form the Mishnah and Talmud, in matters of facts like the former, to prove that the dispersed were exempted from sacrificial laws of every description whatever; but fearing that I have already exceeded the bounds allowable in periodical publications, I shall not obtrude my quotations, but shall turn to a couple of observations more essential to our discussion.

We have not, throughout the bulk of the Rabbinical writings, any hint whatever, as to oblige any individual of the dispersed, to pay a visit at the Temple of Jerusalem, not so much as once in his life, as was the opinion of your Correspondent. "I am led *to think*, (said he,) that it was accounted disgraceful, if not a mark of impiety, for any adult Jew, of *sufficient sub-*

* I bring to the reader's recollection the expression made use of by my antagonist critic, in the Evangelical Magazine (for December 1816, p. 24,) saying, "It (alluding to the Discourse on Sacrifices) misrepresents the doctrine of the Mishnah, as well as that," &c. But this *learned gentleman* did not shew his literary talents, nor convince the public of my misrepresentation of the same.

stance, (which phrase I do not comprehend to what it alludes) not to go up to Jerusalem at certain intervals, to attend upon the Temple worship," &c. This opinion is (to my judgment) a conclusion but *à posteriori*; having observed it to have been a maxim by modern persuasions, such as the Mahometans and the Catholic Christians, to visit, at least once in their lives, the sepulchres of their prophets, or the living *Numen* and *Summus Pontifex*, this induced some to think it was originally also a maxim with the dispersion of the Jews, to visit Jerusalem and the Temple once in their lives at least; but of which we have no authority whatever. Some individual Israelite might have undertaken a voluntary journey to Jerusalem, and then, being in the walls of it, became obliged to observe all the rites peculiar to it, like any of the inhabitants: but returning from it, he became freed from those rites, (as shewn before).

I shall conclude my reply with a general inquiry; and with a reluctant will, as wishing not to give any offence to theological critics. I also candidly request their attention with the sole views of information. The doctrine of the sacrificial laws, congenial to the vulgar dogma, viz. the shedding of animal blood in the different forms and orders of sacrifices, as being *absolute laws*, has become so prevalent and promulgated, that numerous volumes have been written in support of its adoption. In short, I see the zealous defenders of that doctrine grasping on every trivial difficulty or authority arising from some (though only) historical accounts, to turn the same to their own account; and yet, overlooking entirely the many great and essential difficulties occurring in Scripture itself: I mean the contradictions respecting the absoluteness attributed to the sacrificial laws, which we meet with in the prophetical books, contrary to that of the Mosaic code, so as to reconcile them. For surely these ought to be the chief views of theological critics.

Not to impose (Mr. Editor) more upon your patience, I refer these critics to my "Discourse on Sacrifices," in which they will meet ample arguments on that subject, deduced from Scripture itself, which prove the ambiguity of the vulgar opinion concerning the same. But as long as these scriptural contradictions are not reconciled, I pay no attention whatever to historical accounts or Rabbinical sentiments, when they disagree with Scripture.

S. BENNETT.

Sir, *Chesterfield, Nov.* 5. 1817.

THERE are few subjects upon which the real lover of Christian truth enters with a more lively interest than the criticism of the sacred volume, and few which afford such a delightful and endless variety of employment to the mind. In this view, it must be a source of no small satisfaction to many of your readers, to observe the illustrations of obscure texts which are occasionally inserted in your Repository; and there can be little doubt, that if your Correspondents were more frequently to direct their attention to subjects of this nature, (many of whom, it is well known, are admirably qualified for the task,) theological science would be a considerable gainer.

It was with pleasure that I read Dr. Alexander's Criticism on Philip. ii. 5—11, inserted in your Number for the last month, (p. 614—617,) though, I confess, I am not prepared to pronounce upon it the same unqualified eulogium, which it has already received from the ingenious author of "*Illustrations of the Four Gospels.*" The attempt is certainly commendable, and the interpretation has, no doubt, the merit of originality; though I am far from being disposed to give it my unqualified assent, or to adopt it as the true explanation of the passage.

It is the distinguishing peculiarity of Dr. Alexander's rendering that it attributes to the verb ἡγεομαι, a sense different from that which it has been supposed by all former interpreters to bear, and one which gives the passage quite a new turn. With your permission, Sir, I shall endeavour to prove that this sense neither harmonizes with the rest of the clause, nor is authorized by the usage of the word in other instances.

Ἡγεομαι is frequently found in the writings of Paul, and, including the passage at present under consideration, occurs no less than six times in the Epistle to the Philippians, viz.

ch. ii, 3, 6, 25; iii. 7, 8, *bis*. In these passages it uniformly signifies *existimo, arbitror*, and is so translated by Jerome. It is likewise invariably used in the same sense by other writers of the New Testament; as, Pet. ii. 13, ἡδονην ἡγουμενοι την εν ἡμερᾳ τρυφην, and iii. 15, και την του Κυριε ἡμων μακροθυμιαν σωτηριαν ἡγεῖσθε. Nor is there a single passage in which it could be rendered as Dr. A. would render it here, *secum volvere, animo agitare*. Had it been the intention of the apostle to express the idea contained in these phrases, the Greek language was not so meagre and barren as to be destitute of correspondent expressions, nor was Paul such a novice in it as to be at a loss in what terms to clothe his own sentiments. The subjects, indeed, on which he treated in his Epistles, were often so new and so far removed from the common apprehensions of mankind, that he found it necessary, on some occasions, to use words in a sense peculiar to himself; though he introduced them only where the connexion appeared particularly to require it, and was uniform and consistent in the application of them.

Another objection to Dr. Alexander's proposed version of this passage, is, that the prepositive article before ειναι, (admitting his sense of ἡγεομαι to be a legitimate one,) should have been put in the genitive, and not in the accusative case, since the ειναι ισα Θεῳ will then be governed by ἁρπαγμον, and not placed in apposition with it. Why, too, has not Dr. A. seen the propriety of rendering ἁρπαγμον by some word more consistent with his views of the passage, than the one already coined to his hand in the public version? To raise ourselves to an equality with our superiors, may justly be regarded as an assumption of privileges to which we have no peculiar title; but it is, it can be, no robbery.

Εν μορφη Θεῳ ὑπαρχων is correctly rendered, "*though in the form of God.*" Hoogeveen, in his remarks upon the particle καιπερ, (Doctrin. Particul. Ling. Græc. p. 276, Glasg. Ed.) says, "Ad usum ellipticum quod attinet, triplex est: nam (i) vel abest και, (ii) nonnunquam deest περ, (iii) est et ubi totum hoc καιπερ intelligendum relinquitur:" and he subjoins, as an instance of the third rule, Gal. iv. 1. (Εφ' ὁσον χρονον ὁ κληρονομος νηπιος εστιν, ουδεν διαφερει δουλε, κυριος παντων ων,) where the application of ων is very similar to that of ὑπαρχων in the present instance, though the construction is infinitely more harsh. But I am the more confirmed as to the propriety of this rendering, from having lately met with some expressions in Clement's Epistle, (ch. xvi.) where there is an evident allusion to the whole of the passage under consideration.

Clement was Bishop of Rome, and contemporary with the apostles; and is mentioned by Paul, (Phil. iv. 3,) among his *fellow-labourers in the gospel, whose names are recorded in the book of life*. The Epistle which he wrote to the Corinthians, contains many passages in which a similarity may be traced to passages in the New Testament, and particularly to some in the writings of Paul, of which they are almost a literal transcript. Lardner, in the second part of his Credibility, chap. ii. has pointed out nearly forty such instances, and has enumerated among others Philip. ii. 5—7, which corresponds with the introductory part of Clement's 16th chapter. Ταπεινοφρονουντων γαρ εστιν ὁ Χριστος, ουκ επαιρομενων επι το ποιμνιον αυτε. Το σκηπτρον της μεγαλωσυνης του Θεου, ὁ κυριος ἡμων Χριστος Ιησους, ουκ ηλθεν εν κομπῳ αλαζονειας ουδε ὑπερηφανιας, καιπερ δυναμενος· αλλα ταπεινοφρονων. *For Christ is theirs who are humble, and who do not exult themselves over his flock. The sceptre of the majesty of God, our Lord Jesus Christ, came not in the shew of pride and arrogance, though he might have done so; but with humility.*

If the preceding remarks are well founded, the following may, perhaps, be regarded as a correct translation of the passage. "Let this mind be in you, which was also in Christ Jesus; who, though he was in the form of God, deemed not the being equal with God, a thing to be violently seized upon, but emptied himself, and assumed the form of a servant," &c.

In the phrase εν μορφη Θεου, Dr. Alexander conceives that "the allusion is to the transfiguration on the Mount, where Jesus assumed a *di-*

vine or luminous or supernaturally splendid *appearance*, his face shining as the sun, and his raiment becoming white as snow:" and he adds "*μορφη Θεου* without the article, literally, *in a form of God*." Now, few can be more averse than the writer of this paper to far-fetched analogies in the interpretation of Scripture; though, in the present case, I confess, it appears to me far more probable that Paul's allusion was to the fall of our first parents, than to the transfiguration of Jesus. The idea may, perhaps, startle those who are accustomed to take their faith upon trust, and to doze with their Bibles in their hands; but to the enlightened student of the New Testament, I have little doubt but it will instantly approve itself, as the only true and rational interpretation of the passage. Paul often keeps up in his own mind a comparison between the first and the second Adam, and is not unfrequently influenced by it in his allusions to the person and character of Jesus. We read (Gen. i. 26, 27), that the first Adam was created בצלם אלהים *κατ' εικονα Θεου*; we read also (iii. 5), that, at the instigation of the evil one, he was prevailed upon to transgress the Divine commands, under a promise that, by so doing, he should become כאלהים,* *ὡς Θεος*, or, as Paul has it, *ἰσα Θεῳ*. The second Adam is likewise styled, with peculiar emhapsis, *εικων του Θεου τ̃ου αοράτου*, (Col. i. 15), and was under repeated temptations to abuse the powers with which he was entrusted: but he yielded not to the persuasions of the tempter; the inducements which were offered had no charms for him, and he rejected them with a becoming indignation. In this consisted the peculiar excellence of his character, and hence arose the propriety and force of the apostle's exhortation:—"Let this mind be in you, which was also in Christ Jesus." R. W. W.

* Query. Is it not probable that ממנו כאחד Gen. iii. 22, has been the mistake of some early transcriber for כאלהים? It was promised to our first parents, ver. 5, that, as the consequence of their yielding to the suggestions of the tempter, they should *be* AS GOD, *knowing good and evil*; and in this verse nothing is required but a trifling conjectural emendation to render the passages perfectly consistent with each other. "The Lord God said, Behold, the man *is become* AS GOD, *to know good and evil*." The resemblance, however, was not complete; for man became כאלהים only טוב ורע לדעת (the infinitive mood taken substantively,) "*in the knowledge* of good and evil."

Mr. Holden on John vi. 62, 63.

Tenterden, April 9, 1817.

OUR Saviour's words in John vi. 62, 63, are yet considered as attended with difficulty.—*What, and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth*, &c. Jesus had previously made the following assertion, *Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you.* With the highest respect for the editors of the Improved Version, and diffidence in my own judgment, our Saviour here appears to me to refer *expressly* to his crucifixion, and thus may be considered as asserting, that, except they should adhere to him and his religion, although they should behold him suspended on a cross, they could derive no benefit from what he had communicated to the world. It was also the more necessary to dwell upon these circumstances, since the Jews very generally expected a temporal and triumphant Messiah. Indeed, in this expectation his disciples were included, who of consequence observed, *this is an hard saying; who can hear it?* Jesus perceiving this, and desirous of confirming them in their resolution to adhere to him and his religion, said to them, "*doth this offend you?* Are you hence tempted to forsake me, and to give up the sacred cause I am maintaining in the world? *What, and if ye shall see the Son of Man ascend up where he was before?* Here it must be observed, that *the Son of Man* had not been in heaven; nor will even those who believe in the Trinity, or the pre-existence assert it. The meaning at present appears to me to be as follows:—You will assuredly behold me crucified as a malefactor; but what if ye shall, after this, again behold me alive, and have repeated opportunities of again personally conversing with me? It is then of the same tendency with John xvi. 22: *Ye now therefore have sorrow; but I will see you again, and your heart*

shall rejoice, and your joy no man taketh from you. Our Saviour then goes on, *It is the spirit that quickeneth.* My God and Father will assuredly recall me from the grave, and put it in my power to renew my intercourse with you. *The flesh profiteth nothing.* My death, separately attended to, would not be any benefit to you, but followed by my resurrection, this will give an everlasting establishment to your faith and hopes. Hence, also, *the words that I speak unto you, they are spirit and they are life:* unfolding to you the path to a happy immortality, confirmed and established by my resurrection from the dead. In this connexion also Christ is himself called a *quickening spirit.* Here, from their striking similarity, allow me to refer your readers to the words of the Apostle Peter. 1 Peter iii. 18, 19, he observes that Christ was *put to death in the flesh, but quickened by the Spirit.* This appears to apply immediately to his crucifixion, and after this, to his recall from death by the spirit and power of God. *By which Spirit* the apostle observes, that *he went and preached to the spirits in prison,* i. e. his disciples, animated by the fact of his resurrection, and receiving power from on high, resumed their labours, and went from place to place publishing the glad-tidings of the gospel to those who too nearly resembled the guilty inhabitants of the world, in the days of Noah. This, also, is agreeable to ancient prophecy, in which the mission of Christ, in its eternally important objects is described by *preaching deliverance to the captives, and opening the prison doors to them who are bound; by leading captivity captive and giving gifts unto men.* My referring your readers to the above words of the apostle, in connexion with our Saviour's words first mentioned, arises from a present conviction that they apply to the same great objects; those extraordinary interpositions of divine, almighty power, which attended the first publication of the Christian religion. The weight of the observations met with in the Improved Version is fully admitted, as also of the authorities to which the editors refer. The above is therefore offered, principally to renew the attention of your readers to a part of scripture history, which does not appear to have been yet satisfactorily explained, or, at least, to which the advocates for the pre-existence of Christ return, and continue to press upon those who profess the pure Unitarian and Scripture doctrine, that there is *One God,* and One Mediator between God and men, the *Man Christ Jesus.*

I. HOLDEN.

SIR, *Bath, Aug.* 27, 1817.

IT would be very gratifying to many of your readers if some of your correspondents could ascertain who was the writer of the 90th psalm. It is, at the head of it, commonly ascribed to Moses. But there are no circumstances in the contents of it to confirm this supposition. He could not say, according to the age of men in his time, "The days of our years are threescore of years and ten," and what follows; he would rather have said, fivescore years and ten, or sixscore of years. The words of the tenth verse are more applicable to the time of David.

But my particular intention, at present, is to inquire upon what foundation our modern critics presume that the Lord Jesus Christ is exalted to the government of the whole universe? It is very rational to believe that he is made head and lord of all the children of men. But the habitation of the children of men is but a very small part of those millions of millions of worlds of which the boundless universe consists. Besides, his being the mediator between God and men limits his mediation to our world, and implies not that his dominion extends any farther. By the angels, in the beginning of the epistle to the Hebrews, are evidently meant the prophets who in time past spake unto the fathers. None of those were so beloved of God, or so exalted by him, as the Lord Jesus Christ. To none of these did he say, "Thou art my beloved Son." On the contrary, it is said, "Let all those angels or messengers of God to our world worship him," that is, be subject, or accounted inferior to him; he being so much superior to them, as "he hath by inheritance obtained a more excellent name than they." These observations, I presume, will be sufficient until your correspondents of different sentiments furnish us with their objections.

W. H.

REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A Plea for Infant Baptism. To which is annexed, An Appendix, containing Two Forms of Administering the Rite.* By T. Belsham, Minister of Essex-Street Chapel. 8vo. pp. 130. 1817.

AS this work is under discussion in the Monthly Repository, we judge it equitable to confine our Review to an analysis of its contents.

Mr. Belsham proposes " to prove that the baptism of the infants of baptized Christians was the uniform, universal, undisputed practice of the primitive church; and consequently that it was an apostolic institution.—That the mode of baptism, whether by immersion or affusion, was, in fact, and with great wisdom, left to the discretion of the parties concerned.—And, finally, that infant baptism is a religious service of great and obvious practical utility."—P. 101.

He allows that direct evidence concerning baptism, and particularly the baptism of infants is wanting; but maintains that its place is abundantly supplied by that which is indirect.

" And though we cannot produce the testimony of Scripture, we produce evidence fully equivalent to that of Scripture: nay, if possible, even superior to scripture evidence itself; for it is that upon which we actually receive the Scriptures: namely, the uniform, universal, undisputed testimony of Christian antiquity."—P. 9.

The following is Mr. Belsham's own summary of this testimony:—

" The baptism of the infant descendants of baptized persons, though clearly alluded to by Irenæus, who was the pupil of Polycarp, bishop of Smyrna and the disciple of the apostle John, and even by Justin Martyr, who flourished within half a century of the apostolic age, is first explicitly mentioned by Tertullian, a presbyter of Carthage, about A. D. 200. It is mentioned by this pious but eccentric writer incidentally as a prevailing practice, which indeed he disapproved; and for this disapprobation he assigns his reasons, but he appeals to no authority whatever in support of his opinion. Far from declaring that it was the apostolic rule and the primitive practice to defer baptism to years of discretion, which surely he must have known and would have appealed to had the fact been so, he refers to no church, to no sect or party of Christians, to no ecclesiastical writer, not even to a single example in his own age, in support of his own advice for deferring baptism. The conclusion is, that he knew of none such, and consequently that infant baptism was the universal, or at least the prevailing and undisputed practice of the church in the time of Tertullian. From whence it follows by irresistible inference, that infant baptism was an apostolic, and therefore a divine institution.

" Origen, likewise the learned contemporary of Tertullian, in his Commentary upon the Gospels, if they are faithfully translated by Jerome and Rufinus, of which in this case there appears no reason to doubt, incidentally mentions infant baptism in a way which plainly indicates that in his time it was the prevailing practice. He was the most learned man of his age, a presbyter of Alexandria, and spent much of his time among the Christians in different parts of Asia.

" After this, little or no mention is made of infant baptism for nearly fifty years, till A. D. 253, when a question was moved in a council of sixty-six bishops assembled at Carthage, not whether infant baptism was lawful or expedient, or whether it were a rite of apostolical origin, (these were facts which never came into discussion,) but whether it was expedient that an infant should be baptized before the eighth day? The reply is still extant: in which the council, with St. Cyprian at their head, unanimously determine that it is not necessary nor advisable that the baptism should be postponed till the eighth day.

" After this, the question slept for nearly one hundred years: only that Gregory, the celebrated bishop of Nazianzum, in Asia, A. D. 360, in a Treatise written expressly for the purpose of urging proselytes to submit to baptism, advances it as a private opinion of his own, that except where life is in danger it would be expedient to defer baptism till a child is two or three years of age, when he would be able to speak and to repeat the formula, though he should not be able to understand it:—plainly allowing that infant baptism was then the prevailing practice.

" But this fact was most fully and indisputably established fifty years afterwards, about A. D. 410, when the Pelagian controversy arose concerning original sin. Pelagius, born in Britain, a man of great talents, learning and accomplishments, and

Celestius, his disciple, born in Ireland, denied that popular doctrine, and maintained that infants were born into the world as innocent as Adam in paradise. Their great opponents were Austin, the eloquent and renowned bishop of Hippo in Africa, and Jerome, the most learned scholar and critic of his age, who resided in Palestine. And the palmary argument of these zealous champions of the orthodox faith was derived from the universal, undisputed practice of infant baptism. Why, says Jerome, are infants baptized, if they have no orirginal sin to wash away? Austin plainly hints that he suspected the Pelagians of secretly opposing infant baptism: he cautions his readers against them: he holds up infant baptism as the practice of the universal church, derived not from synods and councils, but from the authority of the apostles and of Christ himself. 'This (says he) the church has always had, has always held, and will ever maintain.' And he declares that he had never known nor heard nor read of any body of Christians, nor even of any heretics, who admitted the Scriptures as the rule of faith, who were so impious as to deny to infants the privilege of baptism.

"What reply did Pelagius and his disciples make to this triumphant challenge of the orthodox fathers? Did they deny baptism to be a divine institution? Did they plead, that as children are born innocent, baptism is useless; that this rite was limited by the apostles to proselytes and their households? Or, that by the divine rule and the primitive practice of the church, baptism was to be deferred till the candidates for it made a credible profession of the Christian faith? No such thing. Learned, inquisitive and well-informed as they were, and though Pelagius and Celestius had resided many years at Rome, the centre of ecclesiastical intelligence, and afterwards had visited both Africa and Asia, they had never heard of any such doctrine as this. They repelled with indignation the insinuations of those who represented them as denying baptism to infants: they held this rite as necessary to their entering into the kingdom of heaven; and with Austin they agree in solemnly asserting that they never saw nor heard, not only of any Christian, but even of any heretic, so blind and impious as to deny to innocent infants the privilege of baptism.

"No fact in history is better ascertained than this, that from the time of Tertullian to that of Pelagius, that is, from the end of the second century to the beginning of the fifth, the baptism of the infant descendants of baptized persons was the universal and undisputed practice of the church. And this fact confirms the conclusion drawn from the incidental notice of Tertullian, that the same practice in his time was also general and uncontradicted. But the universality of infant baptism in the time of Tertullian, especially when combined with the clear allusion to the same practice by Irenæus and Justin Martyr, proves beyond all doubt that the practice subsisted uniformly and without any controversy from the apostolic age. From whence it follows by necessary consequence, as I have shewn at large in the Second Letter, that infant baptism is an ordinance instituted by the apostles, and that it is a rite of perpetual and universal obligation in the Christian church."—Pp. 46—51.

Mr. Belsham readily concedes "that if we knew nothing of Christian baptism but from what is contained in the New Testament, we should conclude, that the rite was to be limited to proselytes and their families." P. 51. He adds,

"If no evidence is to be admitted but that of the New Testament, the case of baptizing the adult descendants of baptized persons appears to me to be desperate. All that the New Testament enjoins is, 'Proselyte, and baptize:' all that it exemplifies is, the baptism of proselytes and their households. Where then is the precept, where the example, for baptizing the descendants of baptized persons, whether infant or adult?"—P. 53.

With regard to the *mode* of baptism, Mr. Belsham argues—

"1. That as the word baptism undoubtedly expresses washing, whether by immersion or affusion, the command to baptize, without annexing any limitation of the sense to one mode or the other, necessarily leaves the choice of the mode of the application of water to the baptized person, to the discretion of the parties concerned.

"2. That there is, upon the whole, reason to believe that the prevailing practice in the apostolic and succeeding ages was to baptize by immersion: though it cannot be proved that this was the universal rule; and some cases are mentioned in the New Testament, in which it has been thought most probable that baptism was administered by affusion.

"3. Where immersion was practised, it is highly probable that the baptized persons, if not infants, immersed themselves; this being the universal practice of the Jews under the Law, and no mention being made of the introduction of the new and inconvenient mode of one person putting another person under water.

"4. Baptism by affusion, especially in cases of sickness and supposed danger, was practised by the church in a very early age: and though this mode of baptism was disapproved, except where it was believed to be indispensable, yet the right was not questioned, nor were any persons who had

been baptized by affusion required to be baptized again.

"5. Baptism by affusion was common in France at the commencement of the fifth century. This practice has prevailed considerably in the north of Europe; particularly in Great Britain. And it is an undeniable fact, that those Christians who baptize by affusion, do as strictly comply with the precept of the New Testament, as those who baptize by immersion.

"6. The practice of administering baptism of adult persons by one person putting another under water, as it is inconvenient and indecorous, so it is neither required by the precept, nor warranted by the example, of the New Testament."—Pp. 73—76.

Mr. Belsham next points out what he considers to be intimations of infant baptism or allusions to it in the New Testament, but upon these he does not appear to lay much stress the passages produced are Col. ii 11, 12, where Paul calls baptism "the circumcision of Christ," Mark x. 14, John iii. 5, Acts ii. 38, and 1 Cor. vii. 14.

The Letters are closed with a statement of the Practical Uses of Infant Baptism; which, according to Mr. Belsham, consist not in washing away the stain of original sin, or in merely naming the child, but in introducing infants into the glorious and honourable community of which Christ is the head, and inscribing them upon the sacred register of the visible church, as spiritually free-born; and in laying parents under the obligation of an outward and public profession to instruct their offspring in the Christian doctrine and to bring them up in the discipline of the Christian school.

The two forms of administration of the rite are adapted to the foregoing views of it, and are solemn and devotional, and calculated to edify such parents as can enter into the ceremony with both the heart and the understanding.

ART. II.—*The Mystery Unfolded; or an Exposition of the Extraordinary Means employed to obtain Converts by the Agents of the London Society for promoting Christianity among the Jews, &c. &c.* By M. Sailman, Teacher of Hebrew, Southampton. 8vo. pp. 84. Published at No. 1, Chequer Square, Aldgate. 2*s.* 6*d.* 1817.

IN our Fifth Volume (pp. 155—159 and 375) we gave our opinion of the London Society for converting the Jews. The event has justified our intimations, and verified our predictions. The public were instructed in the real state of the case a few months ago, by the late printer to the Society [Mon. Repos. XI. 549], and his statements are confirmed and the character of some of the pretended converts more fully displayed in the pamphlet before us, written by one of the Jewish nation who is indignant at proceedings which are alike disgraceful to Jews and Christians.

The Dissenters have withdrawn from this society, and the chapel in Spitalfields, where Dissenting worship was carried on, avowedly for the sake of the Jews, is shut up. The Society has, however, one place of worship, the new chapel, in the parish of Bethnal Green, at the top of the Hackney Road: but it is ridiculous to call this (as it is called, and as the Hebrew inscription on the front of the building designates it), a *Jews' Chapel:* no Jews attend it with the exception of the children in the school, who, according to this author, are not all Jews on the side of both parents, of the servants of the society on pay, and of perhaps as many converts as would suffice to fill a pew. In fact, the place is nothing more than a Chapel of Ease for "evangelical," that is, *Calvinistic* preaching, and being on the edge of three large parishes, and remote from the several parish-churches, is very well attended.

The Duke of Kent was patron of the Society, but (according to Mr. Sailman, p. 60), has withdrawn his patronage: this loss of royal sanction is however compensated (as we learn from our author) by the accession of two bishops, their lordships of St. David's and Gloucester.

The Jew-preacher, Mr. Frey, for whom the society was instituted, *has left the country,* "sent out at the expense of the London Society to New York, America" (p. 50): if he had been sent out, at *the expense of the country,* to a still more distant part of the world, he would in the judgment of our author have had no more than his desert.

Converted Jews have found a munificent patron in Mr. Way, of Stanstead, Sussex, who has, we believe, entered into orders; and a disgusting

recital is before the public in Goakman's pamphlet, already referred to, and also in the present little work, of the thefts and frauds committed or attempted upon this gentleman. One convert, the clerk of the chapel, is accused of purloining the communion plate and of forging a cheque for six hundred pounds: the same man is said in the newspapers (pp. 43, 44), to be now in custody, together with his wife, also a pretended convert, on a charge of uttering forged Bank of England notes.

Mr. Sailman gives an account likewise (as he promises in the title-page, which is too long to extract) of "Nehemiah Benjamin Solomon, who, after a conversion of *some years*, intreated to be 'taken *from between Christians*,' but who returned, and has lately been ordained *a minister of the gospel:* with various interesting facts relative to the conduct of about forty other converts, disclosing a scene of iniquity not to be paralleled in the annals of religious impositions."

The author is, it must be remembered, a Jew, and therefore his opinion and conjecture weigh little without solid facts; but there is, we think, evidence enough at least to justify the late Lord Mayor's representation of the society (Mon. Repos. XI. 625), as doing very little good, and as being imposed upon by designing persons for fraudulent purposes.

ART. III.—*Priestly Tyranny Exposed. A Short Statement of the Causes of the Disunion and Division which took place in the Congregation assembling in Helen's Lane, Colchester, in which the Conduct of the Rev. Joseph Herrick is set in its true Light.* 12mo. pp. 36. Mattacks, Colchester; Eaton, London. 9*d.* 1817.

WE have here an example of insolence and despotism in a gentleman in "pretended holy orders" which is rarely equalled by any legitimate son of the church, educated to magnify himself and disparage the people. We recommend it to ministers and congregations; to the former that they may see how odious priestly assumptions are, and to the latter that they may learn that it is both their interest and their duty to take care that their liberties be not invaded.

POETRY.

ELEGY ON THE LATE PRINCESS CHARLOTTE.

Ah! that the bridal bed
So soon should be the bier,
O'er which the frequent tear,
On the cold corpse is shed:

The husband's heart-wrung tears,
In gushing streams that cannot vent his woe,
But silent bathe his trembling cheeks,
In fitful ebb and flow,
For her who late his soul did gladden
With sweetest gaiety of love.
O blissfulest delight
That played like sunny light,
His dancing heart along!
Ah! heart forlorn, how dost thou sadden,
To see that form that cannot move,
That ever closed eye and ever silent tongue!

She sees not thee, nor hears thy sobs and sighs,
Nor feels for all the anguish of thy heart;
But late, not one uneasy thought could rise,
But she would see and soothe and bear her part:—
No, it is all, all o'er
With that sweet soul thou must converse no more!

Sweet soul, where art thou now?
What waking visions break thy sleep of death?
What scenes of joy or woe,
Unknown to us beneath?
O God! all merciful, all guardian friend,
From her companion torn,
O leave her not forlorn,
But gracious guidance send.

A nation's tears shall o'er thee fall,
And thousand breasts shall deeply sigh;
Beauty and youth shall spread thy pall,
While hope and love stand weeping by;
And every softer virtue come,
To lay thee in thy early tomb;
And there shall pity lingering be,
T' engrave thy mournful memory.

All Britain's isle with sorrow soon,
Shall hear the deed that death has done,
Intruding rudely to remove,
The object of her loyal love.

November 6, 1817.

VERSES ON THE DEATH OF THE PRINCESS CHARLOTTE.

[From the Newspapers.]

There is an outward pomp, a garb of woe,
That sometimes follows sovereigns to the tomb:
There is a soul-felt grief that sighs at home
And presses on the heart. The great, the low
Alike feel this: and, oh lamented shade,
To thy dear loss shall every rite be paid,
And the sad tear of fond affection flow!

'Tis not the sable garb, the room of State,
The minute bell that tells the fatal tale;—
She, She is gone for whom we felt elate;
'Tis the fond wife, the mother, we bewail,
Young, loving and beloved; the good, the great,
She was a nation's hope—a nation's pride:
With her that pride has fled—those hopes have died.

Bromley, Middlesex, Nov. 6, 1817.

DIRGE ON THE FUNERAL OF THE PRINCESS CHARLOTTE OF WALES.

BY J. F. M. DOVASTON, ESQ. A.M. AUTHOR OF "THE BRITISH MELODIES," &c.

[*Mwynen Gwynedd*—(The Melody of North Wales). Welsh Air harmonized.]

Toll, Britain, toll
Thy knell the deepest.
Peace to thy soul,
Fair Saint, that sleepest.
Veil thy valour-blazon'd throne,
Where olive rich with laurel shone,
Its glory's now with willows strown,
United nations spread them.
Cambria's tripple plume of snow,
That danc'd in Joy's elastic flow,
With heavy teardrops glimmers low,
United nations shed them.

O'er Albion's bier
Mourn, while ye show'r it,
Her roses there,
Both flow'r and flow'ret.
Thistle, bend thy blossoms red;
Thy pearly dew-drops, Shamrock shed;
And, neighbour Lily, bow thy head,
With long, long farewell greet her;
Drooping wail her obsequies,
Then up, and hail her to the skies,
And hope another bud may rise,
But never hope a sweeter.

Oh! England's rose,
Oh! Hope's presuming;
Both thee and those
Now we're entombing.
Mind of Freedom, Heart of Worth,
To glow at Altar, Helm, or Hearth,
With all that promis'd Peace on earth,
To thee was largely given.
When on high, in happier day,
We lift the laudatory lay,
Or blessings on thy people pray,
We'll think on thee in Heaven.

VERSES

Written by a Lady during her pregnancy and given to her husband after her safe delivery, a few days subsequent to a late much-lamented event.

[From the Times.]

MY God, whose all-directing power
Hath brought me to this awful hour,
Thy suppliant deign to hear:
Ah! wherefore are my spirits fled?
Why feels my heart this solemn dread?
Art Thou not always near?

Then turn not, Lord, thy face away,
Pour on my soul Hope's cheering ray,
Strengthen my feeble frame:
Lo, on the couch of sorrow laid,
Dark clouds seem gathering round my head
And pain succeeds to pain.

Deeper and deeper sinks my soul;
Suspence! how heavy thy control
Weighs on the feeble mind!
No hope have I in human skill,
Except God's purpose to fulfil,
Oh, be that purpose kind!

A moment and my life is gone,
Or doubly saved, thy will be done
On earth as in the skies:
My prayer is heard, away my fears,
That heavenly sound salutes my ears,
A new-born infant's cries!

ELEGIAC LINES*

ON THE SUDDEN DEATH OF AN INFANT.

Non omnia terræ
Obruta! Vivit amor, vivit dolor! Ora negatur
Dulcia conspicere; at flere et meminisse relictum est.

She droop'd and died, ah! fatal hour!
The sweetest and the loveliest flow'r—
Charm of our life, our daily theme,
The golden vision of each dream!
Like fleecy snow, the waters bore,†
A moment seen, then seen no more!

All lies not buried in the earth,
Tho' hope hath perish'd in its birth—
Grief, rooted in the heart, still thrives,
And self-tormenting love survives!—
Of her endearing form bereft,
Yet tears and mem'ry still are left!

Nov 18. *. *.

* Adapted to an old Welsh air, harmonized by Mr. Major.

† See Burns.

TO THE SPIRIT OF KOSCIUSKO.

[From the Scotsman.]

Unnoticed shall the mighty fall,
Unwept and unlamented die?
Shall he, whom bonds could not enthral,
Who planned—who fought—who bled for all—
Unconsecrated lie?—
Without a song, whose fervid strains
Could wake the blood of patriot veins?

No!—thus it ne'er shall be; and fame
Ordains to thee a brighter lot:
While earth—while hope endures, thy name
Pure—high—imperishable—the same—
Shall never be forgot:
'Tis shrined amid the holy throng!
'Tis woven in immortal song!—

Yes! Campbell, of the deathless lay,
The rapt adorer of the free,
Has painted Warsaw's latest day
In colours that resist decay—
In accents worthy thee;
Thy bands on battle field arrayed,
And in thy grasp the patriot blade.

Though thou hast bade our world farewell,
And left the blotted lands beneath,
In purer, happier realms to dwell;
With Wallace, Washington and Tell,
Thou shar'st the laurel wreath,
The Brutus of degen'rate climes!
A beacon-light to other times.

AUTUMN.

As through the forest sweeps th' autumnal blast,
And the check'd boughs their faded foliage cast;
So sweeps rude Death, and ev'ry realm bereaves,
For men drop off as fall the wither'd leaves:
Winter's decay succeeds to Summer's bloom,
Thus both to dust return, their common doom.
Time will to each a race successive bring,
But men shall rise again to everlasting spring.

Kidderminster, Nov. 11, 1817. F.

SONNET.

ADDRESSED TO THE PEOPLE OF ENGLAND, ON THE EVE OF A GENERAL ELECTION.

[From the Newspapers.]

Ere yet ye yield your liberties and laws
Into the grasp of that selected few
Who wield them as they will,—while yet ye view
That power residing with ye,—let each pause
Who feels his breast expanding as he draws
The breath that MILTON, HAMPDEN, SIDNEY drew;
Men who the tyrant of their times o'erthrew,
Or proudly perished in that glorious cause.

Freedom! if from thy mansion in the skies
Thou giv'st one thought to this degraded earth,
Smile on us yet once more, and in the dearth
Of these exalted spirits, from thine eyes
Beam down celestial influence, till we rise
And vindicate the land which gave us birth.

Canterbury, 1817.

OBITUARY.

Oct. 15, at *Soleure*, the celebrated GENERAL KOSCIUSKO, closing, by a peaceable death, a life full of virtues and brilliant with glory. He had lived some time in a tranquil retreat, where he had become an interesting object of respect and veneration, surrounded by his own sweet remembrances, some faithful friends, and the poor, of whom he was the constant benefactor. He had recommended that the greatest simplicity should be observed at his funeral, and ordered that his mortal remains should be borne by the poor.

The death of General Kosciusko has caused the most sincere sorrow. His friends have bathed his tomb with their tears; and the name of the hero whom it contains will ever be associated with all that the inflexibility of virtue, the love of country, and of true glory, have formed of the sublime.

On the above news which is given in an article from Lausanne, the Times newspaper makes the following remarks, which remind us of the Pharisaic custom of honouring dead saints and persecuting living ones:—

"The brave, disinterested, and virtuous Kosciusko is stated, in an article from Lausanne, to have died at Soleure on the 15th instant. A singular felicity of reputation has ever attended this admirable citizen and warrior. In the cause of genuine liberty he fought against injustice, and shamed both the tyrants and the jacobins of the age. In his days of power, at the head of armies that adored his name, no false glory dazzled him, nor corrupt ambition could betray him. He nobly resisted the foreign potentates who laid waste his country; not because they were Kings and Emperors,

but because they were invaders and oppressors. He combated with no rebellious sword—for no ambiguous object. He was no tawdry philosopher—nor yelling democrat—nor desperate adventurer—nor savage conqueror: in the rare and pure spirit of freedom and loyalty, he bled for the King and constitution of his native country. When Poland lost her independence, Kosciusko lost his home: as she sunk he rose, but not upon her ruins. The Court of Russia would have allured this illustrious defender of the people whom she had subjugated, by temptations irresistible to vulgar minds. Buonaparte would have made him the flattered instrument of a spurious and hollow liberality to his countrymen: but Kosciusko saw that their lot was irretrievable: and his own he refused to change. As a soldier and a patriot in public life and in retirement, his principles were untainted, and his name unsullied: the monarchs whom he opposed respected him; the factions who failed to seduce, forebore to slander him; and he would have been the Washington, had he not been the Wallace of Poland."

Oct. 15, at *Chesterfield*, in *Derbyshire*, the Rev. Thomas Astley, at the advanced age of 79 years, who had been the Pastor of the Unitarian Congregation in that town during a period of nearly forty years.

— 16, at *Bowwood*, the seat of the Marquis of Lansdown, Mr. Broad, for nearly forty years steward in the Marquis's family; being out in the park on the day preceding, with a party of ladies and gentlemen, he found a dead adder, which he took up in his hand, and opened its mouth, to shew where the poison of the creature lay; in doing this, however, the subtle matter communicated to a cut in one of his fingers. On the next morning, Mr. Broad was found dead in his bed, with every indication of his having died from the effects of the poison, the arm being much inflamed.

— 24, at *Fairwater House*, near *Taunton*, Richard Clarkson, Esq. aged 62. He was a character of no common worth or merit. Retired from business at Kingston upon Thames, he purchased an estate about a mile from Taunton, delightfully situated, with a charming place of residence. He did not give himself up to dissipation, luxury or sloth, but knowing the importance of an object to occupy his mind, used to an active situation, and having a taste for agriculture, he filled up most of the hours of the day in superintending improvements. The adoption of this plan, while beneficial to his health, relieved him from the tediousness of the most irksome life, that of having nothing to do. His leisure time and his evenings he devoted to books. Mr. Clarkson possessed a sound understanding, was intelligent, well-informed upon many subjects, and had particularly studied religion. Few of the laity were better acquainted with the evidences of Christianity—better able to defend its bulwarks against infidelity, the doctrines which he embraced, or his principles as a Dissenter. Religion was not with him a theory, but it entered into all his views, regulated all his pursuits; and the Scriptures were "the man of his counsel, a light to his feet, and a lamp to his path." He attended public worship constantly both parts of the day in the most serious manner: and no one who had been much in his company could doubt a correspondence in the discharge of private duties. Mr. Clarkson was admired for an amiable uniformity of conduct; his rectitude, his truth, his prudence, shone with conspicuous lustre. Unassuming, unostentatious, he was pious, modest, gentle; and all the virtues seem to have been concentrated in his character. In the several domestic relations of husband, father, master, it is saying little to say he was exemplary. He was a priest in his own house, offering morning and evening sacrifice. To the poor he was charitable; to his friends full of affection and kindness. He was *most* distinguished by the evenness and sweetness of his temper, never ruffled or discomposed, never off his guard in speaking, nor, if he were hurt, betraying the irritation of anger. He is known to have said, that he had taken a great deal of pains with himself to acquire this serenity and composure; and that he was certain people might attain it if they tried. In his last illness, he was not only a pattern of patience, but thankful for every service rendered to him, and expressed his lively sense of the goodness of God, and dependence upon the Divine promises. He spake of them in the most animating strain as

affording him consolation; and his frame to the last was truly Christian. All about him declared, that they remembered not having ever witnessed such a scene; and amongst these his friends were persons of different religious denominations. It may not be necessary to advert to his sentiments, but if the question be asked concerning them, he was a firm believer in the strict "unity of God," in connexion with the pre-existence of Christ, and, in general, more in the scheme of Dr. Price than Dr. Priestley. He thought for himself, independent of the creeds and systems of fallible men, maintaining the utmost candour towards those who differed from him. His funeral sermon was preached the Sunday after his interment, to a very large congregation, in the meeting, St. Mary Street, Taunton, by the Rev. J. L. Fenner, from Psalm xxxvii. 37, "Mark! the perfect man, and behold the upright! for the end of that man is peace." The preacher (by desire) gave no character of the deceased, but many remarked that the portrait delineated in treating the subject,——was his. J. L. F.

Taunton, Nov. 6, 1817.

Oct. 27, at *Great Gaines*, near *Upminster, Essex*, Peter Esdaile, Esq. in the 75th year of his age.

— 28, in *Judd Street, Brunswick Square*, Mr. Alfred Giles, solicitor, aged 26 years, after an illness of only four days, deeply lamented by his relatives and friends. His professional abilities were the most promising, and his conduct, in every instance, was marked by the strictest integrity and uprightness. He was a firm believer in the Unity of God, and for several years a regular attendant at Essex Street Chapel.

— 30, at *Hoxton*, in his 25th year, Mr. David Walker. The following account of the illness and death of this valuable young man, has been communicated to us in a letter from Mr. Titford, his father-in-law, to Mr. Samuel Dobell, of Cranbrook, his friend and correspondent.

"Dear Sir, *London, Nov.* 15, 1817.

"I wrote on the 30th ult. to inform you of the lamented death of my son-in law, Mr. David Walker; had he lived until this day, he would have completed his 25th year; but the all-wise Disposer of events saw fit to cut short a life, which his friends had the pleasing prospect of seeing very usefully employed.

"You, no doubt, will be pleased to have a short account of the nature of his disease, its effect on his mind, and the support which he received in bearing this affliction. On the 16th of July, in the morning, as he was going to the office in which he had been a clerk ten years, he was taken with a short hacking cough, which produced a large quantity of blood. He went immediately to his doctor, who directed him to go home and remain very quiet, giving him some medicines which he thought proper. The next morning he brought up more; and in a few days his medical attendant stated to me his opinion that the lungs were affected, and his case dangerous. Dr. Myers was called in, who paid him ten visits, and then took his leave in a most affectionate manner. Your friend, from that time, considered his case hopeless, and spoke of it as such to me: this was about five weeks before his death. Before this time he frequently allnded to the uncertainty of his recovery, and stated, that Death would be to him an unexpected visiter, as he had formed many pleasing prospects for future life; that he should have the means, and hoped he should have the will, to be useful in promoting the best interests of his fellow-christians, and what he considered as the cause of truth and God.

"The patience with which he bore his illness was very remarkable; he never murmured or repined, but exemplified a perfect resignation to the will of God; and in a conversation I had with him, I reminded him, that it was a very great blessing to know where to fix his hope of salvation,—in the goodness, mercy and love of God, as manifested to us in the gospel of our Lord and Saviour, Jesus Christ; who is the gift of God for our present comfort, and our hope of future happiness: we must pray for support under afflictions, and then we shall be enabled to bear them with submission to the will of an all-wise and gracious God. He replied, 'Ever since I was taken ill, I have done so; I have, and do pray most earnestly for patience and submission to whatever is the will of God respecting me; and I can say, whether my illness shall terminate in life or death, I am resigned to his blessed will.' And through the whole time of his illness, which was fifteen weeks, he continued in this frame of mind. As his weakness increased, his hopes grew stronger. He said to his mother, assisting him into bed, 'Though I am weak in body, I am strong in faith.' She replied, 'My dear, you will be soon in glory.' He said, 'Do *you think so?—I am sure of it*, and it gives me great comfort

to hear *you say so.*' He would say, '*Mother*, I want you to give me up, that *would* make me *rejoice;* it is all I want in this world; you must have Christian fortitude; you must say, The Lord gave, and the Lord taketh away, blessed be the Lord.' A few days before his death, he again prayed his mother to resign him, saying, 'You should thank God for sparing me to you so long.' To his friends who came to see him, *(and he had many,)* he spoke in an *affectionate manner*: to some, who wished his recovery, he would say, '*I have no expectation of it, I am quite ready to go, I long for my dismissal.*' He lived many days longer than we could expect. He wished to know from me how long he might survive. I said, perhaps three or four days. When they were passed, he said, '*You were wrong*, which *I am sorry for;* it is *a disappointment to me.*' I reminded him of Job, who said, 'All the days of my appointed time will I wait, until my change come.' His were *great and heavy afflictions.* 'I am not *impatient*,' he replied, 'but *long for that happy moment.*' Every day after, he would ask, 'How long;' (which were three;)—within a few hours of his death, when he could scarcely articulate, he beckoned me to him, and in a faint voice, '*How long now?*' 'Only a very *few hours*,' I said; I could hear him say, '*I am glad*,' and he gave a placid smile. *About three hours after he fell asleep in Jesus*—we scarcely knew he was gone.—He died in his chair, as he had not been able to lie down in bed, on account of his cough. He felt but little pain during his illness, for which he was very thankful. One evening, there were six or seven friends with him, one of whom was a young man about twenty, to him he more particularly addressed himself, reminding him of the value of religious parents, and of being educated in Christian principles: he thanked God for *his*, who had led him to God, adding, 'What pleasure it now affords me under my affliction!' Urging him to remember his Creator in the days of his youth, 'It is,' he said, 'now my *comfort and consolation that I did seek him, that I did serve him*, and *love him above all worldly enjoyments.*' He then addressed *all of us*, seeming to take a final farewell: it exhausted his weak frame very much. He then clasped his hands, and lifting his eyes to Heaven, he said, 'Now, Lord, let thy servant depart in peace, for my eyes have seen thy salvation.' He took an affectionate leave of those friends who saw him afterwards, saying to most of them, 'I shall see you no more,—Farewell! Farewell!' One night, on his mother bidding him good night, he, smiling, said, 'When you come down in the morning and find I am gone to glory, what pleasure it should give you!' 'Oh! I hope not,' she said. He replied, '*You might be sorry*, if you saw me *in despair;* but that is not the case, *you see that I long to go.*' This was the general tenour of his conversation until his death. He would say, 'I have good hope through grace, which is my great support.'

"On the 8th of September, he made his will with the greatest composure of mind: he has left the following legacies: 50*l.* to the Unitarian Fund; 50*l.* to the Unitarian Academy; 20*l.* to the Hibernian Society; 20*l.* to the Hoxton Friend-in-Need Society; 10*l.* to the Parliament-Court Fellowship Society; 20*l.* to Mr. Kemp, Deacon of Hoxton Chapel, to be given as he shall direct, to poor and sick persons; and 10*l.* to Mr. Kemp for his trouble in giving it.

"He desired Mr. Fox to speak at the grave, and to preach a Sermon to young people, from the words, 'Remember now thy Creator in the days of thy youth,' &c. His charge to us was, 'Give my love to all my friends. I hope to meet them all above.' I am sure you and your family were included, and in which Mrs. Titford and myself most affectionately unite.

"I am, dear Sir, sincerely yours,
"W. TITFORD."

Mr. Samuel Dobell,
Cranbrook, Kent.

November 9, at his father's house, at *Latchford*, the Rev. Thomas Biggin Broadbent, only son of the Rev. Wm. Broadbent, minister of the Unitarian congregation, Warrington. Although he had not completed the 25th year of his age, his sudden removal, in the prime of life, and in the commencement of a course of brilliant promise, has not only caused a deep affliction to his venerable parent, but an excess of sorrow and heart-rending emotions of grief to a widely-extended circle of friends, and universal regret in all who knew him.

After a well-directed course of education, adapted to the profession he was designed to pursue, he entered the University of Glasgow at the commencement of the session 1809. He commenced his studies with high credit to his father's instructions and to his own diligence.

The encomiums which he from time to time received from the Professors, and the honours conferred upon him, bear testimony to his talents and industry. In proof of which, I feel a pleasure in stating, that the subject of this memoir received a prize in every gown class, and the first prize in the Greek class. His suavity of manners, combined with the genuine, unaffected

benevolence of his heart, rendered him an object of esteem and love with a numerous class of associates and fellow-students.

He continued a member of the University to the close of the session 1813; and during the whole of that period he laboured, by a constant and intense course of study, to treasure up those rich stores of knowledge and learning which in his succeeding pursuits were so conspicuously displayed.

He took the degree of Master of Arts in April 1813.

He more particularly distinguished himself by his accurate and extensive knowledge of the classics, and especially of the Greek language, and by his attainments in moral philosophy. Soon after leaving Glasgow, he was chosen classical tutor in the Unitarian Academy at Hackney, which situation he continued to fill until the year 1816. During a part of this time he supplied, with great acceptance, the vacant pulpit of the congregation in Prince's Street, Westminster.

On resigning these employments, he returned to his father, with whom he continued to improve himself in those studies which relate to the office and duties of a Christian minister. And that he profited by such an invaluable opportunity, as well as by the highly-instructive intercourse which he enjoyed during the last winter with a much-revered friend in London, his pulpit services have abundantly testified. His discourses displayed an accuracy of arrangement, a solidity of reasoning, and an intimate acquaintance with the Scriptures, rarely acquired by preachers so young. To these attainments he added an animated and a pleasing delivery, which, whilst it attracted attention, prepared his hearers for the valuable truths which he inculcated.

Such was the youth whose awful decease it is my painful duty to record, and which numbers are now deeply lamenting,

On Sunday, Nov. 2, he preached his last sermon to the Warrington congregation; a very impressive discourse, delineating the life and death of a thoughtless, dissipated youth. He himself was very much affected in the delivery, and it produced a powerful impression on the audience. On the evening preceding his death he was occupied in composing a sermon for the morrow, which it is said is a counterpart of the other—the life and death of a virtuous young man. But a mysterious Providence has ordered that the tongue should not speak what the heart had dictated and the hand had penned.

He retired to bed at about twelve o'clock, in his usual health and cheerfulness; and at a little before five he was found in a dying state, from an apoplectic seizure, and at about six o'clock he breathed his last. He was interred on the Thursday following, by the Rev. T. G. Robberds, of Manchester, who delivered a most affecting and appropriate address on this solemn occasion to a numerous assembly, who attended to testify their regard for this most excellent young man. On Sunday, Nov. 16, the Rev. John Yates, of Liverpool, preached, in the Unitarian chapel, Warrington, a very serious and instructive discourse to a very crowded congregation, composed of persons of every persuasion.

Humanly speaking, it may be said the cause of genuine, unadulterated Christianity has by this awful dispensation of Providence suffered a most serious loss. The learning, talents and enlightened zeal, which were so eminently exhibited in the commencing career of our departed friend, gave a promise of a life of distinguished usefulness and honour.*

It is, however, our duty to bow with pious submission to the will of infinite Wisdom and Goodness. God, who seeth not as man seeth, raises up and cuts off his ministers. He will, we may rest assured, provide a succession of agents to work his sovereign will.

May the indefatigable and diligent exertions of this most amiable youth, and his inflexible love and practice of virtue, stimulate all who survive him to pursue the same honourable course; and may his sudden removal warn all, and especially the young, to stand always prepared for their departure hence.

H. G.

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* N. B. The readers of the last edition of the Improved Version of the New Testament are under great obligations to Mr. Thomas Broadbent for a diligent comparison of the text and the various readings of that version with those of Griesbach's second edition, so as to bring the former as nearly as possible to an exact correspondence with the celebrated work of the learned Professor of Jena. T. B.

The Countess of Albemarle.

[Morn. Chron.]

We had the melancholy task on Monday last, Nov. 17, to announce the death of the above amiable Lady. —We need not state that her Ladyship was the early friend of the lamented Princess Charlotte, and it is most probable that the shock to her feelings on receiving the intelligence of her Royal Highness's death, following the effect of the dreadful calamity that happened in her own family, brought on the premature labour to which she fell a victim. The following is the extract of a letter from Holkham, which relates the fatal event in pathetic terms, and in which every bosom will sympathize:—

"*Holkham, Nov.* 16, 1817.

"About three o'clock on Friday morning, at this place, Lady Albemarle was taken with the pains of premature labour, and in 17 hours from her first attack she was a corpse. She had the best medical assistance, all of which, from the beginning, she declared useless. The miscarriage was followed by such debilitating circumstances, that nothing could save her, and she expired at near nine o'clock on Friday evening, pressing her husband's hand as long as she could hold it; and had at last just powers of utterance enough to pray God to pour down his blessings upon the head of her husband and upon those of all her children, and immediately breathed her last. Lady A. was about 42 years old, or rather in her 42d year. Out of 15 children which she had, there remain 11 to deplore her loss."

The following is a copy of a genuine Letter of her Royal Highness the late Princess Charlotte to the lamented Countess of Albemarle, written at a very early age. No date to the letter:—

"MY EVER DEAR LADY A——,

"I most heartily thank you for your very kind letter, which I hasten to answer. But I must not forget that this letter must be a letter of congratulation, yes, of congratulations the most sincere. I love you, and therefore there is no wish that I do not form for your happiness in this world. May you have as few cares and vexations as may fall to the lot of man, and may you long be spared, and may you long enjoy the blessing of all others the most precious, your dear mother, who is not more precious to you than to me. But there is a trifle which accompanies this which I hope you will like, and if it sometimes reminds you of me, it will be a great source of pleasure to me. I shall be most happy to see you, for it is long since I have had that pleasure.

"Adieu, my dear Lady A—, and believe me ever,

"Your affectionate and sincere friend,

(Signed) "CHARLOTTE."

Addition to the Account of the Hon. Henry Erskine. [Pp. 626, 627.]

He died in the 71st year of his age. His seat of Ammondell is in Linlithgowshire. He was second son of the late Henry David, Earl of Buchan. He was, in the early period of his career, for several years Dean of the Faculty of Advocates.

The character of Mr. Erskine, from the paragraph, [p. 627,] beginning "In his long and splendid career" to the end, is attributed by the *Times* newspaper, on the authority of *Lord Erskine*, to the pen of Mr. Jeffery, of Edinburgh.

INTELLIGENCE.

Subscriptions towards removing the remaining Debt upon the Thorne Society, incurred by enlarging and enclosing the Burial-Ground attached to their Chapel.

By the Rev. John Gaskell.

William Shore, Esq. Sheffield	1	1	0
Mr. S. Staniforth, ditto	1	1	0
Mr. Wm. Staniforth, Jun. ditto	1	1	0
Mr. A. Hatfield, ditto	0	10	6
Mr. Wm. Thomson, ditto	0	10	6
Messrs. R. and W. Fisher, ditto	0	10	6
Mr. J. Senior, ditto	0	10	6
Mr. J. Hobson, ditto	0	10	6
Mrs. Ashmore, ditto	0	5	0
Mr. Danniels, ditto	1	1	0
Mr. Jos. Hobson, Sheffield	0	7	6
Miss Rivington, ditto	0	5	0
Mr. Swallow, ditto	0	10	6
Mr F. Morton, ditto	1	1	0
Mr. P. Spurr	0	10	6
Mr. W. Newbould, ditto	1	1	0
Mr. James Kirkby, ditto	1	1	0
Mr W. Greaves, ditto	0	10	6
Mr. George Smith, ditto	0	10	6
Mr. John Watson, ditto	0	10	6
Mr. Lucas, ditto	1	1	0
Mr. Blackwell, ditto	0	10	6
Mr. Newton, ditto	0	5	6
Mr. Sykes, ditto	0	10	6
Mrs. Fox, ditto	1	1	0
A Friend, ditto	0	3	0
Mr. Johnson, ditto	0	2	6

Mr. Brookes, Sheffield -	1	1	0
Mr. Morton, ditto - - - - -	0	5	0
Mr. Nanson, ditto - - - - -	0	10	6

The Unitarians at Thorne, have very great pleasure in being able to state, that the expense incurred in enlarging the burial-ground attached to their chapel, is now entirely defrayed. Nor can they omit this opportunity of returning their sincere thanks for the prompt and liberal assistance which they have received from their kind and numerous friends. For the information and satisfaction of these individuals, to whom they will ever be proud to ascribe no inconsiderable portion of their present comparative prosperity, they think it may not be improper to add, that notwithstanding the redoubled exertions of the *reputed* orthodox, whether in the dissemination of tracts, in industriously circulating the most pernicious and groundless calumnies, or in other equally disgraceful measures; the cause of Unitarian Christianity is, to say the least, steadily and gradually gaining ground in Thorne and the neighbourhood; and that no exertions shall be wanting to diffuse still more extensively a knowledge of its doctrines and benevolent influence.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

A GLOOM has overspread the nation since our last, such as is unexampled in the annals of our country, and perhaps in the history of any other people. The marriage of the Princess Charlotte had been hailed as an auspicious event, and the manner in which she had lived with the husband of her choice, seldom to be paralleled in the union of persons in the higher ranks of society, afforded the strongest grounds of assurance, that she would be as good a queen and a parent as she was a wife. The time approached for the nation to be blest with the fruits of this union, when all the hopes and expectations were suddenly blasted by the loss of the child and the death of the parent. The melancholy intelligence spread rapidly through the country, and every where occasioned the same grief and sincere affliction. Spontaneously the streets of every city, town and village exhibited the outward signs of inward distress. The shops were half shut in the same manner as if death had entered the house, and universally the sable garbs of mourning were worn. It required no order from the court; the people from themselves manifested their grief on this extinction of their hopes, on this premature destruction of two generations.

Before the day of the interment of the remains of this beloved Princess, a cessation of all business on that day was announced in almost every district, and the exceptions from this almost universal feeling were so few, that they served only to manifest more strongly the general sentiment. The day was ushered in by the tolling of bells. The places of worship of all persuasions were opened. They were attended with crowded audiences, and every where sermons adapted to the occasion were preached. All manner of work was at a stand, and the minds of every one were filled with the loss they had sustained.

The last act of piety was paid at Windsor, to which place the two bodies were carried with the usual funereal pomp, and they were deposited in the silent tomb in the presence of all that is great and noble in the kingdom. The disconsolate husband was on this occasion the chief mourner. He had not, as is too much the case in the higher ranks, quitted the spot where his beloved consort breathed her last: but he daily shed his tears over her remains, and did not quit them till they were consigned to their last abode. Equally exemplary was his conduct during the short time that she enjoyed with him that degree of happiness of which both were worthy; and when by the dispensation of Providence she was separated from him, his grief manifested that sincere affliction which arose not from any sensation of lost greatness, but from the dissolution of the ties of mutual affection. The memory of such an union will long live in the hearts of Englishmen: and when royal marriages are formed, the best wish that can be framed will be, may this couple live as happily and shew as good an example, as Charlotte and Leopold.

The thoughts of death have thus been forcibly brought home to every bosom in the kingdom, and we will hope that more than a mere transitory emotion has been excited. As Christians, we view this fancied king of terrors in a very different light from the mere men of this world, as a dispensation wisely designed by the great Author of all good for our more permanent good. It is the destined passage from this life to a better. If it cuts off the plans of man, it teaches him that all his plans should be formed on the conviction,

that futurity is not in his power; and that the present is given to him to cultivate those dispositions, which may secure a blessing on his projects. Men, especially those in the higher ranks, are apt to frame very inconsiderate projects; to lose sight of the dependence in which they live: but he is best secured who sets God before him in all his ways, and spends his short time here in such a manner, that the fatal dart shall never find him unprepared; who knows that here he is under the eye of an affectionate Father, that cares for him, and will take care of whomsoever he leaveth to his charge.

The situation of the royal house cannot but force itself on our reflections. It seemed at one time to be so firmly settled, that a numerous progeny might long before this have been expected to secure the foundations of future stability. Two generations have been cut off at one blow, and from the loins of the aged king is not a descendant except those who derive their birth immediately from him. This is a case scarcely to be paralleled in the history not merely of a royal but of any private house. The branches, however, of the family which was appointed by act of parliament, to rule over us, are numerous: and with no distant part of the line of succession the blood of Buonaparte is connected. This is one among those events which are deemed curious, that the history of life frequently brings to our view: for it is not unlikely, that through this very branch, in no great length of time, the blood of Buonaparte may flow in the veins of every sovereign of Europe.

The aspect of the United Kingdom, from the time that the fatal news had reached its extremities, is a satisfactory answer to all that had been urged in various speeches and publications respecting the people on the suspension of the Habeas Corpus Act. Melancholy as is the cause of this manifestation of the loyalty of the people of England, still it is a decisive proof, that whatever might have happened in a few places from the distresses of the times, or the criminal acts of spies set on, or others combining to excite temporary confusion, still the great mass of the people were not affected by it, nor was it likely that any means could operate upon it, to withdraw its allegiance from the House of Brunswick. It is indeed one of the most difficult things in the world to shake the loyalty of a people; and in general it is the disloyalty of sovereigns, which produces at any time general confusion. The effect may not appear in the reign of the sovereign, who committed first the act of disloyalty. His successors may rue the consequences of previous misgovernment. Thus our Charles fell a sacrifice to his own error in governing England for so long a time without a parliament, and the best of the Bourbons, Louis the Sixteenth, felt the effects of the mal-administrations of his predecessors Louis the Fourteenth and Louis the Fifteenth.

In all cases of distress we naturally look out for sources of consolation and matter for future improvement. Here indeed is ample subject. On the virtues of the departed every one dwells with mournful satisfaction; and here is the proof that if princes are not wanting to themselves, the people will not be wanting in affection. May this reflection sink deep in the hearts of all who govern and all who are governed. Affection is better than myriads of armed men, and Alexander of Russia is safer from this cause, than from all the terrors that autocracy could excite.

This melancholy subject absorbed the mind too much for the fate of some wretched men at Derby, expiating the crime of high treason by their death, to produce any considerable sensation. The poverty of these wretches, the evident folly of their proceedings, and the general belief that they were urged on by a spy to this criminal conduct, diminished very much the impressions that a charge of high treason naturally excites. There had been murder committed, and the chief culprit seemed to be one of those hardened men capable of engaging in any enterprise, but without talents for the execution of any thing but the mere work of destruction. The old sentence of our law in these cases is very disgusting, suited only to the manners of a barbarous age. A great deal of what is shocking to the feelings of humanity was omitted; but still the exposure of the mangled head, after it had been severed from the body, struck a horror in the attendant multitude, more likely to produce a feeling of abhorrence of the mode of execution, than of the crime which it was intended to impress the most on their minds. It may be justly doubted, whether in a Christian country, any outrage should be committed on the dead. When the breath is out of the body, the man can feel no more. Whatever indignity is offered to his remains, attaches not to him. Yet fallen man is an object of respect for the sake of the living; and if the vengeance of the law were satisfied with the death of the criminal, except when the body is applied to useful purposes for the sake of anatomy, and then it can no longer be called vengeance, the living would be as much deterred from crime as by the present intended means to excite horror also. Still the executions at Derby prove a melioration of feeling on this subject, and let us hope that a farther melioration may not be called for for ages to come.

Another proof of the barbarity of our ancestors has been brought forth to public

notice by a singular appeal to a mode of trial, which, however absurd in itself, was held in very different estimation in former times. A person was lately taken up on suspicion of committing murder on a female, attended with aggravating circumstances. He was tried before a jury of his country, and found not guilty; but our laws allow in such a case the next of kin to call for a new trial. This was done, and the two parties, the appellant and the acquitted person, appeared in the Court of King's Bench. There the latter was called upon as usual to declare whether he was guilty or not of the crime laid to his charge. He denied the guilt, and threw down his gauntlet in open court, as a pledge, that he would maintain his innocence in single combat with the appellant. The latter did not take up the gauntlet, but by his counsel moved for time to consider this novel mode of defence, which was allowed by the court; and on the next appearance of the two parties a plea was set forth by the appellant against the trial by combat, and the argument upon it was put off by the judges till the next term. In this state the matter now rests: but it may be here observed, that, when the appellant's counsel urged the absurdity of permitting the man, who had murdered the sister, to remove his guilt by the chance of murdering the brother, he was called to order by the judge, who would not permit that to be deemed murder which was allowed by the law of the land. This involves a consideration of great importance. The expiation of murder by the death of the murderer derives its origin from a higher source than the municipal laws of a country. It is the Divine command to the whole human race, given at the time of the covenant with Noah: and murder is murder whether the laws of the country call it by that name or not. Indeed a whole nation may be involved in the guilt of it: for with such a crime the apostle Peter boldly charged the Jewish nation, when he said, "Ye have through lawless power murdered the Just One." Yet he was executed with all the forms of law: a charge was brought against him to the proper judge, and by him the sentence of death was past on an imaginary crime. So also Calvin, with the inhabitants of Geneva, murdered Servetus, notwithstanding all the terms and forms of law, by which they carried their cruel sentence into execution. It therefore is not so clear, as the judge seemed to think it, that the counsel made use of an improper expression.

It is not necessary to expatiate on the absurdity of trying a case by single combat. It is felt by the whole nation; and most probably, our statute-book will be cleared in the next sessions of parliament from this stain upon it. Yet many persons, who can see at once the folly of this expedient, will not be the less ready to justify an appeal to arms, in the case of a dispute between two nations. Has not such an appeal been nine times out of ten equally absurd? And does not a great responsibility lie upon one or other of the nations, for the blood shed in the war? This is a serious question; and, if the nations engaging in the combat, profess the Christian religion, how greatly is its wickedness aggravated, if it takes up arms in an unjust or an unnecessary war! In such cases, many excuse themselves as not participating in the guilt of the country which is in fault, because, they say, our voice could not be heard; but this will certainly not excuse those, who, by their language in conversation or in sermons, encourage the spirit of war, and foment, instead of assuaging, the causes of discord. The shedding of men's blood involves an awful responsibility; and whether it be by the single combat in lists, witnessed by judges, or by nations in the field of battle, or by individuals, according to the preposterous notions of honour, in duel, the voice of the avenger of blood cannot be stifled. The curse of the first-born, Cain, rests upon the murderer. Yet these sentiments will meet with a sneer from the men of this world. Even the other day, a duel was announced between a foreign prince and a general, with all the circumstances of time and place, and a set of seconds on each side. Unhappy wretches! Little do ye think of the value of your own souls, and the blindness, wickedness and folly of your prejudices.

The parliament of France is assembled, and a great question is brought before them, that of the liberty of the press. It will, probably, end in the victory, as it is termed, of the governors over the governed, in exposing to the penalties of law those who have the courage to speak the truth. There cannot be a doubt that the pen, as well as the tongue, may be guilty of great offences; yet in the prevention of them, care must be taken, that greater injury is not done to the cause of virtue and truth, by the laws against supposed libellers, than could be produced by the worst effusions of the worst of men. The debates upon this subject will be interesting, and afford matter for deep reflection. Yet, in spite of every thing, the press is so powerful an engine, that the maddest governors will find it out of their power to subdue it. Good governors will never be afraid of it. Its benefits are far superior to the trifling inconveniences that may occasionally result from it. Fire is a most destructive element; yet, who would consent to have his grates destroyed, because houses have been burnt down?

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HISTORY AND BIOGRAPHY.

Memoir of the late Rev. Jeremiah Joyce.

JEREMIAH JOYCE, the youngest son of Jeremiah and Hannah Joyce, persons in humble life but of truly respectable character, was born on the 24th of February 1763, at Cheshunt, in the county of Herts. His father carried on at that place for many years the trade of a wool-comber. The subject of this memoir has borne public testimony to his worth as well as that of his other parent, who died only a few months before this affectionate son.* He was placed in a good school for common education, in his native village, and afterwards put apprentice to a painter and glazier in the Strand, Westminster. In this situation, so disadvantageous to a youth whose first object was mental improvement, he gave indications of that industry and perseverance by which he was afterwards so much distinguished; for, after labouring all the day in his master's service, he would spend part of the night in the acquisition of knowledge. The more he learned, the more desirous was he of learning; his views were gradually turned towards the Christian ministry; and at the expiration of his apprenticeship, he determined to prepare himself for assuming the office of a teacher amongst the Protestant Dissenters, the denomination of Christians to which his family belonged. He was directed and assisted in his preparatory studies by the late Rev. Hugh Worthington, on whose ministry he attended during his apprenticeship, and whom he used to call his "favourite preacher." To this popular speaker and kind-hearted man, Mr. Joyce was ever forward to acknowledge his deep obligations both for his best moral impressions and for the chief advantages of his professional education. His memoir of his deceased benefactor in this work, (VIII. 561—575,) is the best account of Mr. Worthington that has been published, and is highly creditable to the writer's feelings, especially as there was between him and his early patron a considerable difference of theological opinion, which the latter could not always contemplate with philosophical composure. It must not be omitted, that Mr. Joyce applied himself at this period with great assiduity to the study of the mathematics, in which he received the assistance of Mr. Taylor, the Platonist.

* In the Appendix to the sermon published after his liberation from the tower, Mr. Joyce, speaking of his attachment to the principles of liberty, says, that it was "not the effect of sudden impressions, but the consequence of instructions received in early youth. I can remember (says he) nothing of earlier date than the honest indignation of a late highly respected parent, against the measures taken to enslave our brethren across the Atlantic. From him I learned to consider the cause of America as the cause of MAN. His gratitude to the opposers of that unnatural and malignant war was unbounded. The names of CHATHAM, CAMDEN and their coadjutors (the *Jacobins* of that day) were dear to his heart, and the continual theme of his praise." P. 13.

To his mother, Mr. Joyce paid a becoming tribute of gratitude in the last volume of this work. (XI. 110.) She died in her 90th year, February 9, 1816, leaving a high character for personal piety and maternal wisdom, care and tenderness.

A few weeks after his mother, March 29th, died an elder brother, Mr. Joshua Joyce, of Essex Street, a man of active and eminent virtue, of whom also Mr. Joyce gave an account in the same volume. (XI. 244.) By an affecting coincidence, his death took place suddenly on the morning of the day on which Mr. Joyce preached before the Unitarian Society, and indeed appeared for the last time as Secretary to that institution.

In the year 1786, Mr. Joyce was admitted on the foundation of the New College, Hackney, under the tuition of the Rev. Dr. Kippis, Dr. Rees, and Mr. Worthington. Here he remained four years, supported by the liberality of friends and a small patrimony of about two hundred pounds, which he owed to the integrity and generosity of his brother, Mr. Joshua Joyce.* His improvement was answerable to the singular advantages which he enjoyed under his eminent tutors; besides whose lectures, he, with two other pupils, received the instructions of the celebrated Dr. Richard Price, in the higher branches of the mathematics. So pleased was Dr. Price with his application and behaviour, that at the termination of his academical studies he recommended him to the late Earl Stanhope, as tutor to his eldest son, Lord Mahon, the present Earl. He entered into this noble family in the year 1790, and was connected with it for ten years, being actively and usefully employed in his favourite pursuits of the education of youth and of self-improvement, and rendering himself by his manly integrity, simplicity and modesty, a general favourite. During life he enjoyed, we believe, a remuneration of his services in this flattering connexion.

Whatever prospects were opened to him by Earl Stanhope's patronage, he maintained his purpose of devoting himself to the Dissenting ministry, and before and after his engagements at Chevening, he gladly embraced every opportunity of performing the duties of the pulpit. Some of the Dissenters in Kent still remember with gratitude the regularity and zeal with which he officiated amongst them, evidently feeling it to be an honour to retire on the sabbath from the mansion of his noble patron to join in the humble worship of a small society of his Christian brethren.

At the time when Mr. Joyce became connected with Earl Stanhope, there was much agitation in the public mind, respecting the great political questions which were forced into controversy by the French Revolution. He had been brought up in the love of liberty, and his earliest attachments strengthened his patriotic sentiments. In Lord Stanhope's family he was of necessity associated with the leading reformers of the day, of whom no one was more zealous, and it may be added, more enlightened and more consistent than that nobleman himself. Thus educated and connected, he became an active politician. He had none of the intrigue, much less of the simulation and dissimulation, that are usually thought to belong to that character: he saw great and growing corruption in the system of government, and loving his country with a Christian's purity, he was desirous of contributing his talents and exertions to the great and glorious work of reform. He joined in this sentiment with some of the wisest and best men of his day, and particularly of his religious circle: Price and Priestley were ardent political reformists, and their names are amply sufficient to shield the party which they at once supported and adorned from the suspicion of any design which is not honourable to a man and a Christian. Urged by a sense of duty rather than an inclination for the turbulence of political life, Mr. Joyce entered into the *Society for Constitutional Information*, the only society of the kind to which he ever belonged. An association more respectable, whether its object or the rank and character and talents of its members be considered, never was formed. The following extract from its first report will explain its design:—

"In the venerable Constitution handed down to us through a long succession of ages, this is the basis and vital principle, LAWS TO BIND ALL, MUST BE ASSENTED TO BY ALL.

"As every Englishman has an equal inheritance in those Laws, and that Constitution which has been provided for their defence, it is, therefore, necessary that every Englishman should know *what that Constitution is; when it is safe; and when it is endangered.*

"To diffuse this knowledge universally through the realm, to circulate it through every village and hamlet, and even to introduce it into the humble dwelling of the cottager, is the wish and the hope of this Society. They trust it is a wish that will be approved by all good men,

* See Mr. Joyce's obituary of his brother, XI. 244.

and that it is a hope not ill-founded in a country whose love of Liberty is its characteristic; and where every thing generous and in favour of that Liberty is congenial with the warmest feelings of the People."

A society for such an object could not but excite the suspicion and hatred of the profligate administration of that time, nor could any of its more active members hope to escape ministerial persecution. Mr. Joyce was singled out as a victim by Mr. Pitt, who probably took a vindictive pleasure in mortifying, if not criminating, Lord Stanhope, to whom he was related, but whom he regarded and treated as an enemy on account of family quarrels. Accordingly, on Wednesday the 14th of May, two days after the apprehension of Mr. Thomas Hardy,* he was arrested while he was conversing with Lord Mahon and his two brothers, at Chevening, on the charge of "Treasonable Practices." His pockets, desk and drawers were searched for papers; and the same day he was examined before the Privy Council. The Council was very fully attended; among many others, there were the Lord Chancellor, the Duke of Montrose, Lord Hawkesbury, the Earl of Chatham, Lord Aukland, the Marquis of Stafford, Mr. Pitt, Mr. Dundas, and the Attorney and Solicitor-general. The examination lasted about three quarters of an hour; the following is the account of it, as published by Mr. Joyce himself: †

"*Examination of Jeremiah Joyce, before his Majesty's Most Honourable Privy Council.*

May 14, 1794.

"*Mr. Fawkener*, (Clerk of the Council). What is your name, Sir?

A. Jeremiah Joyce.

Q. Where do you live?

A. At Lord Stanhope's.

Q. What is your profession?

A. I have the care of Lord Stanhope's two elder sons.

Q. Are you a member of the '*Society for Constitutional Information?*'

A. Before I answer any other questions, I beg leave to inquire of your Lordships, whether I may be allowed the assistance of counsel?

Mr. Dundas. Certainly not.

Mr. Joyce. I must, then, beg leave to decline answering any other questions. And I assure your Lordships that I do this out of no contempt for your Lordships' authority; but standing here an *accused person*, the laws of the country do not, I apprehend, require me to answer any interrogatories.

Mr. Dundas. YOU ARE NOT ACCUSED.

Mr. Joyce. I have seen a warrant which does accuse me.

Lord Loughborough. Mr. Fawkener, put the questions, and let Mr. Joyce refuse those he objects to.

Mr. Joyce. My Lord, I wish to decline answering *all* questions whatever, as by answering questions, in my situation, I conceive that I am injuring the constitution of my country.

Mr. Dundas. You had better leave the constitution to take care of itself, and consider whether it will not be wise in you to answer the questions which are put to you.

Mr. Pitt. Mr. Joyce must know that every *good* subject will object to no question, which does not tend to criminate himself.

Mr. Joyce. I hope and believe, Sir, that I have acted ever as a good subject.

I imagine, my Lords, the reason for which I have been brought here, is, that your Lordships have found my name in those books, (*pointing to the books belonging to the Society for Constitutional Information*) as having been nominated Secretary to a Committee of Correspondence. In order, therefore, to save your Lordships' time, I beg leave to say, that I have never acted as Secretary, either directly or indirectly.

Q. Did you accept the appointment as Secretary?

A. I decline answering that question.

Q. How was the appointment notified to you?

A. By conversation. I do not re-

* This intrepid man was Secretary to the Corresponding Society. He was the first whose life was sought on pretence of high treason by Mr. Pitt. An honest jury delivered him from the fangs of his persecutors; and he is still living an example of enlightened patriotism, unimpeachable virtue, and the unostentatious profession of religion.

† Appendix to Sermon, &c. pp. 4—7.

collect by whom. It was not in writing.

Q. How long is it since you were appointed?

A. I do not know; perhaps three weeks, or a month; I should think not longer.

Q. You have not said whether you are a member of the '*Society for Constitutional Information?*'

A. I must decline answering that question.

Lord Aukland. Does Mr. Joyce imagine that question will involve him in any guilt?

A. I am certain, my Lord, that no question can involve me in guilt. It can be no crime to be a Member of the Society to which the Duke of Richmond formerly belonged.

Q. Were you in the chair at the '*Society for Constitutional Information,*' on the 11th of April; and did you at the same time make the following report from the chair? (See Appen. C. Reports of the Secret Committee, April 11th, 1794.)

A. I decline answering that question also.

Q. Were you a steward to the Anniversary Dinner of the Society upon the 2nd of May?

A. I decline answering this question.

Mr. Pitt. Can that question tend to criminate you?

A. I imagine no guilt can attach to a person for being a steward to a public dinner.

Attorney General. Certainly not.

Mr. Pitt. Why then does Mr. Joyce refuse answering the question?

A. As far as I am individually concerned, I could not have the smallest objection to avow it; but the next question might be, Who were the other stewards? to which, in honour, I could *not* reply.

Mr. Pitt. By this mode of conduct Mr. Joyce acts in a manner very different from any other person standing in his situation.

Mr. Joyce. I am sorry for it; but I do not think it right to set a *precedent* of an *accused man* answering any questions. This is my only reason.

Mr. Pitt. Do you know this letter?*

A. I decline answering that question.

Lord Loughborough. Let Mr. Joyce read it himself (*the letter given to him*).

Q. Do you know that letter, Sir?

A. I must decline giving any answer to that question.

Lord Loughborough. Does Mr. Joyce know what the latter part of that letter *may* mean?

A. The meaning *may* be perfectly simple, and perfectly innocent.

Mr. Dundas. He ought to be told the consequences.

Lord Loughborough. Mr. Joyce ought to know that he stands upon the brink of ——, and therefore, in justice to himself, he will answer whether this letter is his, or not?

A. I must decline answering this and all other questions, for the reason already stated.

Mr. Pitt. It is not our business to advise Mr. Joyce; but he should well consider, whether, for his own sake, he should not answer this question.

A. I much doubt, whether, at this time, it be prudent in any man to acknowledge his own hand-writing, as some things have lately been punished which, ten or twelve years back, would have been esteemed highly meritorious.*

Mr. Dundas. And what at *that time* might be meritorious, may *now* deserve punishment.

A. It may be so; but I do not understand it.

Lord Loughborough. If Mr. Joyce will not answer the questions which are put to him he must withdraw."†

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* The following is, I think, an accurate copy of the letter alluded to:

Dear Citizen,

This morning, at six o'clock, Citizen Hardy was arrested by an order from the Secretary of State. They took every thing they could lay their hands on.——Query, Is it possible to be ready by Thursday next?

J. H. Tooke, Esq. Yours, J. Joyce.
Wimbleton.

* This answer was a direct allusion to the case of Mr. Holt, who, for reprinting an Address originally published by the Associations, of which Mr. Pitt and the Duke of Richmond were members, was sentenced to two years' imprisonment in Newgate, and a heavy fine.

See a very spirited pamphlet, entitled, "A Vindication of the Principles, &c. of the Printer of the Newark Herald, by Daniel Holt."

† "A *close* imprisonment of six months has not induced me to regret my conduct before the Privy Council. To submit to a

The letter, at which the ministry affected so much alarm, referred only to a list of sinecures which Mr. Tooke was to select from the Court Calendar, and to prepare for publication: such a list might however be more formidable to them than the plot of an insurrection.

Mr. Joyce's conduct before the Privy Council was truly admirable; the same unpretending firmness would have characterized him on the scaffold, had Mr. Pitt succeeded in the scheme for his destruction.

From the Privy Council he was carried to the Tower, where he was held in close confinement, as a state prisoner, twenty-three weeks. At the end of that period he was removed to Newgate for trial; but the successive acquittals of Hardy, Tooke and Thelwall forced the ministers to abandon their prey, and Mr. Joyce, with others, was set free, without an opportunity of vindicating his innocence or the power of obtaining indemnity for his wrongs. He was supported, however, by the consciousness of honest patriotism and the sympathy of friends, worthy of the name. On his liberation, he addressed the public in an appendix to an excellent sermon which he had preached before his acquittal, and his account of his prosecution cannot be read, at this distance of time, without strong indignation at the "treasonable practices" of his persecutors, and high admiration of his fortitude and spirit. He vindicated and gloried in the part which he had acted, and challenged his adversaries, with all the aid of warrants for ransacking desks and of spies without number, to specify one act of his political life which was inconsistent with his professions or disallowed by the constitution of his country.

On his acquittal, Lord Stanhope gave a splendid entertainment at Chevening House to celebrate the event.

He himself has recorded his gratitude "to the Rev. Thomas Belsham, of Hackney, and the Rev. George Lewis, afternoon preacher at Carter Lane, for the handsome and generous manner in which they brought him again before the public, by inviting him, immediately after his acquittal, to preach to their respective congregations."* His sermon at the Gravel Pit, which was afterwards printed, was on the Christian miracles, and was thought, at the time, to exhibit some new views of divine miraculous agency. Having displayed in this discourse the advantages derived from a well-established Christian faith, particularly in the hope, so well calculated to support and elevate the mind, which it affords in times of calamity and persecution, he concluded in the following passage, appropriate to his own circumstances:

"Surrounded," said he, "as we are, with all the advantages which flow from a well-grounded hope of immortality, we shall be highly to blame if we do not cultivate every opportunity in fortifying our minds with these principles, that if the hour of adversity should arrive, we may be prepared to meet it with firmness and dignity. If, as has sometimes happened, of which history informs ALL, a man be snatched suddenly from all the intercourse of social life; shut in the gloomy and grated cell; denied the access of every friend; no longer indulged with the music of those voices in which he had been accustomed to delight; ignorant of what charges may or can be exhibited against him, but at the same time sufficiently aware that every moment is employed to his disadvantage; and employed too with all the energy which wealth and power can exert: when week after week, and month after month, pass their revolving circles without affording, as they move, any gleam of hope to the secluded prisoner: in such a situation a man may be happy in the consciousness of his own innocence; in the assurance that impartial investigation must convince his friends and the world that he has suffered without a cause: but the prospects which Christianity affords will be an additional means of his happiness in so gloomy a situation."

series of interrogatories, where there is *no specific charge, nor even accusation*, is tamely to surrender a right, which no power can wrest from the meanest individual. Many illustrious characters have cheerfully suffered every oppression rather than be the means of introducing a system by which arbitrary governments are sustained."

* Appendix to Sermon, p. 24.

After the State Trials and during the almost continual suspension of the Habeas Corpus Act, all political associations were broken up, and amongst others the Society for Constitutional Information, with the dissolution of which terminated Mr. Joyce's political character. His principles, however, were the same and he never concealed them; and he was always ready to extend the hand of kindness to such as were sufferers for their country's sake. This was indeed a very conspicuous trait in his character. His name occurs as a friend to Muir and Palmer in their letters printed in this volume: Mr. Rutt has recorded (p. 357) his generous efforts on behalf of Holt, the Newark printer, thrown into prison by Mr. Pitt, for republishing a declaration printed originally under the sanction of Mr. Pitt himself: the same respectable witness can attest another fact highly honourable to Mr. Joyce, namely, that though he zealously promoted the State Trials' subscription, he paid in full to the solicitor employed his own share of the expenses.

Many of the reformers with whom Mr. Joyce associated were avowed unbelievers, but their society never shook his principles or induced him to conceal his Christian profession. The observer of his conduct and partner in his labours, just referred to, says, (*ubi sup.*) that he acquired the respect of such as were not personally religious, by his consistent Christian deportment.

A few years made a great alteration in the state of political parties, and in the year 1803, we find Mr. Joyce standing forward in a printed sermon, first preached at Essex-street, to recommend the volunteer system as the only barrier against the threatened invasion of England by the French under the First Consul. In this, there was no dereliction of principle; and the alarm felt by Mr. Joyce, whether justified or not by the event, was shared by the majority of the people.

Mr. Joyce remained in the family of Earl Stanhope until the year 1800, when he removed into the immediate neighbourhood of London. He now devoted himself to literary occupations, in which he laboured with a severity of application that few men can bear. His engagements with the booksellers were very various and some of them profitable. It will be seen by the list of his works at the end of the memoir, that some of the most popular of his productions were published under other names than his own: this was not his own wish, but on the contrary was felt by him as a great hardship: the booksellers adopted the fiction to conceal a name which had once been obnoxious to government. Latterly, however, when some of his books had established themselves in the public opinion, he prefixed his own name to his compilations; nor has it been found, we hope, that prejudice pursued him throughout the whole of life.

Although, as has been intimated, some of his religious friends welcomed him after his acquittal, in the character, which above all others he prized, of a Dissenting minister, he did not experience that cordial reception in Unitarian congregations which he had anticipated and to which he was justly entitled. His habits as well as his inclination fitted him for a Nonconformist pastor, and yet he never received an invitation to settle in the ministry that was at all worthy of his acceptance. He was still ready to assist his brethren in the metropolis and the neighbourhood; and often appeared in the pulpit at Essex Chapel, where he was accustomed to worship. For some time before his death, he condescended to preach on the Sunday morning to a small society at Hampstead.

Mr. Joyce was an Unitarian in the strictest sense of that term, and was for fourteen years the Secretary to the Unitarian Society; in which capacity he displayed the greatest punctuality, activity and zeal. Every member of the society was under obligations to him for his ready attention to any application, suggestion or wish; and when he resigned the office, as if with a presentiment of his death, at the anniversary in 1816, the Society passed some Resolutions* expressive of their warm gratitude and lasting respect. On that occasion, he preached the sermon to the society, under circumstances, as before intimated, which awakened the sympathy of the audience, who testified their feelings by an urgent request that he would

* See Mon. Repos. XI. 246.

print the discourse, of which some hundreds of copies were engaged by individual subscription.

In the years 1814 and 1815, Mr. Joyce was mathematical tutor in the Unitarian Academy, and in this, as in every other office which he sustained, he insured the esteem and gratitude of all with whom he was connected. He relinquished the appointment only in consequence of his being engaged, in a manner the most flattering to him, to superintend the education of the younger branches of a noble family. A few other pupils were admitted into his house, and had his life been spared, he would probably have continued to conduct the education of youth on a plan and terms which would have been suitable to his talents and acquirements, and eminently serviceable to his family.

Mr. Joyce had long fulfilled one of the most important trusts amongst the Protestant Dissenters, that of Dr. Williams; and the surviving trustees all bear witness to his pre-eminent usefulness in this capacity. His place was never vacant; at the appointed moment, he was at his post, and whatever business was confided to him was punctually and fully executed.

He had been an occasional contributor to this work from its commencement, and in 1815 he began a series of papers on Natural Theology, of which he lived to communicate only thirteen numbers, the last of which was inserted in the Repository for April, (XI. 201,) in the same volume which some pages onwards recorded his untimely decease.

He died suddenly and without pain,* in the bosom of his family, at Highgate, June 21, 1816, aged 53, and was buried with his fathers in the churchyard of Cheshunt, where a tombstone is erected to his memory, with the poetical inscription which has been inserted into this work (XI. 614), from the elegant pen of his friend, the Rev. William Shepherd, of Gateacre.

A wife and several children, in whom he was truly happy, survive to revere and perpetuate his memory.

His character may be summed up in a few words: probity, industry, simplicity, fortitude, benevolence, and rational piety.

A remarkable plainness of appearance and straightforwardness, and perhaps bluntness of manner, which characterized Mr. Joyce, sometimes led superficial and distant observers to form an erroneous notion of his temper. On a nearer acquaintance they discovered that, under a somewhat rough exterior, there lay all the amiable and virtuous dispositions which qualify a man for friendship and social and domestic happiness. In company Mr. Joyce was unobtrusive and even retiring; yet not so as to abstract himself from his companions, much less to appear to watch their discourse: his countenance shewed that he took an interest in whatever was the subject of discourse, and he was not backward to take his share in conversation when he could communicate pertinent information, or bear testimony to what he considered to be truth.

The ordinary state of Mr. Joyce's mind was calm and equable; but he was sometimes excited to considerable warmth of feeling, and to a correspondent strength of expression. He displayed this earnestness chiefly when exposing the misrepresentations of sophists and the calumnies of bigots. He was tolerant and indulgent to all but baseness and hypocrisy.

Fortitude has just been ascribed to Mr. Joyce. In assigning this virtue to him, the writer is justified not only by his deportment in his political troubles, but also by his conduct in the equally trying scenes of private life. Some few years ago he was reduced to the necessity of undergoing a surgical operation, the event of which was doubtful; Sunday was fixed on by the surgeons for the operation; on the morning of that day he was seen with his usual countenance, sedate but cheerful, amongst his fellow-worshipers at Essex Street, and before and after his return to his own house at Highgate, he was employed with an unruffled mind in arranging his papers and leaving instructions, to meet a possible disastrous issue.

His acquaintances often wondered how Mr. Joyce contrived to accomplish so much business with so little

* For a more particular account of his death, see Mon. Repos. XI. 350, and especially 434, 435, where there is also a just and finished character of him by the Rev. Thomas Jervis, of Leeds.

apparent effort; the secret consisted in early rising; and it ought to be told for the benefit of young men aspiring to literary distinction. He rose during winter and summer at a very early hour in the morning, and by this redemption of time often performed half a day's work, and appeared in town before other men commenced their labours.

This Memoir might be extended; in other hands, it would have been more just to the subject of it; but the writer undertook it from a pure principle of respect to Mr. Joyce, and with all its imperfections he feels a satisfaction in it, as connecting his name with that of his ever-lamented friend.

ROBERT ASPLAND.

The following is the most complete List which the compiler of the above imperfect memoir can furnish of Mr. Joyce's Works.

1794. Sermon, with an Appendix, containing an Account of the Author's Arrest for Treasonable Practices, 8vo. [Of this, 1000 copies were sold in two days. A 2nd edition appeared immediately afterwards.]

1795. Analysis of Paley's Evidences of Christianity, 8vo.

1796. Narrative of the Sufferings of Thomas Fyshe Palmer, 8vo.

1797. Analysis of Adam Smith's Wealth of Nations, 8vo.

1799. A new edition, greatly enlarged, of Dr. Enfield's Natural Philosophy, 4to.

1800. Scientific Dialogues, 2 vols. 12mo. extended in successive years to 7 vols.

——. Illustration of Shakespeare's Seven Ages, with designs by Stothard, folio.

1803. Goldsmith's Geography, large and small editions.

——. Gregory's Dictionary of Arts and Sciences.

——. Courage and Union in a Time of National Danger: a Sermon preached October 9, 1803, at the Unitarian Chapel, Essex Street. [Published at the desire of several persons who heard it], 2nd edition, 8vo.

1804. Analysis of Paley's Natural Theology, 8vo.

1806. Book of Trades.

——. Blair's Grammar.

1807. Dialogues on Chemistry, 2 vols. 12mo.

1808. Arithmetic and Key, 12mo.

1809. Nicholson's British Cyclopædia.

1810. Letters on Natural and Experimental Philosophy, 12mo.

——. Familiar Introduction to the Arts and Sciences, 12mo.

1812. Book of Trades, 3 vols. 12mo.

——. Dialogues on the Microscope, 2 vols. 18mo.

——. Martinet's Catechism of Nature, improved, 12mo.

1814. Kendal's Pocket Cyclopædia.

——. New Edition of Wonders of the Telescope.

——. Astronomical Parts of Time's Telescope.

1815. Systematic Education: or, Elementary Instruction in the various Departments of Literature and Science; with Practical Rules for studying each branch of Useful Knowledge. By the Rev. W. Shepherd, the Rev. J. Joyce, and the Rev. Lant Carpenter, LL.D. 2 vols. 8vo.

1816. The Subservience of Free Inquiry, &c. A Sermon before the Unitarian Society, 8vo. [Reviewed in Mon. Repos. XI. 294, in the Number preceding that which contained his *Obituary*.]

Besides these works and others unknown, Mr. Joyce published for the Unitarian Society new editions of Mason on Self-knowledge (dedicated to his mother, who had been one of Mr. Mason's congregation), Farmer on Miracles, &c. For the booksellers, new edition of Campbell's Lives of the Admirals, &c. He also wrote in the Imperial Review and New Annual Register. He is the author of Meteorological Reports in the Monthly Magazine; and there are large contributions of his in Dr. Rees's Cyclopædia now publishing. He was likewise, we believe, the compiler of the recent History of the Dissenting Deputies.

MISCELLANEOUS COMMUNICATIONS.

The Peroration of the Rev. T. Madge's Sermon, delivered at the Octagon Chapel, Norwich, on Wednesday, the 19th Nov. 1817, the Day of the Interment of the Princess Charlotte.

* * * * *
* * *

These are the reflections which the events of human life are for ever forcing upon our attention; but if ever there was one time rather than another when they came upon the mind in their most powerful form, —if ever there was one time rather than another when earthly glory appeared like a dream, and beauty as a flower that fadeth, and the brightest of human hopes as the early dew of the morning which glitters for a moment and then vanishes from our sight, that time is the present. The death of persons, high in rank and splendid in station, furnishes to the moralist a theme for descanting upon the emptiness of human pride, and the instability of human riches, and the nothingness of human power. "Man in his best estate,—not in poverty and weakness and wretchedness, but in opulence and honour and power,—man in his best estate is altogether vanity. Greatness may, perhaps, be able to raise a blade of grass a little higher, and to clothe it with a deeper verdure than its equals, but it cannot alter its nature. It cannot make it less frail, less exposed, less short-lived. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away."* But these are not among the first thoughts that arise in the mind on the view of that melancholy occasion which has arrayed this place in the funereal garb, and covered the whole nation with gloom. You, my friends, appear here in the outward forms and symbols of mourning—and I am sure that I speak your feelings, as well as my own, when I say that never, except where our own immediate friends and connexions were involved, never were those forms more truly emblematical of the sorrow which is passing within. We feel this event, not merely, nor perhaps chiefly as members of the political community, (though as such we have no mean cause for lamentation,) but we feel it rather as human beings. It comes home to our bosoms in the most touching and affecting form. Our human nature is moved at the contemplation. We grieve not merely that one so exalted and so rich in promises should thus suddenly be cut off and laid low in the dust; we grieve not merely for the destruction of a nation's stay, and the loss of that spot in the political horizon upon which the patriot's eye was wont delightedly to rest, but we mourn that one so young, so interesting, so free from the common vices attendant upon her station, so pure in her domestic morals, so amiable and kind and bountiful, should be taken away in the midst of all her goodness, and in the spring-time of her happiness, and at the dawn of the most beautiful of human hopes,—we mourn that at this time the cup of earthly blessedness should be taken from her hands, and her lips sealed in the silence and coldness of death. It *is* an alarming and afflicting event; and if it do not so appear to us,—if it do not move our minds to thoughtfulness, and tinge our hearts with sadness, and carry on our views to something higher and better than what lies within the limits of this world, we shew ourselves insensible to one of the most awe-striking visitations of Providence, and we prove ourselves to be as destitute of the common wisdom as of the common sympathies of our nature. For it *is* the part of wisdom to listen to the voice which tells us in solemn accents that notwithstanding all our care and anxiety, and in spite of all our efforts and skill; surrounded as we may be with all that power can command or wealth procure, our hopes may yet be scattered abroad like the leaves of the forest at the first cold blast of winter, and all our time-built happiness perish as the bursting of a bubble. It *is* the part of wisdom to impress this event deeply upon our minds, and to make such a lodgment of it within our memories that it may sometimes rise up amidst the gladness of the feast and the joy of the harp, to scare our

* Aspland's Sermon for Fox, pp. 16 and 18.

folly, to moderate the temper of our enjoyments, to call home our scattered and wandering thoughts, and tune our minds to notes of seriousness. As a national calamity I intend not now to speak of it. I feel that any political observations, mingled with the few brief reflections which I am able to offer to you, would be an intrusion upon the sacredness of your sorrow. Be that reserved for other times and other occasions. The one uppermost feeling, and a feeling, which, as it is honourable to the nature we bear, I would encourage you to cherish,—the one uppermost feeling is deep and heart-felt regret at the loss of a Princess who was affording to the nation the interesting and delightful spectacle of the union of the sweetest charities of life with the finest of its virtues. This is not the place for flattery, and still less is it the place from which we often have it in our power conscientiously to hold out to your imitation the example of those who stand so high in the scale of society: but in the present instance, if all that we have heard can be credited, and there seems to be no room to question it, I can truly and honestly say to you, be as she was in simplicity of heart, in strength of affection, in purity of manners, in kindness and benevolence of disposition, in the observance of religious duties and attention to the sanctities and decencies of the Sabbath.

What the effect of her example might have been in repressing the gross immoralities of fashionable life, it is impossible to say, but there is reason to suppose that its influence would have been great and extensive. On every account, therefore, her loss is to be deplored. As human beings, sharing in common feelings and common sympathies and common endearments, we sorrow for her sudden and premature departure. As moral beings conscious of the noble instincts and high duties of our nature, and especially interested in the preservation of the domestic and private virtues, we lament the removal of one who reflected honour on both. And as religious beings, conscious of our heavenly origin and our immortal destination, knowing that we came from God and that we shall go to God, we grieve that she who, from the eminence of her station, could exhibit to the view of a whole nation the beautiful character of a rational piety, is gone to a place where there is neither knowledge nor working nor device. It is pleasant to be able to speak of the virtues of the great, and this humble though feeble tribute of respect to the character and memory of that illustrious Princess who occupied so large a space in the public eye, and who had made her way into the hearts of all people, I pay willingly and sincerely. Over her ashes let the tear of pity fall. On no human grave can it drop more naturally or more gracefully. She, however, is gone to her rest, and her soul is in the hands of that God with whom do live for ever the spirits of the good. With her, therefore, all is well. But there is *one* who survives, lately the rejoicing companion of her few short happy days, and *now* the inconsolable heart-stricken mourner who demands from us the expression of our tenderest sympathy. *And he has it.* Oh! that the knowledge of this fact might impart to his darkened and sorrowing bosom one ray of light and of comfort. But I know that for the *true* consolation and support he must look to a higher source. To thee, O God, who canst at all times disperse the clouds of sorrow and give light to them who sit in darkness, to thee he will look up in humble dependence on thy goodness, and do thou in mercy listen to his supplications and send an answer of peace. Hearken, we beseech thee, to the prayers of the contrite, and give ear to the desire of such as be sorrowful. And if any human voice could at this time reach him, I would say to him, mourn for the departed, but mourn not as those who have no hope. Think not that she is lost. When the body falls into dust the spirit returns to God who gave it. Think it not a vain thing to have cultivated kind affections and virtuous love. How small a moment has yet to pass and we all assemble in the world of spirits! Though your way be at present cheerless, though it be not strewed with flowers nor watered with comforts, yet fear not, trust in God; he will not leave thee or forsake thee. In due time the day will again dawn and the shadows of darkness will flee away.

Finally, let me conclude by again urging you to take the impression of this event into your inmost souls, and when every lower passion of your nature is hushed, and all earthly harassing cares are laid asleep, listen to the still small voice which you will hear issuing from it, telling you how vain and hollow is every thing, every enjoyment and every possession, that does not rest on the foundation of eternity and of heaven. Go, then, and learn to build your best hopes, where alone they are secure, on the rock of everlasting truth. A renewed mind, a purified soul, affections clothed in purity, peace and piety, will never fail of the blessing of heaven. These are the only enduring riches, the only trust-worthy support, the only imperishable graces. Let us then acquaint ourselves with God, that when we are called from this world and from the light of the sun, we may not be excluded from that kingdom which is indestructible and that light which is eternal, but may be admitted into the communion of heaven, to the fellowship of glorified spirits to share their happiness and to partake of their glory. After this blessed hope let us daily aspire, and we shall certainly reap if we faint not.

Norwich Mercury, Nov. 22.

Jeremy Bentham on Offences against Religion.

SIR, *Dec.* 7, 1817.

I SEND you an extract from a Treatise on Legislation, published at Paris, by M. Etienne Dumont, by whom it was translated into French from an English manuscript of Mr. Jeremy Bentham, which had long lain on the shelf, and which, but for the French editor, would probably never have seen the light. The sentiments of Mr. Bentham on the interference of the State with religious opinions, will, doubtless, be read with interest by many of your readers; and, indeed, it is much to be regretted that his valuable works, which have obtained such a deserved celebrity on the Continent, should not, ere this, have appeared before the public in an English dress. The reader will have the goodness to bear in mind what the author has stated in a note,—that he has only to do with religion considered as to its political *utility*, and not as to its *truth*: the effect which religion may have in assuring us of a better life, and preparing us for its enjoyment, is a point with which the legislator has no concern. VECTIS.

"*Offences against Religion.*—To combat all the species of crimes of which human nature is capable, the State has but two grand means—punishments and rewards—punishments which are applicable, and which may be applied on ordinary occasions; rewards which must be reserved for a small number, and for extraordinary occurrences: but this administration of rewards and punishments is often contradictory or mistaken, or rendered impotent, because the State has neither eyes to see nor hands to reach every offence. To supply this deficiency of human power it has been thought necessary, or at least useful, to inculcate a belief in a power which has the same object in view, but which has not the same imperfections: the power of a Supreme, Invisible Being, to whom is attributed the disposition to maintain the laws of society, and to punish or reward, in an infallible manner, those actions which man can neither reward nor punish. Every thing which serves to maintain and strengthen among men the fear of the Supreme Judge, is comprehended under the general name of religion, and for the sake of perspicuity, religion is often spoken of as a distinct being, as an allegorical personage, to whom various functions are attributed. Thus to diminish or pervert the influence of religion, is to diminish or pervert in the same proportion the assistance which the State can derive from it in the suppression of vice and the encouragement of virtue; whatever tends to enfeeble or mislead the operations of this power is an offence against religion.

"The following tend to enfeeble the force of the religious sanction:—1. Atheism. 2. Blasphemy. 3. Profanation of the objects of worship. Others tend to pervert the employment of the religious sanction. I comprehend them under the name of Caco-theism; it divides itself into three branches:—

"1. Pernicious doctrines, doctrines attributing to the Deity dispositions contrary to the public good; for example, doctrines attributing to God

the having granted a fund of suffering superior to that of pleasure. Doctrines imposing unfounded, excessive and useless punishments; corrupting doctrines which grant pardons where punishment would be suitable, which offer rewards for actions which are of no value.

"2. Frivolous doctrines, from the belief of which results no moral good, and by the authority of which very ill effects are produced between those who admit and those who reject them.

"3. Absurd doctrines another means of attributing malevolence to God, making him the author of a system of religion obscure and unintelligible. Caco-theism produces atrocious crimes, it brutalizes the people, it causes the wise to be persecuted, it fills mankind with terrors, it interdicts the most innocent pleasures, and is a most dangerous enemy to morals and legislation. Penalties against the propagators of these hurtful doctrines would be founded in justice, for the evil which results from them is real; but they would be ineffectual, they would be superfluous, they would be foolish. There is but one antidote against these persons, it is truth. These doctrines once convicted of falsehood cease to be pernicious, and are only ridiculous; the opinion which sustains them ought to be attacked in the same way as any other opinion; it is not the sword which destroys errors, it is the liberty of examination. The sword directed against opinions, proves nothing but the union of folly and tyranny.

"I say the same of Atheism, though Atheism be an evil in comparison with a system of religion, conformable to the principles of utility, consoling for misfortune and propitious to virtue: nevertheless, it is not necessary that it should be punished, it belongs to the moral sanction to do it justice. This opinion is here only announced, it shall be elsewhere proved."

SIR, *Clapton, Oct.* 25, 1817.

THERE has probably never been a period in which *America* was a subject of so much interest to reflecting minds as at this moment. The United States rapidly advancing to display the practical influence of a free and equal government, formed and maintained in defiance of antiquated notions, *the pedantry of courts and schools*, principles of too many European establishments, as Bishop Berkeley described them. At the same time, South America rising in her strength to dissolve a degrading connexion with those *fair specimens* of royal *legitimacy*, the contemptible governments of Spain and Portugal. Her success must be a *consummation* devoutly to be desired by every friend to the moral or intellectual improvement of his species, though humanity will regret, and the consistent Christian will turn from *the confused noise of the warrior, and the garments rolled in blood*

The first peopling of the New World, as is well known, has been a frequent subject of learned and curious investigation. In the absence of historical documents, conjecture has enjoyed a boundless range. Even *Noah* has had his partisan who would confer that honour on his memory, though in later times the ancient Briton *Madoc*, has outstripped every other competitor. There was, however, a profoundly learned scholar and most excellent man, in the 16th century, who attributed the peopling of America to a more exalted personage, one to whose superior claims all human pretensions must immediately yield. The scholar was Joseph Mede, and the personage whom he described as the colonizer of the New World, no less than the *Devil*. I am indebted for this information to the following correspondence, between Mede and the learned Dr. Twisse, *Prolocutor* of the *Assembly of Divines*, which forms part of the 4th book of Mede's Works, 3d Ed. 1672.

Dr. Twisse to Mr. Mede.

"*Newbury, March* 2, 1634-5.

—"Now, I beseech you, let me know what your opinion is of our English plantations in the New World. Heretofore I have wondered in my thoughts at the providence of God concerning that world, not discovered till this old world of ours is almost at an end; and then no footsteps found of the knowledge of the true God, much less of Christ. And then considering our English plantations of late, and the opinion of many grave divines concerning the Gospel's fleeting Westward; sometimes I have had such thoughts, Why may not that be the place of New Jerusalem? But you have handsomely and fully cleared me from such odd conceits. But what, I pray, shall our English there degenerate

and join themselves with Gog and Magog? We have heard lately divers ways, that our people there have no hope of the conversion of the natives. And the very week after I received your last letter, I saw a letter written from New England, discoursing of an impossibility of subsisting there; and seems to prefer the confession of God's truth in any condition here in Old England, rather than run over to enjoy their liberty there; yea, and that the gospel is like to be more dear in New England than in Old; and lastly, unless they be exceeding careful, and God wonderfully merciful, they are like to lose that life and zeal for God and his truth in New England which they enjoyed in Old; as whereof they have already woeful experience, and many there feel it to their smart."—P. 799.

Mr. Mede's Answer to Dr. Twisse.

"*Christ's College, March* 23, 1634-5.

"Concerning our plantations in the American world, I wish them as well as any body; though I differ from them far, both in other things and in the grounds they go upon.

"And though there be but little hope of the general conversion of those natives, in any considerable part of that continent, yet I suppose it may be a work pleasing to Almighty God and our blessed Saviour, to affront the devil with the sound of the gospel and cross of Christ, in those places where he had thought to have reigned securely and out of the din thereof; and though we make no Christians there, yet to bring some thither to disturb and vex him, where he reigned without check.

"For that I may reveal my conceit further, though perhaps I cannot prove it, yet I think thus:

"That those countries were first inhabited since our Saviour and his apostles' times, and not before; yea, perhaps, some ages after, there being no signs or footsteps found amongst them, or any monuments of older habitation, as there is with us.

"That the devil, being impatient of the sound of the gospel and cross of Christ in every part of this Old World, so that he could in no place be quiet for it, and foreseeing that he was like at length to lose all here, bethought himself to provide him of a seed over which he might reign securely, and in a place *ubi nec Pelopidarum facta neque nomen audiret.*

"That accordingly he drew a colony out of some of those barbarous nations dwelling upon the northern ocean, (whither the sound of Christ had not yet come,) and promising them, by some oracle, to shew them a country far better than their own, (which he might soon do,) pleasant, large, where never man yet inhabited, he conducted them over those desart lands and islands (which are many in that sea,) by the way of the North into America; which none would ever have gone, had they not first been assured there was a passage that way into a more desirable country; namely, as when the world apostatized from the worship of the true God, God called Abraham out of Chaldee into the land of Canaan, of him to raise him a seed to preserve a light unto his name; so the devil, when he saw the world apostatizing from him, laid the foundations of a new kingdom, by deducting this colony from the North into America, where since they have increased to an innumerable multitude. And where did the devil ever reign more absolutely and without controul since mankind fell first under his clutches? And here it is to be noted that the story of the Mexican kingdom (which was not founded above four hundred years before ours came thither), relates out of their own memorials and traditions that they came to that place from the North, whence their god Vitzliliputzli led them, going in an ark before them: and after divers years' travel, and many stations (like enough after some generations), they came to the place which the sign he had given them at their first setting forth pointed out, where they were to finish their travels, build themselves a city, and their god a temple, which is the place where Mexico was built. Now if the devil were God's ape in this, why might he not be so likewise in bringing the first colony of men into that world out of ours; namely, by oracle, as God did Abraham out of Chaldee, whereto I before resembled it?

"But see the hand of Divine Providence. When the offspring of these runagates from the sound of Christ's Gospel had now replenished that other world, and began to flourish in those two kingdoms of Peru and Mexico, Christ our Lord sends his mastives the Spaniards to hunt them out and worry them: which they did in so hideous a manner as the like thereunto scarce ever was done since the sons of Noah came out of the ark. What an affront to the devil was this, where he had thought to have reigned securely, and been for ever concealed from the knowledge of the followers of Christ!

"Yet the devil perhaps is less grieved for the loss of his servants by the destroying of them, than he would be to lose them by the saving of them; by which latter way I doubt the Spaniards have despoiled him but of a few. What then if Christ our Lord will give him a second affront with better Christians, which may be more grievous to him than the former? And if Christ shall set him up a light in this manner, to dazzle and torment the devil at his own home, I will hope they shall not so far degenerate (not all of them) as

to come in that army of Gog and Magog against the kingdom of Christ, but be translated thither before the devil be loosed, if not presently after his tying up. And whence should those nations get notice of the glorious happiness of our world, if not by some Christians that had lived amongst them?

"Thus have I told you out of my fancy of the inhabitants of that world, which, though it be built upon mere conjectures, and not upon firm ground, yet may have so much use as to shew a possibility of answering such scruples as are wont to run in men's heads concerning them; which consideration is not always to be despised."—Pp. 799, 800.

Dr. Twisse to Mr. Mede.

"*Newbury, April* 6, 1635.

——"As for *the peopling of the New World*, I find more in this letter of yours than formerly I have been acquainted with. Your conceit thereabouts, if I have any judgment, is grave and ponderous; and the particular you touch upon, of Satan's wisdom imitating the wisdom of God, doth affect me with admiration. And for matter of fact, the grounds you go upon, for ought I see, are as good as the world can afford.——Call that which you write *fancies*, as your modesty suggests; I cannot but entertain them as sage conceits."—P. 809.

This opinion of the devil having conveyed the first colony to America, continued to be maintained by Joseph Mede. In a letter to Mr. Estwick, dated two years afterwards, March 22, 1637, he expresses his belief as to "the American world," that "it was not inhabited in Christ's and his apostles' times, nor some ages after it;" and that it was "first inhabited since the days of Constantine, when the devil saw he could no longer reign here without controul and the continued affront of the gospel and cross of Christ." He adds that "then he sought out another world to plant him a kingdom in," repeating his allusion to the *Pelopidarum facta*."—P. 843.

It is remarkable that a writer who had done so much to depreciate the reputation of diabolical influence in the supposed cases of *possession*, should thus attribute to a *devil* an independent sovereignty over mankind, and even describe him as sharing the earth with the Almighty, though his *lordship* may be at length successfully disputed.

J. T. R.

Sir, *Nov.* 20, 1817.

BEFORE this I had hoped to have read the reflections of some spirited Correspondent in your journal on the very extraordinary suggestion made in, and as wisely rejected by, Parliament (as stated in Mon. Repos. p. 443), for the insertion, in the late consolidated Clergy Residence Acts, of some rigorous provisions for compelling a stricter performance of the church services, with more especial reference to the very prevalent omission (of late years) of the Athanasian Creed.

Now, Sir, it strikes me that the very ground on which this proposal was suggested to the legislature, (and which was in fact negatived on the just consideration that the bishops already possessed ample powers to enforce the more regular use of this unpopular confession *if they chose to do so,)* affords one of the most gratifying proofs that has for long been exhibited, of the widely increasing liberality and catholicism of the age. With regard to the clergy individually, it is a well-known fact *(in* the establishment), that, so far from feeling apprehensive of incurring the censure, or exposing themselves to the remonstrances of their diocesan chiefs, by the omission of this creed on the prescribed festivals, they are pretty strongly impressed with the conviction that *their* sentiments (with a very few exceptions) would rather harmonize with the idea of its being "*more honoured in the breach than the observance.*" And it may be even still further remarked, that in many cases where it *is* used, it is understood to be done more with the view of satisfying the scrupulous fears of high church LAYMEN,* (tremblingly apprehensive of every innovation,) than from any *cordial* concurrence of the officiating minister even where it is so used.

While upon the subject of this so obnoxious confession, I cannot omit the opportunity it affords of suggesting (with a view to its more confirmed reprobation), that as the well-known wish of the distinguished primate,

* The intelligent reader is requested particularly to note that this proposition for *enforcing* the use of this creed originated with a *layman*, and, above all, a military man of high rank!

so often appealed to, that "*we were well rid of it*," was the attestation of an individual originally connected with a dissenting communion, whether it might not carry a more efficient weight to *some* persons to cite a more recent opinion of a living prelate, as less likely to be placed to the account of sentiments influenced by former sectarian partialities. With this view, I would suggest the policy of introducing the equally decisive objection to this creed, urged by the present Bishop of Lincoln. Not having his "Elements of Theology," where his remark occurs, at hand to refer to, I can only now appeal to it in a general way. I should, however, be much gratified by finding a corner of your Repository occupied by an abstract of this and some other authorities of eminent dignitaries, in support of the justly expressed desire, that we *were* well (or rather, *effectually*) rid of this unpopular creed, and to shew at the same time, that it is not quite so tenaciously adhered to as many are ready to insinuate.

I must, however, own that it does appear extraordinary that, in spite of the popular feeling of marked dislike to the *anathematizing* spirit of this creed, in what are too expressively designated its "damnatory clauses," its great and almost exclusive public advocate and expositor, Bishop Burgess, should still strenuously contend that those clauses do not implicate, or attach to, any disbelief in the peculiar dogmas of the *creed itself*, but only to the rejection of Christianity *de facto!* Yet it may be justly asked of his Lordship, how he contrives to *disown* the assertion that *this* is the catholic faith (i. e. of course what follows in detail) from this introductory anathema, "*which faith except every one do keep whole and undefiled, shall, without doubt, perish everlastingly*"?

SIMPLEX.

Unitarianism at Geneva.

[Letter from Dr. Abauzit to the Editor of the Morning Chronicle.]

SIR, *Kensington, Oct.* 22, 1817.

IT has been customary of late amongst certain English writers, to abuse the Church of Geneva. It is *Calvinistical* says one; it is *Sceptic* says another; it "*has essentially departed from the doctrines of Christianity*" says a Correspondent in *The Morning Herald* of Friday, Oct. 17, in a letter dated Geneva, Sept. 20.

In fact, the Church of Geneva is so enlightened, so truly pious, so admirably pure, that the proper answer to these attacks should be the reply of Philip to Nathaniel—"*Come and see.*" Surely our Church does not require another defence.

But as *The Herald's* Correspondent brings FACTS in support of his allegations, which would prejudice parents who send their children to Geneva for education, and deprive youth of the most excellent religious instructions given in that city; I consider it as a duty of Christian charity, to enable the British public to form a sound judgment of the facts alluded to. Such is my motive, Mr. Editor, for requesting you to give a place in your paper to what follows.

THE FIRST FACT mentioned by *The Herald's* Correspondent, as "*a proof of the departure from the true faith in the Church of Geneva*, is, that *the ancient Catechism has been supplied by another which maintains a guarded silence with respect of the Divinity of our Lord.*" This last Catechism, which does not differ much from many of the ancient Catechisms edited by Osterwald, De Roches, Vernes, Vernet, &c. has been translated into English, and printed in London in 1815. There the mention of God and Jesus Christ is exactly the same as in the Catechism of Osterwald, such as was made use of, for the instruction of Catechumens, since the beginning of the last century. The English Edition offers (from page 44 to 47, again from p. 60 to 73, and again from p. 74 to 78,) clear instructions on that subject, grounded on all the passages of Scripture which give the most exalted ideas of God and Jesus Christ.

Now I ask what other mention can be made of the Lord, in a Catechism, but to repeat all the passages by which his divine attributes have been revealed to men? What can be more Christian than to sum up (page 132) the law and the prophets, in the love of God and the love of our neighbour, in the words of Jesus Christ himself? What is more consonant to the doctrines of the founder of Christianity (who said, "*by this shall all men know that ye are my disciples, if ye have love one to*

another,"—John xiii. 35, and who gave no other symbol to distinguish his disciples,) than a Catechism which teaches the concord and union of Christian Churches of all denominations, saying, (p. 108,) that "as they all acknowledge Jesus Christ as their head, they each form a part of the Catholic Church"? Can such a Catechism be a departure from the doctrines of Christianity, which treats of sacred history, of the truths and of the duties of the Christian religion, in 54 sections, each being the text of an hour's lecture, given by a minister to Catechumens, according to the discipline of the Church of Geneva?

THE SECOND FACT *The Herald's* Correspondent gives as a proof of his assertion, is, that "*in* 1805 *the Company of Pastors introduced into the Churches of Geneva, a new version of the Bible.*"

But such an argument could be produced also against the first reformers,—every body knows that Luther, Calvin and others, published new versions of the Bible,—every body knows that it was in having recourse to the originals, that the reformers dissipated so many errors, which had crept into the Christian Church. And this is an inestimable coincidence of the present Pastors of Geneva, with their ever celebrated predecessors the reformers, that they gave a much-improved version of the Bible. Twelve years have now elapsed since the publication of this admirable work, and it has not been in the power of any member of the Bible Society to prove against me, that any of the improved passages that I have pointed out to the English public (or any other improved passages whatsoever,) in the Geneva Bible, were not defective in the correlative passages of the obsolete French version, to which they have given their preference. It is a curious way to "*depart from the doctrines of Christianity*," to give a more faithful version of the Bible, more perfect, more conformable to the originals, nearer to the fountain head!

THE THIRD FACT by which *The Herald's* Correspondent pretends to prove that "*the Pastors of Geneva* UTTERLY *exclude from their Churches the peculiar doctrines of Christianity*," is, that "*by a rule of their Company passed by them so recently as May 3,* 1817, *all candidates for Holy Orders are required solemnly to promise, that they will abstain from preaching in the Churches of the Canton of Geneva on the following subjects:—*

1. *On the manner in which the Divine Nature is united in the Person of Jesus Christ.*
2. *On Original Sin.*
3. *On the manner in which Grace operates, or on efficacious Grace.*
4. *On Predestination.*"

But who has ever read any of these four "*peculiar doctrines of Christianity*" in the gospel among the instructions issued from the mouth of Christ?—In what chapter, in what verse are they to be found?

I am not in possession of any copy of this rule of the venerable company of the Pastors of Geneva, passed the 3d of May. But I am able to inform the Correspondent that the magistrates of Geneva had already prohibited the ministers from preaching those doctrines in the year 1552. Therefore, there is no innovation in the rule of the 3d of May; it is only a due submission of the pastors to their magistrates, and to an ancient salutary law of the republic.

Farther, *the present Church of Geneva has departed* so little *from the doctrines of its predecessors*, that Calvin himself, in a preface which he annexed to the *Somme de Théologie* of Melancthon, 1551, says of the discussions upon those doctrines, that "*elles sont perplexes et confuses, et qu'il n'en revient mal fruit de bonne instruction.*"—Again, the Pastors and Professors of Geneva, in the year 1576, entirely suppressed for tolerance' sake, the confession of faith, containing, I suppose, the *peculiar doctrines of Christianity* alluded to, which they used to have rehearsed by the students, before they were admitted into the University, that Roman Catholics and Lutherans might also be admitted into it.

But as I was not at Geneva the 20th Sept. 1817, (the date of the letter of *The Herald's* Correspondent,) I beg you will insert the copy of the following letter, dated from Geneva, Oct. 7, 1817:—

"Your English newspapers are ludicrous indeed! Happy symptom of the situation of Europe that their Editors should have recourse to a despicable squabble *(bisbille)* in a little

corner of the Church of Geneva to make paragraphs! It is true that the Scotchman, ALDAIN,* last winter, and the Englishman, DRUMMOND, last summer, came here to disseminate intolerant exclusive mysticism. Those two qualities of their mysticism caused them to be noticed by our pastors. DRUMMOND has endeavoured to found here a Dissenting Chapel, and he has addressed a letter to the venerable Company of the Pastors, in which he accuses them of not being Christians, and says that the true Christians must abstain from attending our worship, &c. He has in consequence produced sad divisions in some families. The Government has judged that disdain was the best answer to make to those extravagant sectaries; and a very great majority of the flock is of the same opinion. They have replied to Drummond by epigrams and songs. But the party of the Ultra-orthodox has supported itself by one, and even two *factums* of the Advocate G. *Risum teneatis, Amici!* In this ridiculous war, the young Minister M. has the honour of being inscribed in the martyrology of the sect. Well! ..... Has he been burnt alive, imprisoned, exiled? Faith, they have declared unto him, that he should not be invited to ascend the pulpit (for he, not being a pastor, is not privileged to ascend it without invitation,) unless he should subscribe to the engagement, to which all our clergymen, young and old, have subscribed, in consequence of a rule of the venerable company of the 3d of May last. This rule has been transcribed in the pamphlets of our sectarians, with the *pious* omission of that part of it which exposes its intention, its occasion, its restrictions. This suppressed part contains, among others, this sentence—'*without pretending in any way to constrain the liberty of opinions.*' And these gentlemen vociferate—'You wish them to tyrannize consciences!' &c. &c. They represent a by-law of discipline, applied only in these circumstances to the Church of Geneva, from a motive of peace, and exactly resembling a prohibition which the Government of Berne made to the Ministers, in the 16th century, (1552,) under circumstances of the same kind; they represent it, I say, as a canon of a synod, an article of faith.

"N.B. This Drummond is very rich, (in guineas, as Mahomet was rich in sabres,) and he is one of the strongest supporters of the Bible Society. All this will evaporate."

Thus far, Mr. Editor, I translate the letter which I have received from a very respectable friend of mine.

THEOPH. ABAUZIT.

SIR, *Sandon, Nov. 5*, 1817.

THERE are but few, if any, subjects of discussion among theological disputants, more irrational and ridiculous than the doctrine of the Trinity; and the manner in which it is defended, or rather attempted to be defended, is equally contradictory and absurd. One wise man begins his defence of it by coolly telling those who have patience enough to listen to him, that the Holy Trinity is a *perfect mystery*, and that it does not become poor mortals to attempt to pry into the wonderful nature of the Deity; yet in the same breath, the wise man tells us that he *believes* in this doctrine with all his heart and soul; that is to say, he believes in that which has never been revealed or made known to him; he believes in a perfect mystery. The only answer which can be usefully given to such kind of language is, that a *Christian* should pay more regard to his words, and not suffer himself to be guilty of saying what cannot possibly be TRUE. Another wise man takes another course, and boldly declares that the doctrine in question is plainly and unequivocally revealed in the writings of the New Testament, and forthwith begins to spin out a string of various well-known texts in support of it, which he declares can have no other meaning than a Trinitarian one. Do we not clearly read (says he) that "I and my Father are *one*"? Which certainly *must* mean that we are the same *equal* and *consubstantial* God. If you bring to his remembrance, that Jesus prays, in the seventeenth chapter of John, that his disciples may be *one* even as he and his Father are *one*, the theologian, wise as a serpent, shakes his locks, lifts up his holy hands and exclaims, "It is all a *mystery*; it does not become poor mortal beings to investigate the Divine Nature; 'who

* *Haldane*, one of the two Scotish Dissenters of that name. ED.

by searching can find out God?'" If again you venture to appeal to human reason, and ask this man of mystery how it is possible that two or three *can* be one; he stands aghast at your impious question, and shudders at the bare thought of seeing reason, carnal reason, dragged within the pale of the sacred controversy, and quickly replies, by saying, "It is enough for me that it is revealed; I take the words as I find them, without setting up my frail corrupted reason against the oracles of God." But, my good friend, allow me to say, that if you take the preceding texts literally as you find them, I see no *reason* why you should not take the following passages in a literal sense also. Paul says in precisely the same language, that the *planter and waterer are one*. And why should not the following also be taken as it stands: "This is my body;" and "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you"? I perceive now, says the theologian, the defender of the doctrine of the Trinity, who is by this time become a little angry, that you are a decided *Socinian;* and as a *Socinian*, a heretic of the worst class, condemned to everlasting punishment for denying the Lord that bought him: I do not think it to be consistent with the holy character of my orthodoxy to have any further conversation with you, lest I also should become contaminated by the breath of your nostrils.

G. F.

Porson and Wakefield on Gibbon's Attack on Christianity.

SIR, *Dec. 7*, 1817.

I OBSERVE in the Preface of the late Professor Porson's "Letters to Archdeacon Travis," now a scarce book, the following strictures on Mr. Gibbon's History, chiefly with reference to the indecencies in which that popular historian too often indulged himself. As the opinions of an acute observer, and one never accused of being *righteous over much*, these remarks may be worthy of more general circulation, especially as they are connected with the learned Professor's judgment on the literary execution of the History.

Having refuted a weak objection which might be offered against him, for writing on the same side with an infidel historian, Mr. Porson thus proceeds:—

"An impartial judge, I think, must allow that Mr. Gibbon's History is one of the ablest performances of its kind that has ever appeared. His industry is indefatigable; his accuracy scrupulous; his reading, which indeed is sometimes ostentatiously displayed, immense; his attention always awake; his memory retentive; his style emphatic and expressive; his periods harmonious. His reflections are often just and profound; he pleads eloquently for the rights of mankind and the duty of toleration; nor does his humanity ever slumber, unless when women are ravished, (Ch. lvii. Note 54,) or the Christians persecuted (Ch. xvi.).

"Mr. Gibbon shews, it is true, so strong a dislike to Christianity, as visibly disqualifies him for that society of which he has created Ammianus Marcellinus president. I confess that I see nothing wrong in Mr. Gibbon's attack on Christianity. It proceeded, I doubt not, from the purest and most virtuous motive. We can only blame him for carrying on the attack in an insidious manner and with improper weapons. He often makes, when he cannot readily find, an occasion to insult our religion; which he hates so cordially, that he might seem to revenge some personal injury. Such is his eagerness in the cause, that he stoops to the most despicable pun, or to the most awkward perversion of language, for the pleasure of turning the Scripture into ribaldry, or of calling Jesus an impostor. (Ch. lix. Note 32, and Ch. xi. Note 63.)

"Though his style is in general correct and elegant, he sometimes *draws out the thread of his verbosity finer than the staple of his argument.* (Shakspeare.) In endeavouring to avoid vulgar terms, he too frequently dignifies trifles, and clothes common thoughts in a splendid dress, that would be rich enough for the noblest ideas. In short, we are too often reminded of *that great man*, Mr. Prig, *the auctioneer, whose manner was so inimitably fine, that he had as much to say upon a ribbon as a Raphael.* —(Foote.)

"Sometimes in his anxiety to vary his phrase, he becomes obscure; and instead of calling his personages by their names, defines them by their birth, alliance, office or other circumstances of their history. Thus an honest gentleman is often described by a circumlocution, lest the same word should be twice repeated in the same page. Sometimes, in his attempts at elegance, he loses sight of English, and sometimes of sense. (Ch. xlvii. near Note 19, and Ch. l. near Note 153.)

"Less pardonable fault is that rage for indecency which pervades the whole work,

but especially the last volumes. And, to the honour of his consistency, this is the same man who is so prudish that he dares not call Belisarius a cuckold, because it is too bad a word for a *decent* historian to use. If the history were anonymous, I should guess, that these disgraceful obscenities were written by some debauchee, who having, from age or accident or excess, survived the practice of lust, still indulged himself in the luxury of speculation; *and exposed the impotent imbecility, after he had lost the vigour of the passions.* —(Junius.)

"But these few faults make no considerable abatement in my general esteem. Notwithstanding all its particular defects, I greatly admire the whole; as I should admire a beautiful face, though it were tarnished with a few freckles; or, as I should admire an elegant person and address, though they were blemished with a little affectation."

How the learned Professor, while, upon such good authority, he placed thus low Mr. Gibbon's moral character, could yet so confidently attribute his "attack on Christianity" to "the purest and most virtuous motive," I am at a loss to understand. Christians should be cautious of attributing to an opposite motive, even "a cordial hatred of our religion." Yet, if an author seek to undermine that religion by arts unworthy of fair contention, and at the same time use every occasion to corrupt the purity it inculcates, can it be uncandid to suspect that he *hateth the light, and cometh not to the light lest his deeds should be discovered?*

Another scholar, also united to *the great majority,* once took occasion to animadvert with less complaisance on Mr. Gibbon and his History. I refer to Mr. Wakefield's "New Translation of those parts only of the New Testament which are wrongly translated in our Common Version." 8vo. 1789. At the close of his Preface, he speaks of the Historian of the *Decline and Fall* in very disparaging terms. That I may do Mr. W. no injustice, I quote the whole paragraph.

"In the present publication a new turn is given to several capital passages in St. John's Gospel, which were before either absurd or unintelligible. Indeed, this last review of the New Testament has given additional strength, not only to my conviction of the truth of Christianity, but to my persuasion of the superlative excellence of that Gospel. It presents us with a more exact representation of the private character of our Saviour, of his reasonings with the Jews, and his conversations with his disciples. The more closely it is studied, the more clearly will its merits appear, which are not yet by any means sufficiently apprehended. Indeed, such, *a priori*, ought its character to be, from the particular attention shewn to our Historian by his Divine Master. A very pleasing confirmation of the truth of our religion! But the simplicity of the evangelical narratives will not be relished by the admirers of that contemptible scoffer *Gibbon;* whose history, I confidently affirm, no person of taste could scarcely endure to read, but for the *facts,* which are not accessible to all; whose antipathy to our religion, as that of most other cavillers, is the legitimate offspring of ignorance, depravity and conceit: whose fabricated compilations are as nearly allied to the authenticity of history, as his artificial composition and turgid diction to the unaffected charms, the simple dignity, the native eloquence of *Xenophon,* of *Cæsar* and the *Gospels.* If *Gibbon* be a fine writer, those heroes of antiquity, his diametrical opposites in every character of composition, who have carried away every vote of every man of taste in every age, were the merest bunglers in their profession. *Gibbon* may write well, but then, most undoubtedly, *Xenophon, Cæsar,* and *Luke,* are contemptible historians."

Whether Mr. Wakefield undervalued the literary character of Mr. Gibbon's work, from a prejudice easily excited by a strong sense of its immoralities, and whether Mr. Porson, by his manner of exposing what he mildly termed a *few faults,* did not detract from his panegyric, on what he ranked among *the ablest performances of its kind that has ever appeared;* these are considerations which I submit to that numerous class of your readers, whose own studies and attainments have prepared them for such inquiries.

REGRESSUS.

Remarks on Mr. Belsham's Plea for Infant Baptism.

"Amicus Socrates, amicus Plato, sed magis amica veritas."

SIR, *Dec.* 3, 1817.

HIGHLY as I venerate the character of Mr. Belsham, and much as I respect his talents, he will himself allow, that I ought to respect, what appears to me to be the truth, still more, and that in cases where I think him mistaken, it is my duty to differ

from him. I am one of those who "rather comply with the custom of Infant Baptism as an innocent custom, than submit to it as a Christian duty;" and the arguments adduced in Mr. Belsham's Plea, have not convinced me that I have been in an error on this subject: I agree with Mr. Belsham, "that the baptizing children of baptized persons at an adult age has nothing to say for itself, and that the controversy really lies between those who consider baptism as a Christian ordinance, and those who think that the command to baptize has a reference only to proselytes." Of this latter class I am one, and beg leave to lay before your readers a few remarks on Mr. Belsham's arguments in favour of the opposite supposition. I object to the kind of evidence which Mr. Belsham produces. I certainly think, that if it were an ordinance positively and absolutely enjoined by Christianity, we should have had some precept or some clear example of it in the New Testament. The practice of religious worship, if not positively enjoined there, is so in the Old Testament, and is sanctioned by the example of Jesus and the apostles. The substitution of the first day of the week in lieu of the Jewish Sabbath, cannot, I think, be shewn to be a positive command, but is, like the custom of Infant Baptism, an innocent and laudable custom, early introduced into the Christian church, probably in the apostolic age, and resting for its authority or its expediency on the declaration of Paul, "that all days are in reality alike," and that, consequently, if a proper portion of time be set apart for religious service, it is of little consequence what day of the week be appropriated to that purpose. In Christian countries the first day is appropriated to public worship, that it may serve as a memorial of the great truths of our religion; and the change from the seventh to the first day, rests on the authority of expediency and of tradition, which is sufficient to shew that it is not forbidden, though it cannot be proved that it was ever commanded. If Mr. Belsham will be satisfied with a similar degree of authority being ascribed to Infant Baptism, I am ready to agree with him. I think the facts which he has produced sufficient to prove that it is an innocent and laudable custom, expedient, as affording a good opportunity of impressing on the minds of the child's relations, the duties which they ought to fulfil towards it, and probably observed in the apostolic age, perhaps by the apostles themselves, and certainly without their making any opposition to it; but I do not think the evidence which he has brought forward, sufficient to establish it as a positive injunction of Christianity. The evidence of the authenticity of the books of the New Testament, appears to me to differ very materially from that respecting baptism, the testimony of the fathers to the first, being evidence to a fact, with respect to which it is morally impossible that they should have been mistaken, that with respect to the latter being evidence to a doctrine in which they very probably might be mistaken, and with respect to their reasonings, concerning which Mr. Belsham allows, that they were almost all mistaken. As to the assertion, page 10, "In fact, there is no book of that collection, which forms the New Testament, the evidence of which can be compared in clearness and decision, with that which establishes the apostolic origin of Infant Baptism;" if your readers will compare the evidence produced in the Plea, with the mass of evidence to the genuineness of the books of the New Testament, to be found in Lardner's Credibility, they will be able to judge, whether this be not, at least, a very hyperbolical and unguarded assertion. If, however, Mr. Belsham, on the authority of tradition and the fathers *only*, claims Infant Baptism as a Christian institution, as a positive rite of Christianity, as a Christian duty, that is, as a doctrine of the Christian religion, then I do not see upon what grounds he rejects the testimony of the fathers to original sin, &c.; or if he say, that these are not similar as being not practices but speculations only, why does he reject the testimony of the fathers to the propriety of mixing water with wine at the Lord's Supper, and of many other superstitious practices, connected both with that ordinance and with baptism, such as the priest's being required to kiss the infant, which are equally sanctioned by the early fathers? Plea, p. 32. With

respect to the mode of administering baptism being discretionary, and to the use of baptism I agree with Mr. Belsham, but I think his own reasoning, if correct, would establish, that baptism ought always to be administered either by immersion or affusion, and not by sprinkling; as he has brought forward no instance of its being administered by sprinkling in the early ages of the church. Considering it, however, as I do, as an innocent and laudable custom, I regard this as immaterial, and think, that if the uses of the ceremony be attained, it is perfectly indifferent how it is administered; but if I were to regard baptism as a positive institution, I should certainly be led by Mr. Belsham's reasoning, to consider dipping or affusion as the only proper modes of administration. I wish Mr. Belsham had favoured us with some proof of the correctness of his translation of the parenthesis, "si non tam necesse est," in the passage quoted from Tertullian, pages 15 and 16: I cannot perfectly satisfy myself with any translation of the passage. It is certainly a very obscure one, but the most correct translation seems to me to be, "For why is it necessary, if baptism be not so necessary to salvation, that the sponsors also should be brought into danger?" This seems to me to be more literal than Mr. Belsham's translation, and more agreeable to the argument of Tertullian, who is opposing Infant Baptism. Hoping that these few remarks may, in some degree, tend to the elucidation of this subject, and retaining the sincerest respect and veneration for Mr. Belsham's high character, great talents, learning and zeal in the cause of truth, I remain,

T. C. H.

On Congregational Unitarian Funds.

Letter II.

[See pp. 670—674.]

Sir, *Dec. 3*, 1817.

HAVING thus stated the importance of truth, and the duty of the members of a Christian society to employ even those exertions which are in their power to promote its more diffusive spread, I beg to submit to your readers a few thoughts on the means by which it is now in the power of those who are converted to a right understanding of the revelation by Jesus Christ, to strengthen their brethren.

And first;—Shew yourselves decidedly to be of a party. We have much to lament, that even in our own immediate neighbourhood, there is so great a number of intelligent and respectable men, who think, and are willing to avow that they think, completely with us, and yet never are seen in our ranks, nor make a public avowal of their belief. The practice of going to the national church, or the custom of going no where to worship at all, keeps, alas! from our worship many who would be an honour to our cause, and would increase their own respectability by an upright and honest obedience to the dictates of their minds. We trust that the business of the house of God is calculated to improve both the minds and the hearts of all men, let them be ever so much esteemed on account of the dignity of their rank, or the intelligence of their minds; and then will it improve most, when it is most free from error and deceit. And truly, one sure means to induce others to think well of our principles, and to adopt and profess them, is, to let the world see how highly we respect them ourselves, by giving them every external mark of our esteem. I repeat my first charge:—Let the world see that you belong to a party, a party which you have selected in preference to all others, because you think it deserves your preference. And be never ashamed or afraid to give to him that asketh a reason of the faith that is in you. Never let your neighbours think that truth is an object of no consequence to you; for if they think so, they will entertain a most contemptible opinion either of your intellectual powers, or of your heart. An upright heart and an enlightened mind cannot regard with other than the strongest convictions of importance, that system of truth which the Almighty revealed with signs and wonders, and which its great prophet sealed with his blood.

I know there are many who may object to what is called a party spirit. But let me ask, what is a party without a spirit? It is a head without intelligence, it is a body without a soul, it is a world without life. Where is the

cause that ever was brought to bear, whether it be economical, or commercial, or political, or religious, which has not owed all its success to the spirit by which the party has been animated, and to the vigour with which they have pursued their plans? In carrying these into effect, it is impossible that you should not oppose measures which other classes and societies have adopted. Would you make your corn to thrive? You must root up and destroy the weeds. Would you have one society to increase? It must be to the loss, perhaps the ruin, of another. This is the necessary order of things; and you might as well attempt to unnerve the Almighty's arm, as to effect your purpose otherwise than as he has ordained in the necessary order of things.

I will only add, that while a party spirit will give you a decided purpose and a disposition to promote the best interests of mankind, it need not put violence into your character, or tempt you to employ any other means than those which reason and humanity approve. There is a parable among the teachings of our Lord, in which we read, "Compel them to come in, that my house may be full"! And this may be our motto. But let the compulsion we employ be the compulsion of argument, the force of benevolence and love, the persuasive eloquence of a manly, virtuous and undaunted deportment; for be assured that this will avail much.

Secondly;—Use your individual influence to draw those who, through ignorance or prejudice, entertain false notions respecting us, to read and to hear for themselves. This is a point which it is in the power of the people to do much more than their minister can do. There is a kind of jealousy of the attempts a minister may make to convert men to his opinions. They may be attributed to various motives, or there may be a reluctance to discuss with him the points on which they differ. But your neighbours are upon equal terms with yourselves, and are not perhaps unwilling to enter the lists with you; or they may be gratified, if it be only from a principle of curiosity, to accompany you to the place where you are accustomed to offer up your devotions. I need not state that these means have led many, very many, to correct the opinions they once entertained of us. They have often changed them from opponents to fellow-labourers in the same cause: and they would infallibly have the same effect upon thousands more, if those who are embarked in our cause were prudently to recommend to their friends and neighbours, an attention to the points on which we are at issue.

But allow me to remark;—there is no better argument you can employ to convince them of the importance you attach to the sentiments you profess, than the respect you pay them by a steady attendance upon religious worship yourselves. This is a seal you set upon your own declarations and professions, which all can see, and which they cannot fail to understand. If the public worship which you have chosen to support, is not of an importance to you great enough to deserve your regular presence, and your serious and steady attention, you cannot expect that those to whom you speak of it will think it of any value to them. Prove to them that you value it by a regular, and I will add an early, attendance upon its pleasures and its advantages, and then may they attach an importance to it also.

And Thirdly;—Support, although it be by help ever so small, the general exertions that are making to promote the general interests of Unitarianism. There are some public measures which have greatly tended to increase the spread of evangelical truth. These ought to be universally known, and more generally attended to.

One of them is the Society, which originated in the metropolis, and has extended its branches to all the divisions of the kingdom, for the distribution of books and pamphlets that teach correct and useful views of gospel truth. The benefit which has accrued from these societies is almost incalculable. Many hundred thousand tracts have, by means of them, been circulated throughout the kingdom, during the last twenty years, before which time, very few had been circulated, and the public at large were altogether in the dark as to Unitarian views of the gospel. We have a society of this kind, the ——— ——— from which works may be obtained which are admirably calculated to distribute amongst the members of society in

general; and while they cost but little either in expense or in labour of reading, will afford great assistance to the proper understanding of the Holy Scriptures.

The Unitarian Fund, which has now been established more than twelve years, and holds its meetings annually in London, also deserves the support of our friends in all parts of the country; because we may consider it as the great spring which guides many of the motions of the body at large. Its object is the general interests of our societies. It assists congregations which lie under difficulties in conducting their worship; it provides for the more general spread of Unitarian principles in the United Kingdoms, by sending out Missionary preachers, to assist places which have a regular service, and to open worship in places where it has not before been opened. Many societies are now seen, some large and flourishing, which first heard the gospel preached by the Missionaries of the Unitarian Fund, and numerous also are those which are rising into notice through their planting and fostering care.

We are also called upon from time to time, to afford assistance to rising societies of our professing brethren in carrying on their worship, or in building places in which their worship may be conducted. It is reasonable that brothers should help each other. In the Church of Christ, it is natural for those who hold the same creed, to consider themselves in the relation of brothers to each other; and if but a slender assistance be obtained from many, it will make their demands burdensome to none.

It becomes me also to mention the imperious duty of Protestant Dissenters in general, and therefore of Unitarians, as forming a branch of Protestant Dissenters, to give a liberal support to the institutions to which we look for a supply of ministers, to fill hereafter the places of those who are now labouring in our churches. It is not possible that institutions of this kind can be supported without a regular and a considerable exertion on the part of our congregations: nor can they, on any pretence, hold themselves freed from the duty of supporting these institutions, while they profess to expect that their ministers shall be men of education, and shall be qualified to support a respectable appearance and character in the posts they are to fill. We see that gentlemen of fortune will not educate their children to the Christian ministry amongst us. They do not find a sufficient inducement to it, either in the dignity of the character or in the emoluments which the station affords; and they who are not men of fortune, cannot support the expenses of a liberal education. The case, therefore, is reduced to this simple alternative: either the Dissenters at large must defray the expenses of educating their young ministers, or they must be satisfied with allowing their pulpits to be filled by men of indifferent education.

To provide for these exigencies, and for others that may arise, it is necessary that our congregations be applied to from time to time. But it often occurs that an appeal is made to us for cases in which a little help should be afforded, and yet for which it would not be right to apply to the congregation at large; nor should the burden of contribution lie on a few to the exclusion of all the rest. Allow me, then, to state to you a plan, which will be offered to your acceptance in order to obviate the necessity of direct application on all occasions that may occur, and still to secure a means of giving pecuniary aid in all cases that may be deemed proper. It is to establish what shall be called, The Unitarian Fund; to which, subscriptions, both monthly and quarterly, shall be received, even down to the smallest sum. If this be approved, and the subscriptions be regularly paid, it will enable us, through the medium of a committee, who shall be invested with power to distribute the money, to meet all cases that may occur, and they may enlarge or limit their liberality, according as the stock shall allow. I do feel disposed strongly to urge the adopting of this plan; because it will remove altogether the painful necessity of applying to you by collections at the door, and will enable even the poorest to afford some regular assistance in the support of the cause to which he is attached. It will, furthermore, enable this society to do a great deal of good, without the supply of

the resources we shall obtain lying heavy upon any one; because, it may be hoped, that each one will give according to his ability: while those of our friends who are in easy circumstances will take a pleasure in giving liberally, they, upon whom the burdens of life impose the obligation of doing less than they would wish to do, will consult those obligations, and give accordingly. And they will not forget, that the widow's mite was seen to fall into the treasury of the temple with satisfaction, and with the promise of a reward from him who is appointed to judge the living and the dead.

I must be allowed to add one thought more. What can give credit to your cause; what can raise its dignity in the scale of human estimation; what can call down a divine blessing upon all you do, and prove that you are indeed taught of God, so effectually as your own virtuous, upright, honest deportment in those relations of life in which you are allied to your fellow-citizens and fellow-men? But observe, I am not pleading for what in the world is often admired under the name of devotion and sanctity. External devotion and sanctity serve, upon some schemes, as an apology for tricking, for lying, for sensuality and for infamy. And you have known, as well as myself, noisy professors, who have actually thought lightly of palpable vice in those who are believed to be the elect of God. Away with such flimsy pretexts from our ranks! Our principles warrant no such measures. Our creed refuses to hear any apology whatever for a breach of the laws of integrity and of virtue. Let him carry before him the dark lanthorn of hypocrisy who is afraid that the sun should shine on his actions. Be yours the safer course of spreading forth the scenes of your lives before the midday sun. Since there is nothing hidden that shall not be revealed, let no part of your conduct need a concealment. Do that which is right between man and man: check the violence of passion: put a restraint upon self-love: mind every man not only his own things, but every man also the things of others. Let it not be said that, while you are professing to serve God you do injury to man. For he serves and honours God the best, who respects and instructs and benefits most the creatures who bear his image upon earth.

Finally, if in these ways which have been pointed out, and in others which will suggest themselves to your own minds, you endeavour to teach the way of truth to those who lie in error, can you doubt that your labours will be acceptable to him who came into the world for this purpose, "that he might bear witness to the truth;" who so often directed, "he that hath ears to hear let him hear;" and who gave it in charge to his apostle, "strengthen thy brethren"? If it be his command, feed the hungry, clothe the naked; would he not have you feed the hungry mind, clothe the naked understanding, and furnish food and the means of animation and vigour to the intellectual principle, which is given to adorn human society here, and to enjoy the high gratifications of the heavenly banquet in eternity? Small indeed is the value of corruptible food, compared with that which endureth unto everlasting life; and great will be the solace, and rich the reward of those who are the instruments of making their fellows true worshipers of the one living God, and enlightened heirs of everlasting glory.

I am happy to add, that these thoughts, with others it may be better to suppress, delivered to a congregation of my friends, have been instrumental to the forming of a society on the plan proposed, whose subscriptions are even more liberal than I had hoped for; which will enable us not only to embrace the four objects I have referred to, but also to give a steady help upon any other proper demand being made on us. The same plan has been pursued in several places in the West of England, and I hope it will be generally adopted.

A FRIEND TO THE SPREAD OF TRUTH.

Facts and Observations with regard to the System of Malthus.

Sir, *Dec.* 2, 1817.

It is not possible for me to express the satisfaction with which I have read the reflections of your most elegant and accomplished Correspondent T. N. T. [pp. 471, 532, 660,] on the

principle of Malthus. I hope this principle is false *in* FACT, as it is the most horrible that the human imagination can rest upon. To aid the reflexions of your Correspondents, I have drawn up the following facts and observations. They look both ways, for in every important question the pro and con must occur. Malthus's Book has become the text-book of government, and is circulated with an incredible industry. Surely that is worthy of examination, which makes human life a lingering curse.

1. The earth is so far from being yet cultivated, that it may be safely affirmed that one half of it has not yet been touched, and that the other half is very imperfectly cultivated.

2. That of life and death we can give very little account; so much mystery hangs over them, that they can, very generally, only be resolved into a Divine dispensation.

3. That the great mortality experienced in all countries, amongst infants and very young persons, may be traced, in a great plurality of instances, to diseases of *specific contagion*, of the origin of which no account whatever can be given. The hooping-cough, the measles, the small-pox, the scarlet fever, are diseases of this description; and it seems necessary that we should be able to *prove* that to a great extent, and to what extent, death is mediately or immediately produced by *want*, in order to ascertain what population is excessive.

4. Many countries have declined in population, notwithstanding the force of the principle; and if late marriages were in any country to become universal, and death continue its ravages, in nearly an equal ratio to its present, can any one say, that population would not sink below the power of producing food?

5. Wars and other accidental means of destroying mankind, have existed to an equal extent, in countries very thinly peopled, in countries which have afterwards supported many times the thin population, and it is therefore probable, that wars will continue in every stage of population in all countries.

6. I think from the history of all countries we learn, that early marriages were more common formerly than they are now, and it is truly remarkable, that if the multiplication supposed by Mr. Malthus of the human species be true, that so little progress should be yet made in tillage.

7. Notwithstanding all these facts, it does appear, that some strong permanent cause exists for the constant production and continuance of general poverty, which appears to have been always the state of human existence, and to so great a degree as to make it evident, that human life, in an immense plurality of instances, is an enormous evil, instead of being a blessing in this world; and there is certainly no one principle to which this general poverty is so clearly ascribable, as the principle of population.

8. It is certainly a most weighty consideration, in estimating the intention of Providence, if it be discovered that one of the strongest passions of human nature is given chiefly to torment mankind, or to involve them in the extremes of want and wretchedness; for, according to this principle, nothing but celibacy can protect against wretchedness: all care, industry, sobriety and every other human virtue, are as dust in the balance, and weigh nothing against evils at which humanity shudders.

9. If there be a question, therefore, that presses upon the attention of the moralist, before all others, and in comparison with which all others are as nothing, it is this. And surely your correspondents will give it their most anxious consideration.

10. Mr. Sumner, in his Records of the Creation, after admitting this principle in its full extent, as illustrated by Mr. Malthus, calculates that it only demands an abstinence from marriage until the age of twenty-five, to relieve from its pressure; but this is evidently gratuitous, for he has no data on which to ground his calculation, and it, therefore, falls to the ground.

11. The history of Mr. Malthus's Essay is curious. It was published to shew, that Mr. Godwin's System of Equality, in his Political Justice, was impracticable; and as it was admitted that Mr. Godwin had shewn, that all the other passions of our nature, which confer happiness, or stimulate to exertion, might be gratified in a state of equality, Mr. Malthus shewed, that the affections which unite the sexes

could not, without issuing in universal famine; and stated, that vice and misery, and nothing but vice and misery could check population, and keep it within the level of subsistence. This is the substance of the first edition of his work, in which moral restraint had no place at all. Nor could it indeed have any, for Mr. Godwin had proposed moral restraint, to obviate the objection to population. This, therefore, Mr. Malthus wholly rejected.

Now, since Mr. Malthus has taken up moral restraint, (which, no doubt, is one species of misery,) and urges that as the only effectual check to population, his book is no longer an answer to Mr. Godwin. For if moral restraint is necessary, under every system, the system of equality is not impeached; unless it could be proved, that complete moral and intellectual cultivation tends to *inflame* the passion which unites the sexes. As Mr. Malthus says, that early marriages ought never to be contracted, is it not probable that they might be easier prevented in a system of universal cultivation and equality, than under the present debasing systems? But we have nothing to do with Mr. Malthus or any other individual; the principle, the principle only is a serious object.

12. It is seldom that one can obtain the history of all the branches of even one family for many generations; but the industry and care of one individual, Mr. Hutton, of Birmingham, (see his invaluable Life,) have furnished us with such a document. He has traced his family through six generations. It was, in many of its branches, a poor and religious family, and appears to have been neither prevented from contracting marriage, nor peculiarly the seat of vice and misery. These six generations occupy a period of two hundred and twenty-eight years. Into this family, most of whom were married who came to maturity, there had been incorporated eighteen men and women by marriage. And without reckoning any multiplication of these eighteen persons, which would have immensely increased the number, this family according to Mr. Malthus's ratio, would have been one thousand and twenty-four. Now look at the fact. In two hundred and twenty-eight years, there remained of this family twenty-eight souls when the account was taken, and of these, twenty-two were children or minors: from these deduct the eighteen persons brought into this family by marriage, and the real increase is from one pair to eight individuals, of whom only six were men and women!

13. Agriculture is a very ancient science. We know, from very authentic sources, (see the evidence collected with great care in his Dissertation on the Numbers of Mankind, by Dr. Wallace,) that Egypt, for example, in the earliest ages of the Roman Republic, was minutely divided, exquisitely cultivated, and teemed with a population much more numerous than ever has existed since, either in that or perhaps in any other country; and it is certainly very difficult to account for the fact, that marriage should neither be discouraged, nor infanticide allowed, and yet that the population and the tillage should both waste away, and never yet be replaced.

14. To say that human beings tend to increase, is only to say that women produce more than two children each; and to say that this increase is only checked by moral restraint, vice and misery, is certainly most true, if mortality, in general, be included under the head of misery. But this proposition, thus understood, is a mere vulgar truism, which admits of no debate, and another proposition might be thus formed with equal certainty and triumph. It might be equally affirmed, that men would live for ever in this world, if vice and misery were excluded.

15. Hume had conjectured that the human kind might double in twenty years, Wallace supposed thirty years; Malthus founds his ratio upon what he states as a *fact* from Dr. Franklin, in the back settlements of America. This *fact* is very questionable. Franklin gives us no information how he had ascertained it, and it is delivered amongst other of his amusing speculations about vegetation, &c. How this was ascertained should have been stated with great precision. Every one knows that few parts of America, in Franklin's time, contained a stationary population. Men were continually moving backwards, and add-

ing to the numbers of those already settled. Every thing was in incessant motion, so that, upon a scale of any extent, to ascertain such a *fact* seems impossible. It could have been no more than merely a rough estimate, unworthy of being the basis of any system. Franklin was full of fancy and a great speculator. The father of Franklin had seventeen children, thirteen of whom were married; how many of the descendants of the elder Franklin are now living? I suspect not any great number; few are named in Dr. Franklin's will.

16. It may be fairly questioned, whether a small population, in any given country, can exclude the occurrence of famine. According to Humboldt, famine frequently and very fatally occurs in South America, where millions of fertile acres invite the industry of the inhabitants, but remain untouched, and where the population bears no proportion to the means of subsistence, if we measure that by the productive power of the land. We will suppose, at this moment, a population in England of only one million, and that only a quarter of the soil was in a state of cultivation, should the crops fail, famine would certainly ensue. Grain is a perishing commodity, and will never be raised greatly beyond the demand of each current year, for no man will dig the earth, in order to lay up the corn to waste: it will follow then, that famine will be as likely to occur where there is a small, as a large population, provided that in productive seasons the population can be fed. The result of this observation seems to be, that the land will never be tilled, except there be mouths to consume the produce, and that deaths, by famine, cannot be excluded, upon the occurrence of years of scarcity, by the smallest population; and that, therefore, a population cannot be attended with any inconvenience, from its multitude, until it exceed the supply from the soil, in years of an average good produce, the land being cultivated to its utmost limit. I wish this remark to be seriously weighed.

17. In the cities of Mexico there are between twenty and thirty thousand beggars on the streets, (who, like the Lazaroni, in Italy, live without employment,) a state which is four times as large as was all France when under Napoleon, and which contains not one seventh part of the population. This shews what governments may effect in the promotion of human misery, when the principle of population bears not upon it. New Spain has enjoyed a peace of three hundred years, and in some of its provinces, there are not three people for a square mile!

HOMO.

Ignotus on the Ignoti and the Controversy on Infant Baptism.

SIR, *Dec.* 2, 1817.

I SUPPOSED, till I saw your last Number, that I was the only one of our family who had yet occupied any of your pages. But the *Ignoti* have been always very numerous. Their works were contemporary with the era of printing, or rather preceded it; and since that period they have appeared, in various countries, on every question of public interest.

My learned kinsman has now come forward, seemingly in self-defence, on a subject, if not of the highest, yet certainly of considerable importance. No Christian, in any degree worthy of the name, can find himself in domestic life, without desiring to perform, and not to misunderstand, his peculiar duties. He ought, I think, to be especially cautious, when invited to comply with a custom which claims to be a *positive institution* of revealed religion, and to hesitate till he can answer, at least to his own satisfaction, the serious questions, *What mean you by this service?* And, *Who hath required this at your hands?*

Were these questions to be answered on the authority of human judgment, I know not whose to which I should more readily defer, than to that of your Correspondent who dates from *Essex House*. I cannot agree with my kinsman to regard, for a moment, his able opponent, as reduced to the necessity of handling a weapon like the *telum imbelle* of the unfortunate *Priam*, or of wielding it with the powerless effort of that royal *senior*. I rather contemplate the author of the "Plea," *not thinking of himself more highly than he ought to think*, but justified by his well-earned and often-felt polemic reputation as entitled, even if unsuccessful in the present contest, to say of his alleged reasons for complying with the custom of *babe-sprinkling*,

like the *mighty shade* of *Troy* his country's glory and independence,

——si——dextrâ
Defendi possent, etiam hâc defensa fuissent.

I mention *babe-sprinkling* because the terms *infant* and *baptism* are not sufficiently precise on a question which carries the diligent inquirer into ecclesiastical antiquity, through ages and countries, where they have described such different *persons* and *practices*. Learned *Pædobaptists* acknowledge this, though *Pædobaptism* has been assisted not a little by such ambiguity.

Here, however, I leave the question, now happily narrowed into the authority of *tradition*, in the hands of two disputants well prepared to exhaust the subject. Should they proceed in the discussion, it will, I trust, speedily become a *collatio amica* worthy to be classed with that of *Limborch* and *Orobio*, or *Price* and *Priestley*, displaying all the coolness which the subject seems, at first view, naturally to encourage. Yet, however it has happened, on no question has more unseemly warmth been frequently excited. That controversy has, indeed, abounded in "words that burn," as if arguments, like some combustibles, flamed most fiercely in the element of water.

My learned kinsman will, I hope, allow me to take advantage of a priority, due only to a much earlier appearance on your pages, and henceforth to subscribe myself

IGNOTUS—SENIOR.

Grievous Expense of Law Proceedings.

(From Edinburgh Review, No. LIV. pp. 356—358.)

THE grievous expense of law proceedings has long been a theme of complaint among the vulgar; but they who are the best acquainted with the profession of the law, are best able to say (as they must if they speak the truth) that none of the complaints ever made upon this trite subject are in the least degree exaggerated. That a poor man cannot obtain justice, is quite obvious, at least that he cannot obtain it unless he finds some one to lend him the money without security, which is next to impossible; or to lend it him for a share of the property at stake which the law prohibits. But it is said that the poor may sue *in formâ pauperis*. To what does this privilege amount? First, it extends to those only who are not worth above five pounds besides their wearing apparel; whereas a man may be worth much more, and yet be a great deal too poor to support a suit in Chancery. But next suppose he is of the class of mere paupers; he obtains an exemption from the costs of stamps and counsel's fees and court fees; and we shall suppose that his counsel exerts himself to the utmost; that no time is lost by his special pleader's slowness or his counsel's laying aside his case, to make way for others upon which his opinion is requested with *peculiar dispatch*." What chance has he of an active and industrious attorney to serve this poor client, while he has rich ones on his hands, as he must have if he be an able practitioner and a man who will let no opportunity escape him? But this is not all—who is to pay for his witnesses? Who is to advance him money for this most necessary expense, when it is known that he may gain his cause, and yet not have enough to pay it? This leads us to the much more grievous case of a man prevailing and yet being nothing the better, nay, actually being a loser, by his contest. Nothing is more certain than that the recovery of a small debt, or the successful resistance of a small demand, is more costly than acquiescing in positive injustice. If, for example, a person is called upon by one he never saw or heard of to pay fifteen or twenty pounds, and refuses, and suffers an action to be brought against him; and if he gain, as it is to be presumed he will under such circumstances, he will, in all probability, lose more upon the whole than he would have done had he at once paid the sum unjustly demanded. No doubt he gains with costs, but the actual costs always considerably exceed the costs allowed; and in the case of small sums the excess is greater than the sum in dispute. We think it enough at present merely to broach this subject. It forms one of the most intolerable abuses known in the law; and no reform could be more wholesome than one directed to remedy it. The share which the Government bears of the blame does not come

under the head of extra costs, as all stamps are allowed in taxing; but those imposts are not the less objectionable upon other grounds. They are nevertheless favourites with weak rulers, and flatter some ridiculous popular prejudices. Since the publication of Mr. Bentham's work, no one has ever pretended to doubt their iniquity and gross impolicy. Mr. Rose one day, in Mr. Pitt's presence, took the author aside and informed him that they had read the pamphlet, that its reasoning was unanswerable, and that it was resolved there should be no more such taxes. Yet budget after budget has since been formed, in which those duties have made a part; and Mr. Pitt himself was found to patronize them upon his return to office in 1804.

SIR, *Nov.* 10, 1817.

THE writer of the letter from which an extract is given in your last Number (p. 601) is incorrect in stating that Mr. (now Dr.) Nares's "principal object in his book entitled Εἷς Θεὸς, Εἷς Μεσίτης, is to argue against the Plurality of Worlds, from the fatal consequence that would arise of the absurdity of the supposition, that the Creator of the worlds should go about dying for every set of his rebellious creatures." The real object of this work is, to shew that the philosophical notion of the Plurality of Worlds is not inconsistent with the language of the Holy Scriptures; that there is nothing in the expressions used by the sacred writers that necessarily limits their application to the human race; and that there are several passages which seem to imply that the whole universe of solar and planetary systems will be affected by Christ's sufferings.

This mention of Dr. Nares induces me to make a few observations upon the following passage, taken from p. 116, of his Remarks upon the Improved Version of the New Testament (Second Edition):

"If the Logos imply only wisdom, as Mr. Lindsey pretends, what are we to think of *wisdom* 'coming to its own, and its own receiving it not'? What of John the Baptist not being that *attribute of God?* What of one attribute being the *only-begotten* or *dearly-beloved*, as the editors would have it? Can these passages be otherwise applied than to a person? Or, what shall we say to Tertullian's expression in his treatise against *Praxeas*, where he speaks of God being 'alone before all things'? *Solus autem quia nihil aliud extrinsecus præter illum, cæterum ne tunc quidem solus, habebat enim secum rationem, hanc Græci Λόγον dicunt?* Is not a man alone with his own reason, as an *attribute?* Besides that in the *beginning* of Christ's *ministry* the *wisdom* of *God* should exist, seems a strange piece of information to stand at the head of such a work as John's Gospel; after all, if Θεὸς ἦν ὁ λόγος be, as Mr. Lindsey would have it, and 'God was wisdom,' God and wisdom must be the same. Now in ver. 14, Mr. Lindsey must have read 'wisdom *was* (or *was made*, or *became*) flesh; ὁ λόγος σὰρξ ἐγένετο; consequently God became flesh, and our point is carried."

From this it is evident either that Dr. Nares never read Lindsey's Observations on the Introduction of St. John's Gospel, or that he has completely forgotten them. Suffice it to remark, that Mr. Lindsey does not suppose the words ἐν ἀρχῇ to mean *in the beginning of Christ's ministry;* consequently, the Doctor might have spared his note, p. 114: and if he wishes to know what we are to think of "wisdom coming to its own," &c. &c. he may consult any of the respectable advocates for the interpretation here ascribed to Lindsey.

Dr. Nares states that "he has a high respect for Mr. L.'s character and consistency, but that he cannot bow down to him as a critic." How is he enabled to estimate the merits of Mr. L. in this respect? From the preceding extract, it would appear that he is unacquainted with Mr. L.'s writings, since in most of them the Proem of St. John's Gospel is explained, and the Doctor's objections fully obviated.

I trust no apology is necessary for these remarks. Nares is generally considered a highly respectable writer. His statements receive an implicit assent from many. His errors are, therefore, the more pernicious. My aim in writing this is to guard the inquirer after truth against relying too much on his assertions. I con-

clude by observing that it must be a source of deep regret to observe how generally the sentiments of Unitarians are misrepresented, and how, in the works of most modern divines, contumely is substituted for a manly refutation of supposed error. B.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXIX.

Burke's Prediction of the Repeal of the Test Act.

The act called the Test Act itself, is, with regard to them, (Protestant Dissenters,) grown to be hardly any thing more than a dead letter. *Whenever the Dissenters cease, by their conduct, to give any alarm to the government in church and state, I think it very probable that even this matter, rather disgustful than inconvenient to them, may be removed,* or at least so modified as to distinguish the qualification to those offices which really *guide the state*, from those which are merely *instrumental;* or that some other and better tests may be put in their place.

Letter to Sir Hercules Langrishe, Bart. 1792.

No. CCCXX.

Methodist Electors.

One of the Minutes of Conference, in 1767, deserves the attention of the Wesleians at the ensuing general election: it is to be feared that it is forgotten.

"Q. How may we prevent bribery at the ensuing election for Members of Parliament? A. 1. *Largely shew the wickedness of thus selling our country in every society.* 2. Do the same thing in private conversation. 3. Read every where the 'Word to a Freeholder,' and disperse it, as it were, with both hands. But observe, a voter may suffer his *expenses* to be borne, and not incur any blame."

BIBLICAL CRITICISM.

Notes on a few Passages of the Scriptures.

November 25, 1817.

GENESIS xlii. 6, "Joseph's brethren—*bowed down* themselves," &c. According to the LXX. προσεκυνησαν κ. τ. λ.; the very same word which so frequently occurs, in the same connexion, in the New Testament, and which has been rendered by the ambiguous English verb, *worship*. Josephus, in his account of this interview, adds, καθως εθος εστιν αυτοις.

Exod. vii. 20. "—all the waters that were in *the river*, were turned to blood." Æschylus (Prometh. Vinct., 811) attests the extraordinary sweetness of the water of *the Nile*, and calls this river ευποτον ῥεος.

——xi. 2,—"let every man *borrow*," &c. In the LXX, αιτησατω. And thus, agreeably to the usage of ancient nations, Geddes, in his translation, has, *ask;* with which version, however, his note, in his C. R., is not quite consistent.

—— xxxiii. 2, "I will send *an angel* before *thee*." Here *Moses* is addressed as the representative of the people of Israel. The *angel* I take to be *Joshua*. Geddes appears to have followed a totally unauthorized and improper reading—"before *you*."

Judges vi. 8, —"the Lord sent *a prophet*," &c.

—— — 11, —"there came an angel of the Lord," &c.

Perhaps the *prophet* and the *angel*, or messenger, were one and the same being. The course of the history, rather directs us to this opinion. Nothing is said, in ver. 21, to countenance the fancy that the angel vanished supernaturally from Gideon's sight. A miracle was indeed performed, to prove that he was an *angel* of Jehovah: but the miracle consisted in the sudden destruction of the sacrifice, by fire, and was not unlike to Elijah's, recorded in 1 Kings xviii. 33—39.

Ps. cxxxvii. 3, —"they that carried us away captives." So, too, the French Genevan Bible, of 1805. The translation lately proposed,* is neither correct nor elegant. What English ear can receive such a clause as the following, "those who *captivated us*"?

—— ——— 9, "dasheth *thy little*

* Mon. Repos. XII. p. 617.

ones," &c. Harsh as are the language and the sentiment, criticism will not permit us to substitute any thing for them, at the hazard of violating all the rules of analogy and evidence. The original words cannot be fairly translated, "dash *thy idols** to the ground:" and the propriety and spirit of the two concluding verses would be destroyed by such an alteration. Besides, this part of the Psalm is not imprecatory, but prophetic: it represents, in exact and lively colours, an event hereafter to take place, and wonderfully accords with Isaiah's prediction, xiii. 16, of the same circumstance, "their *children* also shall be *dashed* to pieces before their eyes." See likewise ver. 18, of that chapter.

Philip. ii. 5—11, —"in the *form of God*." Why should we conceive that an allusion† is here intended, exclusively or specifically, to "the transfiguration on the mount;" when the phraseology was justified and illustrated by the whole series of our Saviour's miracles?

"—thought it not robbery," &c. Translate, with the Editors of the Improved Version, "did not eagerly grasp at the resemblance to God." The verb ἡγησατο means, *considered, esteemed*, &c., and will not bear to be rendered by *thought of*, or *meditated:* nor is αρπαγμα *robbery*, but *something to be seized.*

"—the *form of a servant*." Here, again the allusion is general; agreeably to what our Lord himself says, Matt. xx. 28, "The Son of man came not to be ministered unto, but to *minister*," and, in another passage, Luke xxii. 27, "I am among you as one that *serveth*." *The form of a servant*, is resemblance to a servant: *the form of God*, is resemblance to God.

"—Given him a *name*," &c.—"that in the *name*," &c. The word *name* has *no double sense* in this paragraph, but signifies throughout it, "the mediatorial character of Jesus Christ;" to which effect is the clause "that every tongue should confess," &c. Concerning the doctrine of *the final restitution of all men to virtue and to happiness*, the passage before us is profoundly silent; *every* tongue and *every* knee signifying "the whole human race," *Gentiles as well as Jews.*

N.

* Mon. Repos. XII. p. 617. † Ib.

December 4, 1817.

SIR,

I AM obliged to your Correspondent A. X. [pp. 674, 675,] for bringing under review the subject of Epaphroditus. I will attempt to establish the facts stated in my Eccles. Researches, and I shall feel additional obligation, if he or any other of your readers will refute my statement. The right plan is to place before the reader, all that is said about him, from which we can draw any conclusion. And thus says our apostle, Philip. ii. 25,—"I thought it necessary to send you Epaphroditus, my brother and fellow-labourer and fellow-soldier, your ambassador and minister to my wants, for he greatly longed after you all, and was full of anguish, because ye had heard that he was infirm, and indeed he was infirm, so as to be nigh unto death; but God had pity on him, and not on him only, but on me also, lest I should have sorrow upon sorrow; receive him, therefore, in the Lord with all joy, and hold such in estimation; because for the work of Christ he was near death, having hazarded his life to fill up the deficiency of your service toward me."

Suetonius, Ch. 14—19, "Domitian condemned Epaphroditus, his Secretary, because he is supposed to have assisted Nero in destroying himself: and finally, his own cousin, Flav. Clement, a man of the most despicable inertness, he put to death, though he had as yet hardly laid down the Consulship." Dion Cassius, Lib. 77—14, "In this same year, Domitian put to death, with many others, Clement, the Consul, for the crime of impiety, and for having embraced the Jewish institutions. Epaphroditus, a freedman of Nero, whom he had before banished, he then slew, under the charge of not having supported Nero." In the beginning of his Antiquities, Josephus thus writes:—"There were some who, from their love to this subject, have encouraged me to undertake it, and especially Epaphroditus, a man who excels in every branch of literature; more particularly in the knowledge of history; having been himself engaged in the management of important affairs, and experienced many vicissitudes of fortune: in all which he displayed a mind wonderfully powerful, and an inflexible adherence to

virtue." Now my position is, that the Epaphroditus here spoken of is one and the same person: for he had the same *name*, was at *the same time*, was in *the same place*, and was marked by such peculiarities of character as are sufficient to prove his identity.

The opinion of learned men is, that Josephus had published all his Works before the death of Domitian: but Photius, Biblioth. Cod. 33, has the following passage respecting Justus of Tiberias, the rival of Josephus. "Justus begins his history from Moses, and closes at the death of Agrippa, the seventh that ruled in the family of Herod, and the last that reigned over the Jews, who received his dominion under Claudius, had it augmented by Nero, and still more amply by Vespasian: he died in the third year of Trajan, where his history terminates."

Josephus notices this history of Justus in his Life, and if it were not published before the third of Trajan, the remaining Works of Josephus, namely, his books against Appian must have been written at a later period. These books are dedicated to Epaphroditus, who, if the Secretary of Nero was put to death the fifteenth of Domitian, must have been another of the same name, contemporary with Trajan. Influenced by this reasoning, Grotius supposes that the Epaphroditus here meant was a procurator under Trajan. But history is quite silent respecting such a person, and his existence is a mere assumption to meet the dates given by Photius; which dates are set aside as false by Josephus himself.

The Life of Josephus was originally a part of the Antiquities, being an Appendix to it, and composed and published at the same time with it. At the close of it, he bespeaks the indulgence of his readers for introducing a short Memoir of his own Life, and expressly states, that he concludes his Antiquities in the 13th of the reign of Domitian. In Section 65 he thus accosts Justus: "If you are confident that you have related these things better than any other writer, how came you not to bring your narrative before the public, while Vespasian and Titus, the generals-in-chief of the war, and while Agrippa and his kindred, men extensively acquainted with the literature of Greece, were yet among the living, for you withheld your History *above twenty years*, thus declining the testimony of all those who, from their own knowledge, were able to sanction its truth. But now, they being no more with us, you have ventured to publish it, as no longer liable to refutation." From this passage, connected with the date previously given by himself, it is evident, that in the 13th year of Domitian, Agrippa was not among the living, though it be evident also, that he survived the event of the Jewish War about twenty years. He must, therefore, have died about the middle of the reign of Domitian.

The books against Appian were composed after the Antiquities, and, as it appears, immediately so. And the interval between the 13th of Domitian and the close of his reign, namely, the space of three years was assuredly sufficient for their production. For learned beyond example as that work is, it required only the arrangement of the materials which the author had amassed while composing his Antiquities. Josephus spent about twenty years in the composition of the works dedicated to Epaphroditus; and he expressly declares, that he undertook that performance by the advice of his friend and patron. At that period, Epaphroditus was already distinguished by learning, integrity and political wisdom, and this testimony necessarily refers him to the reign of Nero, in whose court, as Suetonius asserts, he flourished as a Secretary of State.

From Suetonius and Dion Cassius it seems *probable* that Epaphroditus was a believer: for both these join his death with that of *Clement*, who suffered for his conversion. From Josephus we might also conclude that he was a convert to the *Jewish institutions*, as the gospel was then called. The Heathens who rejected Christianity, rejected also, with affected contempt, the true history of the Jews, and adopted with avidity the falsehoods propagated by Appian and others respecting their origin. Nor can we find a criterion by which we can ascertain with more probability the feelings of a Heathen respecting Christ, than the part he took with regard to the history of the Jews. All the enemies of Jesus adopted the

expedient of calumniating his nation; while those only who were favourable to him and his cause, wished to know the truth. On this side of the question we see Epaphroditus firmly enlisted. For Josephus nearly at the close of his work thus writes: "To thee, Epaphroditus, *who lovest the truth*, and to those who, like thee, wish to know our laws and nation, I dedicate this book."

The Apostle Paul, writing from Rome, Philip. i. 14, declares that his bonds in Christ were made known *in the whole palace;* and he presently mentions Epaphroditus by name, as one who had hazarded his life in the service of Christ. And here the name, the time, the place, serve to identify the friend of the Apostle with the patron of Josephus.

The words of the Apostle, though not a studied encomium, represent Epaphroditus as distinguished by sincerity, firmness and magnanimity; as having not only impaired his health, but risked his very existence, by attempting to shield his illustrious friend from the bigotry and malice of his imperial master; and Josephus affirms that "he displayed a mind wonderfully powerful, and an inflexible adherence to virtue"—meaning, no doubt, by virtue, that high integrity, that superiority to the world and even to the fear of death, with which the gospel inspired its early votaries.

In the first and second centuries the notion seems to have been general that a convert from Heathenism ought immediately to relinquish his station in society, especially if engaged in pursuits under the Emperor inconsistent with the virtues of Christianity. Clement acted up to this opinion; and his seclusion brought upon him the imputation of "the most contemptible inertness." Epaphroditus followed an opposite course, and he thus incurred the suspicion and displeasure of the church at Philippi, when they "heard that he was infirm," meaning, not that he was sick in body, but infirm in the faith. Vide Rom. iv. 19. The Apostle takes up the term "infirm," and, agreeably to his usual manner, applies it in a new and energetic sense, to set forth his magnanimity and zeal in the cause of his divine Master. "For he was indeed infirm, so as to be near death;" his infirmity was only an impaired health, arising from fatigue and anxiety, and a noble determination to meet death in the service of Christ. But Providence interposed and averted the fury of the Emperor; and he was thus restored to be the comfort and support of the Apostle. Epaphroditus naturally wished to visit the Christians at Philippi, thus hoping to dissipate their prejudices against him. With this wish the Apostle concurred; and having delegated him, he calls upon them to receive him as a man of *deeds*, and not a man of *mere profession*, in Christ.

The language of our Apostle when speaking of Epaphroditus is deduced by association from his occupation under Nero; and his object was to do away the odium attached to those names, by applying them in a secondary, metaphorical sense to his character as a believer in Christ.

From being a soldier under Nero, St. Paul calls him "my fellow-soldier." In reference to his being a minister or attendant on the emperor, he styles him "minister of my wants." As "the slave of Nero," a reproach his conduct might have brought upon him even from his mistaken friends, the Apostle in his letter to the Colossians farther designates him as "the slave of Christ;" meaning, that while he appeared as the servant of a tyrant, he was really the servant of that divine Master whose service is perfect freedom. As a minister of state, Epaphroditus possessed *authority* and *wealth*, and he nobly employed them in supplying the necessities and protecting the person of his illustrious friend. "For the work of Christ he was near death, having hazarded his life to fill up the deficiency of your service toward me." Some of the believers at Philippi had doubtless the means of relieving the wants, and perhaps by their influence and connexions at home, materially to aid the Apostle. But they neglected their duty at least in part: and the Apostle delicately reminds them, that the man whom they disparaged for not holding forth his profession to the world, had the merit to supply their neglect in both these respects.

JOHN JONES.

Additional Miscellaneous Communications, *which arrived too late to come into their proper place.*

Essex House,
December 12, 1817.

SIR,

HAD the Christian Surveyor of the Political World encountered the Plea for Infant Baptism with fair argument, instead of an insulting sneer, he would not have been visited with the severity of rebuke of which he now so grievously complains. He surely could not expect that an attack so wholly unprovoked, and so "very improper, whether the writer was considered in the character of a gentleman or a Christian," would escape animadversion. But how far that animadversion may have exceeded the just limits of "due Christian animosity," is a question which the reader will probably decide with more impartiality than either of the contending parties.

I do not mean to comment upon the "very bad taste" of substituting an offensive nickname, instead of a grave reason. "This sort of language is too common with such polemics as this writer, and escapes their pen almost as a thing of course." The writer very well knows that Infant Baptism is a very different thing from "babe-sprinkling," though it suits his purpose to confound them. The *subject* of the rite may be imperative, while the *mode* is discretional. And I cannot suppose him so ignorant as to maintain that baptism universally signifies total immersion.

I willingly acknowledge that the charge of "wielding his theological hatchet with a more ruthless mind than the savage throws his tomahawk," is apparently very harsh. But this charge was alleged upon the supposition that the writer really intended what his words express, viz. to exclude the Pædo-baptists from the community of "true Christians:" in which case the censure would have been perfectly just. He now denies that he "ever intimated that *babe-sprinklers* should be excluded from eternal salvation." And to say the truth, I never suspected him of such extreme folly. Yet as he has not explained what he did mean by his extraordinary language, all that I can now do is to request, that when the explanation appears, the reader will have the goodness to dilute and modify the charge in due proportion.

I am happy to learn, that this Friend of mine, for with this title he is pleased to honour me, even to excess, in every paragraph of his late reply, has taken the trouble to *read* before he *wrote:* I have known some, who professed friendship, who *railed* unmercifully before they had read. I must, however, deeply regret that the style and language of this unfortunate Plea is so obscure and intricate, that this worthy Friend, after having read the work over and over, "once and again," with "no small astonishment," with "pen in hand," and "a thought of making his observations public," and for this purpose having collected some voluminous "extracts," and, in short, after having read this mysterious volume, "with more attention than any one has ever done, or is hereafter likely to do," it is, I say, quite afflicting to think that, notwithstanding all these laudable exertions, this candid and industrious Friend should have completely misconceived, and most grossly misstated the main argument of the Plea.

"I am amused," says he, "with the introduction of Messrs. Jerome and Augustine, Pelagius and Celestius, (such, I suppose, is the present fashionable way of referring to the celebrated writers of antiquity, by men of refined and approved *taste,*) in this controversy, who, with the most eminent men of the fifth century, are *to decide it.* They might as well be authorities for all the absurdities that then prevailed in the Christian world. It is not their assertion on this or any other point which has weight with me. Infant Baptism had crept in among Christians before their time, but their testimony is of no validity in this question."

Sir, I am sure it is impossible that this candid Friend should have read any thing in my book with half the astonishment with which I perused the above paragraph. Who would not conclude, from the writer's language, that the Author of the Plea had appealed to Messrs. Jerome, &c., as authorities to decide the controversy, and to establish the universal and perpetual obligation of Infant Baptism? Had this been, indeed, the case, the argument and its author

would richly have deserved all that obloquy and contempt which this candid Friend has so liberally poured out upon them.

No, Sir. Of such an argument as this no one ever dreamed. The authority of Jerome and Augustine, of Pelagius and Celestius, is appealed to for no other purpose than to ascertain a matter of fact. And though this candid Friend is pleased to say, that "their assertion on this or any other point has no weight with him," I presume, that it will be generally allowed, that their testimony to a matter of fact of public notoriety, in their own time, is as much entitled to credit, as the testimony of the Christian Surveyor of the Political World to any of the best authenticated facts of the present day. They were the most learned, pious and respectable men of the age in which they lived: they resided in different quarters of the world: they differed materially in theological doctrines: and carried on a very sharp controversy with each other. But they all bore testimony to one fact, viz. that Infant Baptism, in their time, was the universal practice: they all declare that they never met with nor heard of any one, no not even any heretic, who disputed it: and that it was the universal belief that this rite derived its origin from apostolic institution, and had been uniformly observed by the Christian church from the primitive age. Such are the facts attested and authenticated by Jerome, who resided in Asia; by Augustine, who lived in Africa; and by Pelagius and Celestius, who were natives of the British Isles, and who sojourned at Rome.

These are *facts*, supported beyond all reasonable doubt, by contemporaneous testimony. The argument built upon them is quite distinct, and not at all liable to be confounded with them by a discriminating mind. This general assent, this striking unanimity in the great body of Christians, so much split and divided upon other subjects, must have a cause. If Infant Baptism was really of apostolic origin, this singular phenomenon is easily explained. But if "Infant Baptism crept in among Christians," after the age of the apostles, how came it to pass that so gross a deviation from an apostolic institution should have established itself peaceably and quietly through the universal church, so that in the lapse of four centuries, abounding with learned writers and subtle controversies, not one voice should have been raised, not a single pen should have been employed in defence of the genuine Christian rite, or in opposition to a gross and widely spreading innovation?

If our candid Friend does not comprehend this argument, I cannot help it: nor is it in my power by any further elucidation, to bring it more within the level of his capacity. To me it appears clear, decisive and unanswerable, and precisely similar to that by which we establish the truth of Christianity itself from notoriety of fact. In what light it may be regarded, and how far it may impress the minds of others in different circumstances, it is not for me to say.

But having now advanced all that appeared necessary to rescue the argument from this Friend's misconceptions and misrepresentations, I forbear to notice his personalities and sarcasms.

T. BELSHAM.

P. S. I now willingly take leave of a cavilling opponent to reply to the objection of a more candid and consistent inquirer. T. G. (p. 657,) understands and fairly states the argument in the Plea. Actual apostolic institution is the hypothesis, and the only hypothesis which can account for the universal practice of Infant Baptism, and the uniform tradition that it was derived from the apostles.

I have stated, that the permanent obligation of the Lord's Supper as a Christian institution, stands upon no other foundation than Infant Baptism. For though Christ instituted the Eucharist, he gave no precept for its permanent obligation: and, though St. Paul incidentally mentions that in the Lord's Supper "we shew forth his death until he come," such an oblique notice is by no means equivalent to an express command. But the uniform universal practice of the church, shews how the precept was understood, and, consequently, how it was intended to be understood.

So with respect to Baptism, the precept is, Go and baptize: the practice shews in what sense the precept was understood, and, of course, how

it was intended. The argument to me appears equal and even identical with that which relates to the Lord's Supper. Especially if we consider that baptizing the descendants of baptized persons was a perfectly novel practice: which would never have been thought of, much less universally adopted, without an express apostolical authority.

It is true, that the New Testament contains many accounts of the celebration of the Lord's Supper, and none of the baptism of the infant descendants of baptized persons. The reason of this is very obvious: and, consequently, the argument in favour of the permanent obligation of the Lord's Supper may be more apparent, though to a reflecting mind, not, I think, more forcible, than the argument for Infant Baptism.

Mr. Morrison, the Chinese Missionary.

Sir, *Dec.* 14, 1817.

OBSERVING in your last Number, (p. 670,) that it is asserted in a note, that Mr. Morrison, the learned Chinese Missionary, is a native of Aberdeenshire, and studied at Aberbeen, I think it due to the honour of the real places of his birth, early residence and education, to set your readers right in these particulars, which I have the opportunity of doing on the best authority.

Robert Morrison was born at Morpeth, on the 5th of June, 1782. His father removed to Newcastle when he was about three years old: at a proper age he was placed under the care of his uncle, Mr. John Nicholson, a respectable mathematical teacher in that town, from whom he learned the elements of English grammar, arithmetic, &c. and was then taken apprentice to his father's business, which was that of a last and boot-tree maker. Though very industrious in this mechanical employment, he all along discovered an ardent thirst after knowledge; and, in the latter part of his apprenticeship, and for some short time after, while he worked with his father as a journeyman, applied his earnings to the purchase of books and the procuring of assistance in his classical studies. These he pursued under the direction of the Rev. Adam Laidlaw, minister of the Scots' church in Silver-street, Newcastle, with whom he read most of the usual Latin authors, made himself master of the Greek Grammar, and read the Greek Testament. Having intimated his wish to enter on a course of theological studies, with a view to becoming a missionary, Mr. Laidlaw recommended to his perusal some of the best books on the evidences of natural and revealed religion, and prescribed to him several subjects for composition, suited to his future views. During this period he was also very useful as a visitor in the service of a society for the relief of the friendless poor, established in Newcastle in 1797. In January 1803, he was sent to the Academy at Hoxton, where he was admitted a probationer on the 7th of that month, and fully admitted on the 21st. Here he continued about three years, and, it is believed, during this time, as well as afterwards, while at Gosport under Dr. Bogue, he studied the Chinese language under a native of that country. But concerning his conduct and proficiency in these seminaries, it will be the agreeable province of some of their directors to afford the public correct information. Of his important labours as a missionary and philologist and interpreter to the late embassy, the readers of the Reports of the Missionary and Bible Societies, of the First Part of his Chinese Dictionary, and of the publications of Messrs. Ellis, Abel and Macleod, will need no information from

V. F.

Sir, *Dec.* 14, 1817.

THE more I read, the more am I persuaded that "there is nothing new under the sun." This reflexion occurred to me the other day when reading Myles's History of the Methodists. Relating the first introduction of Wesleian preachers into Scotland, in the year 1751, that honest writer says, "Methodism has not prospered much in that country. One great design in sending preachers thither, is to make a stand against *the overflowing of Arianism and Socinianism* in that country." (12mo. third edition, p. 65.) Can any of your readers tell what this means? Is Unitarianism an old and prevalent heresy in Scotland?

E.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Unitarianism the Essence of Vital Christianity: A Sermon, preached at George's Meeting, Exeter, July* 10, 1817, *before the Members of the Western Unitarian Society and of the Devon and Cornwall Association.* By John Kenrick, M. A. 8vo. and 12mo. pp. 48. Hunter and Eaton.

OF the superior ability and taste which characterize this sermon, of the union which it exhibits of a mind at once zealous and enlightened, philosophical and elegant, our readers will judge from the extracts which we shall lay before them.

Mr. Kenrick professes briefly to review "those doctrines of Christianity which make it deserve the title of *the doctrine according to godliness.*" He discourses from 1 Tim. vi. 2—4, and endeavours to ascertain whether the marks of truth are inscribed on the prevailing or on the Unitarian creed.

An appeal is made to facts (9, 10) in testimony of the connexion subsisting between the Christian doctrine of THE UNITY OF GOD and practical godliness:

"Need I (says this preacher) undertake to prove that Christianity, in teaching the unity of God and exterminating polytheism, has shewn itself pre-eminently 'a doctrine according to godliness?' Rather, let those who would maintain the contrary shew me the nation of ancient or modern times, which has worshiped a multitude of gods, without debasing itself by the puerilities, and defiling itself with the horrors and pollutions of superstition. The mythology of the Greeks and Romans may be called *elegant* by him who contemplates it only in the breathing marbles which embodied the forms of their divinities, or in the poetry to which their agency gives majesty and animation; but he would revoke the strange epithet could he see it as it was, inflaming the brutal appetites of the vulgar, exercising no moral influence over the minds of the majority, and secretly despised by the lettered and reflecting few. And could the dark grottos of Hindoo idolatry utter forth their sepulchral voice to tell us what rites honour and what sacrifices propitiate the demons whose monstrous images are carved upon their walls, we should see what a doctrine of ungodliness polytheism still continues to be."

On the Calvinistic tenet of atonement Mr. Kenrick animadverts in the following manner (25, 26):

"The heathen superstitions degraded the Creator by assimilating him to the creature; but this theology inflicts on his character a deeper degradation:—for man, fallen and corrupt as he is, is not so malignant as to exact an eternity of torment for the smallest of sins, and refuse to remit this sentence though the offender manifested the most sincere contrition for his fault, and the most earnest desire to return to the way of obedience; or for the imputed transgression of some distant ancestor. Were I compelled to think thus of the Being in whose hands my present and everlasting destiny were placed, I would indeed throw myself prostrate before the throne of his power; I would endeavour if haply I might yet move his pity by pouring out the agony of my soul under his condemning sentence; I would inflict on myself every species of bodily mortification for the chance that he might be induced to accept the extremity of my present misery as a commutation for the pains of hell for ever:—but to call upon him as my Father who is in heaven, what would this be but the bitterness of a spirit that mocked its own wretchedness,—or the insolent irony with which a slave revenges himself on the author of his oppression,—or a libel on his memory who first taught me what are the tenderness and long-suffering of a parent's heart?"

Nor does a modified representation of the doctrine escape his strictures. With particular reference to the statement that the death of Christ was "a public declaration of God's holy displeasure against sin," he remarks (32, 33),

"Gospel truth gains nothing, either in distinctness or in force, by the additions which this system makes to it, but, on the contrary, this and every other scheme of atonement takes something from its simplicity, its consistency and its practical efficacy. Some of them may intercept more and some less of the rays of the divine benignity and mercy, or tinge what they transmit with a deeper or a fainter hue of blood; but they all spread a veil before our heavenly Father's character; their operation resembles the optical experiment,

in which an image horribly distorted by the manner in which it is drawn, is imperfectly restored to the lineaments of nature by the counteracting influence of a second distortion."

The writer, having illustrated the moral power of Christianity, in respect of its distinctly teaching the unity of God, in the views which it exhibits of the Divine character and government, and in its confirming beyond the possibility of a doubt the doctrine of a future life of retribution, suggests admirable counsel to Unitarian Christians (42):

"Our claims to the profession of *a doctrine according to godliness* are capable, as it appears to me, of only one refutation —and that is from ourselves. If we are foremost among those who sacrifice the honour and the welfare of an immortal being at the shrine of power, sensuality or fashion; if our zeal is lively only in the promotion of those objects which may interest our selfish passions by increasing the diffusion of our own opinions, but cold and languid where the great interests of Christianity and morals are concerned; in vain shall we profess that we maintain the entire and uncorrupted gospel."

The progress and stability of *the Western Unitarian Society* are sketched with great delicacy and beauty (45):

"The seed which was sown beneath so inclement a sky, that it might well have been doubted whether the binder of sheaves should ever fill his bosom with the increase, has shot up with a vigour which removes all fears for the future."

A discourse from which such quotations can be taken, deserves the praise of *genuine eloquence!* N.

Art. II.—*Religious Liberty. A Sermon, preached at the Octagon Chapel, Norwich, on Sunday, April 20, 1817.* By T. Madge. 8vo. pp. 40. Hunter.

THIS sermon has the characteristic excellencies of Mr. Madge's pulpit compositions. The style is chaste and simple; the arguments are very effectively stated; and many passages have a persuasive energy about them, which, if it may not be called by the lofty name of eloquence, at least produces a very similar impression on the hearer or reader.

Religious Liberty is pleaded for as being supported by Reason, by Policy, and by Christianity. In the following remarks, the author is proving the *impolicy* of legislative interference with the rights of conscience, by a reference to the schemes of usefulness which might have been frustrated, and the important discoveries which might have been prevented, had the object of such interference been accomplished.

"The great discovery of Columbus was well nigh hindered by the authority of the priests, who quoted St. Austin in proof of the assertion, that there could be no antipodes. And for maintaining that there was, one of the Catholic bishops was accused of holding dangerous errors. The order sent against him by the Pope ran thus: 'If he should be convicted of maintaining that perverse doctrine, which he has uttered against the Lord and against his own soul; that is, that there is another world, another sun and another moon,—call a consistory, degrade him from the honour of the priesthood, and excommunicate him.' Contemplate also the fate of Copernicus and Galileo, the fathers of modern astronomy. The first kept his work nearly forty years before he ventured to publish it; and the second was charged with heresy for advancing his astronomical opinions: his works were burnt, himself imprisoned, and being released was enjoined a penance of repeating once a week for three years, the seven penitential psalms! Such have been the fruits of the interference of Government with the right of private judgment!"—Pp. 18, 19.

On those who, from timidity, disappointment, or a despairing temperament, are backward to assist in endeavours to obtain religious liberty, or diffuse religious truth, a penance similar to Galileo's may profitably be enjoined; and they are recommended to repeat "once a week for three years," or till it has produced the proper degree of energy, the following passage:

"Pure, disinterested, and well-directed efforts for the good of man or the glory of God, can never fail of success. Times and seasons are not indeed in our hands: we know not what a day may bring forth. Sanguine in our expectations, and elated with hope, we may look for a speedier accomplishment of our wishes and endeavours than cool, sober reflection will sanction; and thus perhaps disappointment may come in to chill our energies and to relax our exertions. Or it may be that in the moments of trouble, of wearisomeness and dejection (and to the best of men such moments will sometimes present themselves), we may abandon ourselves to despair, and believe that all is vanity. But

this consolation is ever at hand, that the good in human nature is mightier than the evil; that time is in alliance with truth, and that truth is in alliance with God. 'There is,' says Mr. Wordsworth, in the spirit of that profound and beautiful philosophy which is spread over all his pages, 'there is a spiritual community, binding together the living and the dead, the good, the brave, and the wise of all ages. We would not be rejected from this community, and therefore do we hope.' 'If is no greater fault,' says Sir Philip Sidney, 'to have confidence in man's power, than it is too hastily to despair of God's work.'" X.

ART. III.—*A Sermon on Spring. Delivered at the Unitarian Chapel, South Street, Gosport: General Baptist Chapel, Thomas Street, Portsmouth: and Unitarian Chapel, Fareham.* By a Unitarian Lay Preacher. 12mo. pp. 18. Hollingsworth and Price, Portsmouth. 1817.

THE Lay Preacher's discourse would not disgrace many who have been regularly educated and ordained. Of the three chapels at which it was preached, two belong to poor congregations, unable to support ministers; and if they have amongst them, or are frequently visited by, such lay preachers as the author of this sermon, are not very much in need of them. While so many small societies are in a similar situation, and our academical institutions are insufficient even for the supply of old and established congregations, it is highly desirable that men of sense and piety should exercise their right of prophesying, and prevent the total disuse of public worship and exhortation. Our regular ministers are, we hope, too liberal and right-minded not to encourage such useful substitutes and assistants. X.

ART. IV.—*A Charge delivered at the Primary Visitation of Herbert, Lord Bishop of Landaff, in August* 1817. 8vo. pp. 38. Rivingtons.

WHAT first occurs to be remarked, in the perusal of this charge, is the writer's profound silence concerning his predecessor. It is difficult to conceive that the present Bishop of Landaff was not personally acquainted with Dr. Watson. To the high reputation of that prelate in the university, in the world, and, we think, we may add, in the church, he could not, surely, be insensible. Yet he abstains from all reference to his character and labours. The omission is extraordinary: what can be the motive of it, our readers will consider.

Far the larger part of the pamphlet is employed in an analysis of "the Clergy Bill." This Dr. M. pronounces to be "a law for the government of the church, which is of greater consequence than any ecclesiastical law, which has been made since the time of the Reformation." Its enactments are judiciously and usefully explained.

In the remainder of his Charge, the Bishop of Landaff strongly recommends to the attention of his clergy the *National Society* and *the Society for promoting Religious Knowledge.* Of the latter he says (34), "It is the most ancient *Bible* society in this kingdom." And among the reasons for its being patronized by Churchmen, to the exclusion of "the British and Foreign Bible Society," he gives the following (36):

"The Bible Society, which is distinguished by the name of the 'British and Foreign,' comprises the great body of *Dissenters* in this kingdom, while the other Bible Society consists entirely of *Churchmen.* Now a partnership of churchmen and Dissenters in a Bible Society, which distributes the Bible *alone*, is a partnership founded on very *unequal terms.* It is founded on a levelling principle, of which the unavoidable consequence is, that one party must *lose* what the other *gains.* This the Dissenters know, if Churchmen do not. They know that a union of Churchmen and Dissenters in *such* a society cannot fail to augment the *power* of the latter at the expense of the former."

But we must be permitted to deny the fact, and to oppugn the reasoning. Dissenters gain nothing, *as Dissenters,* by their support of the Bible Society. *In common with those of their conformist neighbours, whom they join in the undertaking,* they acquire a *power* of being *useful to mankind.* Were the argument of the above paragraph good for any thing, it would prove that Churchmen ought not to unite with Dissenters in charitable associations in general.

In a note, at the conclusion, the Bishop requests the clergy of his diocese to distinguish between "*justification*, that is, *admission* to the Christian covenant, and *salvation*, which is the *completion* of it." This,

in substance, is a just distinction. By *regeneration* also he would seem to understand a state of *privilege*, rather than of character; which privilege, he tells us, "takes place at *baptism*."

Very different from the charges of the late Bishop Watson is this primary charge of Dr. Marsh's. In these pages we find no manly, generous and eloquent appeals to the heart in favour of Religious Freedom and of our *common* Christianity. The writer contents himself with being the advocate of a church which is governed by parliamentary statutes: and this pamphlet breathes the spirit of a *lawyer* rather than of a *divine*. N.

ART. V.—*Eternal Punishment proved to be not Suffering, but Privation; and Immortality dependent on Spiritual Regeneration.* By a Member of the Church of England. 1817. 8vo. pp. 240. Appendix, pp. 40.

THE author of this singular work describes himself as having been, "from a very early age, employed in 'learning and labouring truly to get his own living in a state of life' incompatible with minute attention to the more polished refinements of language." The defect for which this apology is made, is amply compensated by his apparent honesty and love of truth; his unwearied diligence in the accumulation, arrangement and comparison of scripture passages connected with his subject; and a certain air of originality about his notions which, whether we admire their justness, wonder at their oddity, or laugh at their absurdity, makes us feel that they are completely and indubitably his own. His object is to prove that the wicked will be punished, at the day of judgment, by annihilation. The reader is prepared for this proposition by a very energetic and successful attack upon the doctrine of eternal torments. The following extracts are specimens of the manner in which he shews its inconsistency with the attributes of God and the best feelings of man:

"Suppose a man to have been guilty, in his twenty or thirty years of active life, of an accumulation of crimes, more than the history of a whole kingdom for a century would parallel,—to have spread ruin and devastation over provinces and empires,—to have been the cause of murdering, for his own immediate gratification, millions of his fellow-creatures: as with him every act was a crime, so, if for every breath he drew a year of torment was awarded, the most vindictive would cry, 'Hold, enough.' Six hundred millions of years would, if any duration could, expiate even guilt like this: and if no duration could, what could justify the infliction? But this is an instance of a monster in the history of the world, and the punishment is threatened not only to him, but to our next-door neighbour, and to ourselves, to all that fall short of the righteousness that shall inherit the kingdom of heaven. But the worst still remains behind; for even to this most heavy infliction infinite misery is added. Will it be said, as by the demons of the Inquisition, 'for the love of God'? Call down fire from heaven and be blameless; but pollute not God's holy name by ascribing to Him judgments like these." Pp. 12, 13.

"If this be the light of scripture, enter with it a few steps into the dark profound; see the bituminous lake thickly peopled with such things as we are; see hatred and malevolence pervading all and towards all; see torturing agony filling every limb, every muscle, every nerve. To help your imagination, fancy you see all the inhabitants of this great metropolis assembled; swell your idea to the whole population of the empire; add Europe's millions; summon Asia's myriads, and when Africa and America shall have augmented the tide, plunge them all into this state of thankless, thriftless misery for some short period; contemplate them here, and if you have the heart to do it, WISH THEIR IMMORTALITY. 'Is thy servant a dog that he should do this great wickedness?' Can it be better then to fall into the hands of man than of God? Since you would abhor yourself if you could but wish this, can you love God whilst you think it is his pleasure?" Pp. 15, 16.

It is right and useful thus to compel the believers in endless misery to look their creed fairly in the face, and see its tremendous horror and deformity. Humanity shudders and sickens at the contemplation. It would indeed be a "most strange and unnatural fruit of Almighty love." Any other system must possess a comparative excellence which will recommend it to the benevolent mind; and yet we must confess that we are not at all satisfied with the moral beauty, any more than with the alleged scriptural proofs, of that which our author would introduce in its place. His quotations are fair and numerous; comprehending

all the texts which bear upon the future state of the wicked, and in our opinion many which have no reference to that subject; but in his expositions the commentary does not always accord with the text; and in his reasonings, the inference is occasionally at variance with the principle from which it is deduced. Many of the arguments against the eternal misery of the wicked apply with equal force to their destruction. For instance: "We prove the goodness of God by the evidence we have that he intends the happiness of all his creatures; and if it could be shewn in any case that he does not desire us to possess the happiness of which he has made us capable, imperfection might be attributed to the Author of nature; and it would be impossible to reconcile to that notion of his goodness which makes it to consist in the diffusion of happiness, the opinion entertained by some, that God hath unconditionally imparted an immortal nature to creatures, whom his prescience must have foreseen would be rendered thereby eternally miserable." P. 8. Is it not equally difficult to reconcile that notion of goodness with the destruction of millions capable of displaying exalted virtue, and of enjoying endless felicity? Where is the sinner whose reformation and consequent happiness is beyond the power of God? It is neither good nor just to annihilate those who might live to make ample atonement for their crimes, and to receive ample compensation for their sufferings, by an eternity of virtuous exertion and pure enjoyment. With similar inconsistency it is remarked that Paul "speaks of raising the dead as equivalent to deliverance, whilst, if a vast majority only rose to misery, he could not view it as such." And what sort of a deliverance is it, to have life restored for the sole purpose of again dying? "By Christ comes the resurrection of the dead, and therefore, if at all, by him comes eternal misery." True; and therefore, we may add, if at all, by him comes eternal death; which is quite as good a *reductio ad absurdum* as the other. It is extraordinary that a man should reason so cogently up to a certain point, and then, on a sudden, stop short and advocate conclusions as irreconcileable with the principles on which he set out as those which he would explode. The texts urged on behalf of the doctrine of annihilation make a formidable appearance; but the intelligent reader will at once perceive that they are piled together by sound rather than by sense; that many of them refer to the termination of the present life, many to the rejection of the Jewish nation, and a very few indeed to the future condition of the wicked. If these few must be understood literally, they are of course sufficient to decide the question; but this necessity ought not to be assumed until the arguments for Universal Restoration from particular texts, from the spirit of Christianity, and from the attributes of God, be fairly disposed of. To these, we are sorry to observe, our author seems to have paid little or no attention.

That death, and not immortality in suffering, was the punishment threatened to Adam, as the head of his posterity, for the original transgression, and that death, not infernal misery, was endured by Christ to redeem mankind, are arguments, strongly urged in this book, and entitled to some consideration from those whose opinion coincides with the writer's on these subjects. His main strength, however, is embodied in two propositions: That all punishment is *privative;* and, That goodness is the principle of immortality. The first principle brings out, of course, a good deal of verbiage and bad metaphysics. It is contended that all "God's sore plagues" are privative; for instance, "famine, pestilence and the sword." Famine, is a privation of "needful food"; pestilence, of "healthful humours"; and the sword, of "the continuity of the flesh, on which life depends." The second is only a literal rendering of the easy metaphor by which knowledge, virtue, happiness, and whatever makes it "life to live," is called life.

The most piquant part of the book is a collection of texts with very quaint, brief interpretations or inferences. We must make room for a sample:

"Matt. xxiii. 27, 'Ye are like unto whited sepulchres,' &c. Yet God is supposed to have endued these whited sepulchres with immortality; the catacombs and the pyramids bid fairer to attain it, for

they have no evil thoughts, murders, blasphemies.

"Rom. i. 17, 'The just shall live by faith.' How shall the unjust live? By the strength of their arm, and the power of their might?

"Heb. xii. 2, 'The joy that was set before him.' This was the joy that is in heaven over sinners that repent. If those that repent not are made eternally miserable, for one joy there must be many sorrows.

"1 John iii. 8, 'The Son of God was manifested, that he might destroy the works of the devil.' Jesus came to destroy the works of the devil, not to render them immortal.

"—iv. 9, 'In this was manifested,' &c. It was from God's love he sent his Son: God's love could injure no one."

There are some curious speculations on the communication of spiritual life by baptism; on the preservation of the fallen angels in existence till their places are filled up by the same number of redeemed men; and other *deep things* of a similar description: also a demonstration *a priori* of the existence, personality and divinity of the Son and Holy Spirit, which is particularly edifying. The appendix consists of extracts from Jeremy Taylor, Barrow, &c. on the doctrine of Eternal Torments, which certainly appears quite as repulsive and horrible in the statements of its advocates as in those of its opponents. We must now take leave of this "Member of the Church of England," by expressing our admiration of that spirit of inquiry, boldness and benevolence by which his book is characterized. It deserves praise, notwithstanding the frequent admixture of these qualities with ignorance and absurdity. X.

POETRY.

AN ODE

BY THE REV. W. L. BOWLES,

Sung at his Church, of Bremhill, Wilts, on the Funeral of the Princess Charlotte.

I.

Lo! where youth and beauty lie,
Cold within the tomb!
As the Spring's first violets die,
Wither'd in their bloom.

II.

O'er the young and bury'd Bride
Let the cypress wave—
A kingdom's hope, a kingdom's pride
Lie hid in yonder grave.

III.

Place the vain-expected child,
Gently near her breast!
It never wept, it never smil'd,
But seeks its mother's rest.

IV.

Hark! we hear the general cry!
Hark! the passing bell!
A thousand, thousand bosoms sigh
A long and last farewell.

THE MOST DESOLATE WOMAN IN THE WORLD.

[From the Lament of the Emerald Isle, by Charles Phillips, Esq.]

But lo—a wanderer, far away,
Neglected and reviled—
Yon exile mourns her only stay,
Her own, her darling child.—
Mothers of England—when, at night,
Upon the bended knee,
Your heart invokes a God of light,
To guard your children's infancy—
Oh! spare one pitying prayer for her,
The widowed, childless, royal wanderer!
Her sire in a foreign land was laid,
While glory mourn'd her brother—
Her nuptial wreath just bloom'd to fade—
O'er life's sad ruin but one ray strayed—
Still, still she was a mother.
And, tho' a pilgrim, and alone,
The heir, and outcast, of a throne,
Lured from her own, her native home,
The home of early life,
And doomed in stranger realms to roam
A widow! yet a wife!
Still one sweet vision every woe beguiled—
Still Hope's bright angel pointed to her child.
Departed Spirit, beam thy light,
On thy poor mother's tears—
Starless and dreary is the night,
Of her declining years—
See her of every hope bereft,
How desolate—how lone—
All that hate her only left
And all that loved her, gone—
Friend, father, mother, brother brave,
Are now with thee in the silent grave.
Poor wanderer!—in thy heart's distress
God pity thee!
How rayless is thy wretchedness!
How desolate thy royalty!

TO THE EXILED PATRIOTS, MUIR AND PALMER.

BY ROBERT SOUTHEY, POET LAUREATE.

[In our poetical department, (p. 622,) we gave some verses under the above title: we now add some remaining stanzas necessary to complete the poem: these are supplied by *The Scotsman*, No. 36.]

Thinks the proud tyrant, by the pliant law,
The hireling jury, and the judge unjust,
To strike the soul of liberty with awe,
And scare the friends of freedom from their trust?

As easy might the despot's empty pride
The onward course of rushing ocean stay;
As easy might his jealous caution hide
From mortal eyes the orb of general day.

For, like that general orb's eternal flame,
Glows the mild force of virtue's constant light;
Though clouded by misfortune, still the same,
For ever constant and for ever bright.

Not till eternal chaos shall that light
Before oppression's fury fade away;
Not till the sun himself be quenched in night,
Not till the frame of nature shall decay.

Go, then—secure in steady virtue—go,
Nor heed the peril of the stormy seas,
Nor heed the felon's name, the felon's woe,
Contempt and pain, and sorrow and disease.

Though cankering cares corrode the sinking frame,
Though sickness rankle in the shallow breast,
Though death himself should quench the vital flame,
Think but for what you suffer, and be blest.

So shall your great examples fire each soul,
So in each free-born breast for ever dwell,
Till MAN shall rise above the unjust controul,
Stand where ye stood, and triumph where ye fell.

Ages unborn shall glory in your shame,
And cure the ignoble spirit of the time,
And teach their lisping infants to exclaim—
He who allows oppression shares the crime.

CAIUS GRACCHUS.

The sixth day of the first decade of the fourth month of the third year of the French Republic, One and Indivisible.

SONNET.

[From the Scotsman.]

Are ye the scions of that noble stock,
Are ye the offspring of those men of yore,
They who opposed, in fields of streaming gore,
Their bleeding breasts, a dauntless barrier rock,
Against their tyrant master's deadliest shock—
They, on the plains of Runnymede, who swore
Their native country free for evermore?
Are ye their true descendants; ye who mock
A nation's sufferings; and in grave debate,
Unheedful of a nation's earnest cries,
Have sold the birth-right of a free-born state,
And fool'd away its charter'd liberties?
Oh, ye have won a name that will not die,
It is supreme in deathless infamy.

R. H.

A THOUGHT.

BY MR. WALTER PATERSON.

[From the Edinburgh Magazine.]

O could we step into the grave,
And lift the coffin-lid,
And look upon the greedy worms
That eat away the dead!

It well might change the reddest cheek
Into a lily-white!
And freeze the warmest blood to look
Upon so sad a sight!

Yet still it were a sadder sight,
If in that lump of clay
There were a sense to feel the worms,
So busy with their prey.

O pity then the living heart;—
The lump of living clay,
On whom the canker-worms of care
For ever, ever prey!

OBITUARY.

Lately, at *Lloyd Jack*, in *Cardiganshire*, died Mr. David Jenkin Rees, whose loss will be long regretted by a numerous circle who felt the influence of his character, and by many of the readers of the Repository who knew his extraordinary worth, usefulness and talents. With this man the interest of religion in the Principality was, in no small measure, connected; and, whatever may be the purposes of eternal wisdom, human foresight can scarcely conjecture how that interest can find any compensation for the injury it sustains by being deprived of his zeal and virtue and abilities. A slight sketch of D. J. Rees may be seen, as it is supposed, in "Particulars of the Life of a Dissenting Minister," a work little known, probably, to most of those for whose perusal the present article is designed. The sketch alluded to, begins at page 168 of that publication, with these words, viz. "D. R. was a counterpart," &c.

After referring the reader to the above notice of D. J. Rees, it becomes necessary to remark, that a more enlarged view of such a man is demanded by justice and friendship, on occasion of his removal from the society of his friends, and from the scene of his influence. At the same time, the limits of the Repository will not easily admit of so detailed an account as the most sincere affection and admiration would dictate, and the cause of rational Christianity would require, of a person who was intimately concerned in almost every transaction relating to it, that has happened in South Wales during the last thirty or forty years. Attempting to combine compression with copiousness, we will relate what appears most worthy of note in the life of our most valued friend, who was the friend of his country and of mankind.

D. J. Rees was the son of a small farmer, and of a family not much distinguished, though respectable. It is understood that he did not derive much advantage from education, or from the society furnished by his father's house. But any deficiency that might here have been felt, was amply made up to him by the particular notice and highly edifying conversation of his most enlightened uncle and aunt, David and Jane Rees. These lived in a state of comparative affluence, such as farmers of credit in that country enjoyed, especially during a period of general prosperity, which forty or fifty years have nearly effaced. These, his second parents, had no child of their own, but had no cause to regret the circumstance, as it caused their affections to be fixed on their nephew, who afforded them every hope that talent and virtue could form from the prospect of still greater talent, if not superior virtue, surviving them in his person. At a certain age we look back with singular satisfaction to the happy moments which we enjoyed in youth; and the writer of this article recollects, with lively pleasure, the hospitalities which, on a very few occasions, he experienced from Jane Rees, who never thought she could sufficiently manifest her attachment to his family by her attentions. She lived long, and maintained to the last, with even increased ardour, that affection for him which, at a more early period, she had warmly indulged. She spent her latter years in a small house close to Lloyd Jack, the residence of her nephew-in-law, who was fully sensible of her worth and kindness, and cherished her, to her last moment, with that tender and affectionate attachment which is excited in a kind and enlightened soul. The uncle had long paid the debt of nature, and had "slept with his fathers." D. J. Rees entertained for him a very high veneration as the early director of his mind in the pursuit of knowledge, and the guide of his youthful career in the path of virtue. These were, in some respects, a singular pair. They were possessed of an extraordinary calmness of temper, with a great contrast of person, as he was large, muscular and not well-favoured, and she delicate and handsome; they both loved knowledge, and sought it diligently from books, from sermons, and from conversation. They had both the rare advantage of being able to read and

understand the English language, and became acquainted with many good authors in it on the subjects of history and religion. In their time, also, that part of the country enjoyed the advantage of the eloquent and enlightened ministry of David Lloyd, of Llwyn-rhyd-owen, whom no man heard without improvement to his stock of information, or without being a more determined friend to truth and virtue.

The principal sources of D. J. Rees's early attainments, the causes of his love of knowledge, as well as of his future high attainments in benevolence and virtue, are thus, it is thought, with strict truth, found in the encouragement and example of his uncle and aunt, and in the instructions of a minister "whose name is still in the churches."

At his death he might be about seventeen years of age, and he has been often heard describing the strong impressions made on his youthful mind by the luminous argumentation of this "man of God," and by the strong emotions of his soul, which manifested themselves by the big drops which coursed down his dignified and handsome countenance, and which he was ever at great pains to suppress and disguise, though in vain. He had been, for many years, the object of rancorous obloquy from the orthodox, and was arraigned with a bitterness equal to that which assails the Unitarian of the present day. The first minister, in South Wales, who openly opposed the received doctrine, which arrogates to itself the title *evangelical*, was Jenkin Jones, who built, on his own estate, the chapel of Llwn-rhyd-owen. In a very few years, his nephew, David Lloyd, succeeded him, and died in 1779, having triumphantly planted many churches, numerous in members, flourishing in reputation and in knowledge, knowing, however, only the Arian and Arminian explication of the faith of Christ. Of David Lloyd a pretty long account appeared in the Monthly Magazine for the year 1812.

As time advanced, and scriptural knowledge became more extended, through the efforts of Dr. Priestley and others who, *haud passibus æquis*, trod the same path, the mind of D. J. Rees received new impressions. Whether he could yet read and understand the English language, there are now no means of ascertaining. Prepared by early thirst after knowledge, and a confirmed spirit of impartiality, which he could not fail to imbibe from the sources already developed, it is certain that he availed himself of such opportunities as offered themselves to reconsider the principles which he had, at first, viewed as the perfection of unadulterated Christianity. Among the advantages of this kind, of which he availed himself with the utmost diligence, was his acquaintance with that modest and learned man, the minister of the Unitarian congregation at Cullumpton, in Devonshire. The Rev. John Davis was born in his near neighbourhood; and his academical education at Carmarthen, served to furnish his own mind with clearer views of the doctrine of Christ, and to convey to his friend the lessons of wisdom which he had himself learned. Their intercourse continued occasionally during many years, and probably till the period of the decease of D. J. Rees. The singular esteem in which the latter held the former, and the cordial intimacy which subsisted between them, furnished great efficacy to the instructions which the superior education of the one enabled him to convey to the other. Had Mr. John Davis possessed no other merit, it would be enough to render his name illustrious, that he had the extraordinary felicity of giving a direction so noble and auspicious to such a mind as that of D. J. Rees. Sure I am, that, though his singularly unassuming temper may wish to disclaim an honour of which he may scarcely be conscious, he sympathizes sincerely in the grief which dictates the present account of his friend, and will not be disposed to question the truth of that account which ascribes to him an effect that he may not have considered as originating with himself. The fact is certain, and it would be unjust to the merit of both these enlightened friends not to state it distinctly. From this epoch, D. J. Rees may be considered as both a Necessarian and an Unitarian.

To an intellect so powerful as his, the difficulty of comprehending a metaphysical system which has baffled the faculties of so many, which those

who embrace it ought to understand, and which those who understand it do and must adopt, presented only a motive to thought and reflection, and soon vanished like the morning dew. Bright sunshine followed, and few could be found that more clearly discerned the sublime and consoling doctrine of Hobbes and Hartley. The terrors which have confounded others, and frightened them from embracing the clear "truth as it is in Jesus," that there is "one God and one Mediator between God and men, the man Christ Jesus," could have little effect on one who had been taught from his youth to "obey God rather than man," and to follow truth whithersoever it should lead him. He had the happiness to embrace the pure gospel while yet young. Yet such was his candour, his openness to conviction, his teachableness and childlike simplicity of heart, that, had the evidence of the truth been presented to him in maturity or in old age, he, unlike many men who are obstinate in proportion as they are ignorant, and dogmatical in proportion as they are advanced in years, would probably have received it with the same docility and readiness as he manifested at an earlier period.

An opportunity presented itself to D. Jenkin Rees of shewing his zeal for truth in the latter years of the eighteenth century, when Thomas Evans, principally by the assistance of Mr. Lindsey, erected the first chapel that, in South Wales, was devoted expressly to the worship of "one God, the Father." Although that attempt to collect a congregation of Unitarians, at Brechva, eventually proved abortive, the spirit of inquiry was then more decisively roused than at any former period. The subject of this account gave to the infant cause an unequivocal support, and the influence of his talents and character contributed largely to remove bigotry, and conciliate favour to the doctrines which he strenuously avowed. So great was the influence of his patronage, that the inclination to scoff at the truth and to calumniate its advocates was powerfully checked by the consideration that D. J. Rees was one advocate of that truth. Those who remember the time, can testify that the fierce enemies of the doctrine of one "God and one Mediator," bowed low the head and smoothed the brow of sullen hate in the presence of this man of plain appearance and address. As yet, however, he remained in connexion with the old congregations, stemming the torrent of their animosity against the "sect every where spoken against," yet in a state of comparative infancy. His efforts were efficacious in bringing many to favour the truth, and many to embrace it with decision and constancy. Since the time in which Jenkin Jones and David Lloyd had opposed themselves to the violence of clamour, when they began a reformation of the general creed, controversy had, in a manner, ceased. The enemy had quitted the field, and a lifeless indifference had succeeded. With indifference came ignorance, and, for the most part, the people knew not on what ground they had been built, contenting themselves with the *name* which their predecessors had rendered illustrious by their intelligence and zeal. Now, a fresh activity was produced, and it would surprise those who think they excel many, how much talent was called forth, and how much penetration was displayed, in this remote district, in finding and managing arguments in support of the doctrines that so many concurred to reprobate. In few instances has *the spirit of Jesus* shewn itself more capable of overcoming the world. Slander, which knew no bounds and observed no decorum, was fairly driven to howl in the haunts that served to protect it from shame and confusion.

The time at length arrived when D. J. Rees was called upon to act still a more conspicuous part, when it became necessary to separate the wheat from the chaff, and congregate, in one body, the disciples that had been more silently formed in the bosom of the old connexion. For reasons that cannot now be detailed, "it seemed fit to all the brethren" to form themselves into a society of professed Unitarians. The consequence of which resolution was, that two chapels were erected, one at Llwyn-y-groes, and the other at Pant-y-defaid. These are the mother churches of this respectable name in the Principality of Wales. They are the first in point of time, and, it is humbly believed, the first in point of real consequence and information. They are pure and unmixed,

being of one mind in the faith of Jesus Christ. God only can foresee how long they may retain their enviable distinction after this pillar of their Christian edifice has been removed. The heart bleeds and the eye is suffused with tears, when the possible consequences of the departure of this great and good man present themselves to the imagination. Assuredly, if these united churches should become extinct, a "candle that was not hid under a bushel but gave light" to the whole district will be extinguished, leaving the whole country in comparative darkness. Such a loss to a country can scarcely be conceived, and it must be felt by all, of whatever name, that have any concern for the moral and intellectual cultivation of the human race. The chapel of Llwyn-y-groes owed its erection principally to the exertions, and greatly to the contributions, of D. J. Rees. Another person saw the chapel at Pant-y-defaid completed for the use of the people. That branch of the church which assembled at the former, flourished greatly under the auspices of this enlightened man; and, though some untoward circumstances have occurred, such as the present event, it is believed that a foundation has been laid which no man shall be able to remove.

To the most distinguished talents, D. J. Rees united a very happy felicity of utterance. He spoke the English language with considerable fluency. But he was truly eloquent in his own tongue. It was remarkable also, that those among whom he moved, and especially his religious associates, acquired an extraordinary readiness and correctness of expression. The writer of this article was surprised, on becoming acquainted with them as a religious people, at the copiousness of language which was at their command, and the uncommon propriety, and even elegance, of phraseology, which they employed. He was not before aware of the capacity of the Welsh language to convey ideas on subjects of morality, metaphysics and general science. This was an excellent school for those who designed to become public speakers, and he was himself not a little benefited by the advantages which it afforded him. In the midst of all, D. J. Rees, with a natural diffidence, which ever rendered him incapable of arrogating to himself the least pre-eminence, was decidedly the most conspicuous character. Persuasion seemed always to accompany his address, which was expressed in words the most proper and best chosen. After hearing him, one might be tempted to exclaim, "never man spake like this man."

This gift of speech, which served to display a mind filled with profound knowledge, and some circumstances in the society which made it desirable, induced the people to urge the man whom all so highly respected to speak to them in public, and by slow degrees he became a pretty constant preacher. There is reason to think, however, that he lamented afterwards this acquiescence in the flattering solicitations of his fellow-christians. When the evils to the general respectability and success of the cause of the pure truth, arising from the public services of uneducated persons, were, at a later period, with an express exception with respect to himself, briefly stated in his presence, he could not help saying, that he was not entitled to exception; and that, if he were worthy of it, yet his example had an unfavourable tendency. He regretted that he had taken a step which he did not then believe was justified by the necessity of the case.

The gift of utterance was most happily applied by D. J. Rees in exercises of devotion. Many have prayed as well, for prayer is nothing else but pouring out the heart before God. But who are they who have expressed the desire of the heart with such copiousness, variety, suitableness and impression as he, when he assembled his numerous family at the commencement and end of day to seek the favour and blessing of the "Father in heaven"? It is confidently believed, that few who heard him, however they were and must be edified by his solemnity and pathos, could help envying the felicity and choice of sentiments and words which he poured out at the footstool of the Divine Majesty. Premeditation was less necessary to him than to most men. His thoughts were habitually religious and devotional; he spoke daily and principally on religious subjects; he constantly read the Scriptures, and had

their best expressions at command; and he was master of the best words and phrases in his language on that and most other topics. He was naturally irascible, but principle and habit had enabled him to subdue the quickness of his temper, which served only, in process of time, to give animation to his zeal and exertion in the cause of benevolence and truth. He was, on this account, calm and collected, standing like a huge column secure against the tempests that raged around him. With such a man in the midst of them, it may be, at least faintly, conceived what gladness and triumph reigned amongst his brethren, when they had succeeded in forming themselves into a religious body, when they saw the first temples expressly devoted to the service of the true God erected, the first that had any prospect of permanence; when, for the first time, they went up to the house of God and called upon his name. They forgot the hubbub which, for many months, had resounded through the country. They grasped the hands of one another: they sung praise to the Most High with loud shouts: they *looked* the devotion and gladness that dwelled in their hearts: they partook of the tokens of remembrance of Christ, as if they had known him in the "days of his flesh." The sons of Jacob went not up with more unbounded exultation to the temple of the Lord at Jerusalem, where dwelled the glory of the Lord. As long as the blood shall continue to flow in the veins of the present writer, and till the heart shall cease to throb, the remembrance of that day will not be effaced.

No considerable event in the religious life of D. J. Rees seems to have occurred in the latter part of his life, except at the very close of his career. Ever prompt to succour distress, for which he had a truly compassionate feeling, no sooner did a malignant fever appear among his poor neighbours, than he flew to their assistance. Not content with supplying them from his moderate means, he visited them, he spoke to them the words of consolation, and, alas for them and for the world, the haunts of misery contained contagion which communicated to the good Samaritan himself a mortal disease! Why did distance preclude the offices of friendship which the danger of life should not have restrained? He died; but he was prepared to die. Assuredly no uneasiness assailed him but such as might arise from a necessary consciousness of the irreparable loss that must be sustained by his domestic circle, by his neighbourhood, and by his Christian connexion, when he could no longer benefit them by his substance, by his example, by his instructions and influence.

After thus describing the life and sphere of action of this "friend to our nation," who has done more than "build us a synagogue," and the manner in which he discharged the part he had to act on a theatre of most extensive usefulness, which it requires some knowledge of the manners of his country fully to appreciate, there is no need of enlarging on his character. It was marked by simplicity, modesty, great comprehensiveness of intellect, the most correct moral purity and unwearied benevolence. This benevolence was exerted towards all, but towards none more than towards ministers, and towards young men preparing for the ministry, many of whom, on reading this account, will recollect their own most essential obligations to him for tender interest in their welfare and for substantial services. They will join with the writer, who takes this opportunity of acknowledging services from him more than fraternal, in bedewing his grave with tears of sincere esteem and affection. "A prince and a great man is this day fallen in Israel."

No apology is deemed necessary for thus dwelling on the excellencies of D. J. Rees. He was not an obscure man. Though unambitious of distinction, he employed a very high order of talents to the best purposes, till by doing good "he found it fame." To the Unitarians in London he was known by reputation, though I have observed that he has, at times, been brought into notice with evident reluctance. Let the Unitarians shew such another man, and he will have equal justice done to his memory. Who would not live as he did, and who would not die his death? The character of his Unitarianism especially deserves imitation. He adopted his principles because he considered them as a part of *the truth*. His zeal was

for the truth, which he promoted from the most benevolent and enlarged views, as necessary to the virtue and happiness of mankind. "Go ye, and do likewise." His age was from fifty to sixty. His fortune, with great opportunities for its increase, is not understood to be large. Having no children, he employed his substance in doing good, in which his discrimination was truly admirable, and in which the extent of his largesses was measured by the extent of his ability.

London, Dec. 9, 1817. C. LL.

INTELLIGENCE

Warwick Fellowship Fund.

SIR, *Warwick, Dec.* 12, 1817.

I AM desired by the friends of a Fellowship Fund lately established in our society, to request the favour of an insertion of the following rules, with a hope that it will stimulate others to follow the example.

Your obedient servant, J. ASH.

Warwick Unitarian Fellowship Fund.

At a meeting of persons friendly to the establishment of a Fellowship Fund, on the plan adopted at Birmingham, London, Manchester, Exeter, and other places, held in the Vestry Room of the High-Street Chapel, October 27th, 1817,

The Rev. W. FIELD in the Chair.

1. That its object be, besides assisting to defray the expense of supporting divine worship in this place, to furnish annual subscriptions to the Unitarian academies, to afford occasional contributions to small and indigent congregations,—and to promote generally the diffusion of those great principles of religious truth which, as it appears to us, were taught by Christ and his apostles.

2. That the Fund be supplied by subscriptions of one shilling per quarter, to be paid in advance.

3. That an annual general meeting be held in the month of October, at which time a President, Treasurer, Collector, and Committee, shall be chosen.

4. That the Committee shall consist of the President, Treasurer, and six other persons, to be chosen at the annual meeting, of whom five shall be competent to act.

5. That the meetings of the Committee shall be quarterly, and shall be open to every subscriber.

6. That in cases that may require it, a special meeting may be called.

7. That the Rev. Mr. Field be requested to accept the office of President.

8. That Mr. Brown be appointed Treasurer, and Mr. Ash Collector.

9. That the following persons be chosen members of the Committee: viz. Messrs. Armstrong, Clarke, Dowler Gill, Holland, and Sansome.

WILLIAM FIELD, CHAIRMAN.

Removals amongst Unitarian Ministers.

Mr. JOHN PLATTS has removed from Boston, Lincolnshire, where he was for many years minister over the Unitarian congregation which he raised in that town, to DONCASTER in Yorkshire.

The Unitarian Baptist Congregation, of *Wisbeach*, have invited Mr. NEIL WALKER, formerly of Glasgow and Dundee, and who was a short time in the Unitarian Academy, under the patronage of the Unitarian Fund, to succeed the late Mr. Winder, as their pastor.

SIR, *Clapton, Dec.* 29, 1817.

I am sorry to be obliged to request your leave to inform the subscribers to Dr. Priestley's Works, that the Third Volume cannot possibly be delivered, as proposed, on the 31st instant.—It will however be ready for delivery, at Mr. Eaton's, No. 187, High-Holborn, on *January* 15th.

The disappointment has been occasioned by the size to which I have been obliged to extend the volume for the purpose of connecting the subjects in the most convenient form, and to the much longer occupation of time than I expected in ascertaining the authorities to which the author has referred, and in a careful correction of the numerous quotations.

I cannot help adding my request, that the subscribers who have not yet received their volumes, would send for them to Mr. Eaton's, and order payment of their subscriptions, as I have before taken the liberty to suggest. Should any friend to my design have any letters or information which they may choose to communicate, I must request their *immediate* assistance, as I purpose, if possible, to deliver the first volume, comprehending the biography and correspondence of Dr Priestley, in the earlier part of the ensuing year.

The fourth volume, containing the Discussion with Dr. Price—The letters to various Opponents—Dr. Priestley's Collins's *Enquiry*, and the Letters to a Philosophical Unbeliever will, I expect, be ready for delivery at the end of February.

J. T. RUTT.

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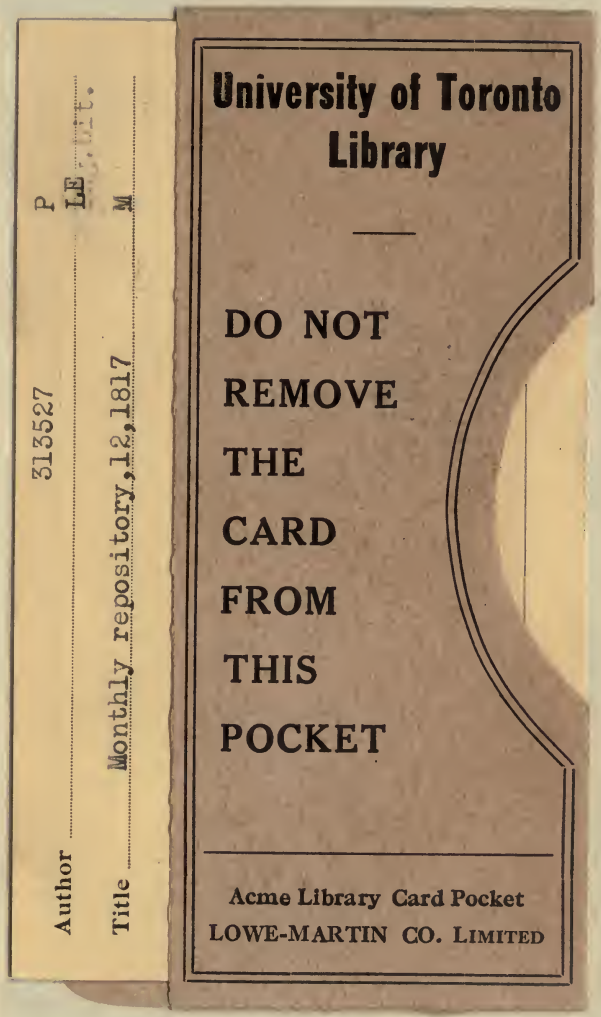
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